

Presbyterian Record.

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The Presbyterian Record

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A Good New Year to all and as “happy”—as an all-wise, all-loving Father sees to be best ; remembering always that while happiness is His gift it is of our own making ; and that, whatever the circumstances and environment, a conscience, alive, yet without offence toward God and man, gives inward harmony and peace, the truest happiness.

Good wishes, if sincere, are prayers, and one thought suggested by all the good wishes of the season is—What a world it would be if all who have wished their fellows “Happy New Year” would faithfully try to answer their own prayers. How the shadows of this earth-life would flee away with the passing century. The dawn of the coming one would be like the dawn of a new world day with the night gloom gone. The millennium would be upon us. Like the “quality of mercy,” such effort would be twice blessed, and giver and receiver share in the happiness of a new world era.

Another thought for the season. Time never halts. On.—On.—On. We meet the New Year, the New Century, but they will not stop to let us review the past, take stock of the present or plan for the future. We think of mis-spent opportunities, and while we are thinking other opportunities have come and gone. We may improve the moment or otherwise, but can only catch it on the wing. The past is beyond recall ; the future beyond our reach. We have in a sense nothing to do with either. Not re-

flecting on the past nor planning for the future, but acting in the present, will make us right with ourselves or with God, and make us helpful in getting others into that position. The passing moment has its something to do or improve, and the sum of use or misuse of these passing moments, in our own character, and their results beyond ourselves, will be our record and reward when opportunity is no more. Whatsoever a man soweth, etc.

The work that lies nearest, without which no right use of life is feasible, is that of getting into a right relation to God and keeping there in all our varied work in life, making that relationship to Him mould and guide and regulate all that we do. This is the first, the great duty of every one. If this be wanting life is worse than waste. Close linked with this personal work is that of getting the rest of the world, near and far, into the same relationship. And when this is done, the closing visions of Revelation, the new heavens and the new earth, will be a reality.

The welcome of the New Century that comes as the custodian of life and destiny for the next hundred years is being marked in varied ways, some of them on a grand scale calling for united effort and large organization, others limited to communities, societies, families, individuals. Nearly all these demonstrations look upwards, with gratitude to God for what He has done, and more or less of purpose and resolve as to what we will do for Him in our share of

the century to come. Motive, not magnitude will be Heaven's measure of all these century efforts, and the smallest and weakest may take courage.

Contents of this Issue.

Ask them ; they will speak for themselves. First is the latest news from Honan, sad but cheering. It came late, hence its place apart from other F. M. matter. Then Principal Caven's message,—so excellent and fitting,—on the passing year and century. Principal Patrick's article on the four Gospels, is replete with instruction for every Bible reader. The learned may profit by it, the ignorant can understand it. Revs. T. Stewart and E. Smith tell of Home Missions and Augmentation, East ; and Revs. J. Comrie and Dr. Amaron of giving the Word of God to our R. C. fellow-countrymen, Galician and French. In six packed pages the Home field of the great West is passed vividly in review by a kent pen. India's wail is echoed by Dr. Buchanan and Mr. Russell, and that of China by Mrs. Goforth. The cause of China's crisis is given in a quoted paper of great ability and wide knowledge. "Pulpit and Pew" both have something helpful. Systematic giving is well illustrated by Miss Tempy's story. The young people have a goodly share. The quantity of the contents is evident. As to their quality please examine and see.

Dr. Torrance, Convener of the Committee on Statistics, asks us to state that in the month of November he sent out to presbytery clerks blank forms for collecting and compiling returns from congregations and mission stations. Of the fifty-two clerks, thirty have acknowledged the receipt of the parcels, and one replied to a circular card that had been issued that the parcel intended for him had not arrived—thus calling for another in place of the missing one. On the 21st December he mailed to each clerk another parcel containing sheets for tabulating the returns sent in ; one for a second copy of the roll of presbytery made from that sheet, and to be sent to the Rev. Dr. Warden, Church Offices, Toronto ; and one showing changes that have taken place in the course of the Year. He will regard it as a favour if clerks advise him of the arrival or non-arrival of these. Clerks and others will derive considerable assistance in preparing their returns by consulting pages 312-329 of the appendix to the printed Minutes of Assembly for 1899.

ONE SIGN OF CHURCH LIFE.

All life has its marks, vegetable, its verdure and growth ; animal, its breath ; mental, its thought ; spiritual, its prayer.

One token of Church life in a community is the desire for a paper, either its own, or dependent upon it and in harmony with it. The Church in the North-West has shown its growing life in this way. A few years ago the Synod of Manitoba started a small monthly, the *Western Presbyterian*. But the constituency was not large enough and on their proposal it was merged in the RECORD. Some two years ago the *B.C. Presbyterian* was started in Vancouver as a small weekly, under the auspices of the Synod of B.C. It changed for a little to a monthly, then died. Later, the *Western Presbyterian*, a vigorous fortnightly of goodly size, issued from Winnipeg, living only a few months.

But the life is growing, and soon there will be a Presbyterian paper in Winnipeg, and later one in B.C., that will not die, but live and aid in winning that great sunset land for Christ. The *Prairie Witness*, though not Presbyterian in name, has for years been a good helper.

Such papers, while specially devoted to our work in the West, will not alienate it from the East, any more than do the many western political papers, or the College for training their own students. They will keep their readers in touch with what is beyond themselves, and will the rather promote and foster unity. Moreover, the *Presbyterian Witness* of Halifax, one of the oldest Presbyterian papers in the world, and good, will find its way west. Some will want the *Presbyterian Review*, now senior in the Ontario group, and more than renewing its youth and strength ; some the *Westminster*, with its energy ; and some the *Dominion Presbyterian*, fashioned after the old well-known *Canada Presbyterian* and by its well-known publisher. In all parts of our broad land will be found Presbyterian papers from other parts, each with the atmosphere of its own special environment, and breathing that atmosphere abroad to others, making the whole church and country one.

Of course the RECORD, belonging to the Church as a whole and concerned with the work of the Church as a whole, will have its humble place alike in all parts and will try from month to month to better fill that place. Thanks again for the cheering words and the willing help it receives. Will pastors and people kindly place their own paper, where possible, in every family. In few lines of mission work will twenty-five cents pay as well.

The Record For all.

From the words used by the General Assembly in establishing the RECORD at the Union twenty-five years ago, it was evidently the intention in establishing it that it should be placed by the congregations in every family. Since that time the Assembly has repeatedly urged that this be done. Many congregations do so. It makes but a small charge upon their revenue. The only extra cost is for those who would not otherwise subscribe. But this would be a good investment. It would interest some and lead them to give more. It would be good missionary work too. Where can twenty-five cents be better expended in missionary work than by placing the RECORD in a family for a year. It saves also the work, and sometimes loss, of those who so kindly act as agents.

THE LATEST FROM HONAN.

BY REV. J. GRIFFITH.

Chefoo, China, 6 Nov., 1900.

We welcome the safe return from Honan of our messenger, Wang Hsing Ch'eng. Providentially he met with no hindrance on his long journey to and from Honan, a distance of about 1,200 miles the round trip. He left here Sept. 18 and got back yesterday by way of Chinan Fu and Yang-chia Kou, and thence by sea to Chefoo. Chang Hsi Piu and Swan Ti came with him. Li Ch'eng Lu and Wang Mei arrived to-day, having made the whole distance overland.

The fall crops in Honan have not been a complete success. After the rain in July there was a renewal of the drought, and at Hui-lung there is again no harvest. In other places the crop varies from 2 or 3 tenths to 8 or 9 tenths of an average one, the latter probably on irrigated land. For the same reason the wheat land has again not been sown in places. Yet we believe the scarcity does not obtain over nearly so large an area as last year, and the distress will therefore be much less.

The active persecution of Christians has, for the most part ceased, and from the messenger, as well as from the letters received from many of the Christians themselves, we learn that it is now comparatively peaceful. None of them have been killed, and as far as we can ascertain nearly all are standing by their colours. Most of them have suffered more or less. They have been hung up, beaten and tortured for the purpose of extorting money or causing them to recant. The losses of Wang I are estimated at over \$800 gold. In all these matters the magis-

trate absolutely refused to protect them unless they would recant; and however paradoxical it may sound, he is reported to have actually commanded them saying, "You must recant and worship the *false gods*!" One man was tested by having a cross marked on the ground. "Now," said the unrighteous Judge, "your Saviour Jesus died on the cross; dare you to trample on this?" Thus some knowledge of the truth has penetrated even to this man. Oh, that the truth might make him free!

Ch'u Wang station has been pretty thoroughly destroyed. MacKenzie's and McClure's houses have been gutted of every vestige of timber except the roof. Even the cross-pieces which support the wall above the windows and doors have been dug out. The iron roof still covers the former house, but the walls of the latter are falling down. The women's and men's dispensaries and chapels are in much the same dilapidated condition as the two residences. All the other buildings were more or less wrecked. No doubt the materials of all these buildings would have been carried away had it not been for the faithful guard kept over the yard by Captain Yang. But, when the messenger left, Yang was at the point of death from paralysis, and probably the town vandals will carry off all they want this winter. Our next neighbor was already driving a thriving business in brick, etc. Drugs and valuable instruments are, of course, scattered to the four winds or destroyed.

Until an official came from Yu Ch'ang, the governor, the loot was only sold secretly, but when he told the people it was quite right to loot the foreigners our stuff became a regular article of commerce on the open market. Organ keys and reeds, sewing machine fixtures, etc., are sold as curios and playthings. Three reeds sell for one cent?

At Chang-te some military officers occupy the foreign houses, but the buildings do not appear to have been much injured. The yard however has had a trench dug outside the wall, and on the inside the earth has been raised so as to make it a convenient height for a soldier to shoot out over the wall. Embrasures have been made in the wall, opposite which cannons have been planted. Mines have also been laid. Evidently they don't mean to give the place up without a struggle. For some considerable time past (probably since the fall of Peking) bands of soldiers have been passing through North Honan, but none are going north, where one would suppose duty calls them. All are fleeing

southwards with the terror of the men in khaki heavy upon them. Brave officers, dressed in their country's silk embroidered robes, and ragamuffin privates all emulate one another in doing the run-and-fight-another-day act. They excuse themselves by saying, "Who could fight with those foreign-devils? We can't see where they are, and yet they shoot us down." Their sage advice to their compatriots is, "When the foreign soldiers get within 100 miles of a place, it is high time to run."

The mission premises at Hsin-chen were looted chiefly by Kuo-Lao Pang, the notorious landlord. Lately he, having heard of the successes of the foreigners in the north and also that Messrs. Slimmon and Mitchell were with the troops, has been thrown into considerable consternation, no doubt fearing that these two members of our mission were about to lead a punitive expedition to Hsin-chen. He has, they say, been meditating a trip to Tientsin to cast himself upon the tender mercies of these men, and at the same time shift the blame on to other shoulders if possible. In fact, in the country generally, and among both officials and people, the spirit of bravado seems to be giving place to one of doubt, mingled with fear of coming retribution.

As we write, a trusty messenger, sent to Shansi to make inquiries about the fate of the missionaries there, has returned. His story not only confirms all the horrible tales of massacre committed by Yu Hsien at Fai-yuan Fu and other places, but it tells of the massacre of Mr. Dixon and party of the English Baptist Mission, who, until now, were thought to have made their escape on horseback. They did get to a mountain cave, but were discovered, and, after defending themselves for five days, were forced by hunger to accept the offer of an escort to the coast. They must have known that this meant only death, but there was no alternative. They were conducted back to their own town and kept in the yamen for a day or two. Then they were led outside the town by the soldiers, stripped naked and cut to pieces in the most horrible manner. The mangled remains were left lying in the road. Such atrocities wring from one's heart the cry, "How long, O Lord? how long?"

We hope to send the messenger back to Honan again within a few days and our friends may perhaps hear from us when he returns. We also plan to send Wang Mei and Ch'eng Pu Yue to visit all Christians at our stations for the purpose of comforting and encouraging them.

SOME THOUGHTS ON THE SEASON.

BY REV. PRINCIPAL CAVEN.

For the RECORD.

It is difficult for us, without bias, to compare our own age with times that are past; but it will not be disputed that the Century now ending has been remarkable in almost every department of thought and enterprise. Science and invention have marched forward, hand in hand, with great rapidity. Manufactures and commerce have proceeded at equal pace. The Nineteenth Century has brought forth in many countries, and very especially in the great Empire of which Canada is part, much just and useful legislation. The enfranchisement of the masses, with whatever peril it may be accompanied, testifies to the growing influence of both intelligence and equity in human affairs. If in past centuries the people were of little account in the nation, it is not so now.

But what of the "Kingdom of God" during the closing Century? To the Christian this question takes precedence of all questions concerning material and social interests. The earth was made for man, but man was made for God. By the "shekel of the Sanctuary" must everything be finally valued. All that does not, in some way, pertain to the Kingdom of God and help on its progress is but the wood, hay, stubble which shall soon perish.

The general view as to the predestined history of the Church and the world to which persons have given their assent, will, of course, powerfully affect their estimate of their own times and of all that is passing under their eyes. There are characteristics of our day—of our Century—which may incline us towards an unfavourable and despondent estimate; there are other characteristics in which faith and hope discern the approach of a time when "the knowledge of the Lord shall cover the earth as the waters do the sea."

The relaxation of parental care and authority which is often mentioned as a feature of our age, the estheticism in religion and the ritualism which prevail exceedingly, the mammon-worship, the large developments of avowed unbelief, the boastful materialism—all these are evil omens; but the large increase of benevolence towards the poor and the suffering, the world-wide circulation of the Scriptures, the city missions, the new activity in missions to the heathen, the earnest study of the Bible in many quarters—these features of the time seem not doubtfully to point in a different direction.

God's care of His Church has certainly been manifested—nay we do not say signally manifested—during our Century. Nothing is so powerfully affecting the world at the present time as the Christian religion. Not only are many being drawn towards Him who was “lifted up,” but the nations are feeling that the Christian faith and the Christian conscience cannot be ignored in their policy. It is not as in periods of last Century when the enemies of Christianity were preparing to exult over its disappearance.

If the close of the year—of any year—is fitted to impress the mind and awaken serious thought, still more is our position at the end of a Century—a great Century—fitted to summons into activity all that is earnest within us. The termination of this great secular period, and the entrance upon another period of a hundred years, does more than appeal to the imagination; it speaks to the reason and the conscience as well—to every faculty of the soul. It calls us to consider what our own life hitherto has been—what we have attempted and what we have accomplished for the Lord. It is undoubtedly His will that this should be a time of deep reflection and faithful self-examination. Would we not wish to enter the new Century free from “every weight” which has hindered us in the Christian race? Would we not ardently seek to know Christ better, to love Him more, to have greater concentration of our powers in His service? When we think of the more eminent Christian lives which have adorned the closing Century shall we not aspire to have our life like theirs? Nay, shall we not strive to be liker Him who has set before us the only perfect example?

But important as it is to examine ourselves and seek a more complete personal consecration, there is something more to which the closing and the opening Centuries call us. We should meditate on the ways of Him whose footprints are in all the Centuries and in every part of them. “The Lord reigneth, let the people tremble.” “The Lord reigneth, let the earth rejoice.” With profoundest reverence and with unshaken trust let us lift up our hearts to Him. He who has protected His Church and led His people like a flock during these many Centuries of the world's history—during the rapid evolution and the perils to faith of the Nineteenth Century—will not desert the cause that is dear to Him and the people of His choice, during the Century over whose threshold we have just passed. To us the cloud

rests upon it, but all that it will bring forth is known to Him, and enters into His plan for the perfecting of His Kingdom.

We are all anxious for the complete success of the effort which our Church is now making to raise a special Monumental Fund for the development of its general work at home and abroad. It affords sincere pleasure to all lovers of our Church to witness the unanimity and heartiness with which this effort is being sustained. But surely the General Assembly and the Committee of the Century Fund have struck the right note when they call upon the Church, in all its congregations, to regard the raising of this Fund as a sacred act—an act whose value will depend almost entirely upon its being accompanied with a deepening of spiritual life. May God of His infinite mercy bestow this great blessing upon us. May we, like the Corinthians, “first give our own selves to the Lord, and then, with acceptance, we can lay our gifts upon the altar. The time draws near when no part of our earthly life will yield us any joy except what has been dedicated to God and His Kingdom.

WIDOWS' AND ORPHANS' FUND, WEST.

Mr. Joseph Henderson, Convener of the Committee, West, writes:—In allocating the missionary money at the end of the year, ministers, sessions and missionary committees are asked to bear in mind the needs of the Ministers' Widows' and Orphans' Fund. The expenditure of the Fund has rapidly increased of late years, owing to the large number of deaths in the ministry. The amount required from congregations this year is \$14,000. Last year only \$6,453 were got from congregations, and in consequence, the balance at the beginning of the year was wiped out, and a debt of \$1,533 contracted. If the receipts from congregations this year do not exceed those of last, there will be nothing on hand with which to meet the half yearly annuities to the widows of ministers, due in March next. This would not reflect credit upon the church, which entered into an agreement with these ministers, promising to see to the partial support of their widows, on condition that they contributed a specific annual rate to the Widows' and Orphans' Fund. The ministers in their lifetime did this and the church is now expected to implement its engagement.

The Committee cherish the hope that if the claims of this scheme are duly presented to every congregation and session in the church, the result will be such as will enable them to pay in full the annuities to the one hundred and twenty widows and ninety-three orphans connected with the Fund, in March next.

COMPARATIVE VIEW OF THE FOUR GOSPELS.

Young People's Topic for February.

BY PRINCIPAL PATRICK, OF MANITOBA COLLEGE.

It is impossible to read the four gospels without perceiving that the first three are closely related to one another, while the fourth stands by itself. The fourth gospel differs from the other three in the account which it gives of the scene of many of the labors of Jesus, of the duration of His ministry and of the form and contents of His teaching. Hence it is desirable to deal with the first three gospels and with the fourth separately.

THE SYNOPTIC GOSPELS.

It has long been recognized that the gospels of Matthew, Mark and Luke have much in common. Their general plan is the same, the materials are largely the same, the succession of events is frequently the same; the same incidents are often related and sometimes in the same words. Hence they have received the name Synoptic, because their contents allow of their being viewed together as a whole.

The similarity of the first three gospels has given rise to a literary problem of the utmost complexity of which no adequate solution has yet been advanced. How are these gospels related to one another? What is the explanation of the features they have in common? How are their striking resemblances and their no less striking differences to be accounted for? That they are independent no one can believe, for the large measure of identity, extending often to insignificant details and expressions, proves that there are common ties between them.

Of what nature then are these bonds? The view which most readily offers itself is that the gospel which was first written was used by the authors of the other gospels. If, for example, the gospel of Matthew was the first written, then the authors of the gospels of Mark and Luke availed themselves of this gospel, and the portions common to all three are to be thus accounted for. This opinion has been often adopted, and every possible combination of the order of the gospels has had its champion.

But the inadequacy of the hypothesis is now generally acknowledged. It is not easy to see why Mark with Matthew before him should omit so much of what Matthew had written, or why Luke with Matthew before him should arrange the Sermon on the Mount so differently.

Accordingly the explanation has been suggested that there gradually arose in the church, especially in connection with the instruction required by converts, a sketch or outline of our Lord's life and teaching which at last gained a fixed and definite form and which was finally put into written shape in the gospels. The matter common to the three first gospels is just the tradition of our Lord's life and words used by the Church to inform and direct its members. This theory of the origin of the Synoptic gospels has met with wide acceptance in this country, as it has been advocated by some of our greatest scholars. That it draws attention to certain facts in the history of the primitive church is undeniable and that there must have been for some time a primitive oral tradition is generally conceded. But the adequacy of this view is also impugned, the chief objection taken being the extreme degree of uniformity assigned to the common matter, which seems hardly compatible with an existence merely in the memories of men. A third view has accordingly been put forward which seeks to explain the relations of the gospels by the assumption of certain written sources. All sorts of conjectures have been advanced as to the number, arrangement and contents of these sources, and it cannot be said that any general agreement on these points exists.

There is however one form of this theory which it is desirable that a reader should know, because of the favor with which it has been received in many quarters. This view asserts that there were early in circulation in the Church two works, the one a collection of our Lord's discourses, the other a gospel akin to or identical with that of Mark, and that the combination in different ways of the book of discourses with the gospel resembling Mark has given us our present gospels of Matthew and Luke.

But this theory is not more exempt from difficulties than the other two. It postulates the existence of a collection of our Lord's discourses, for which there is no unambiguous historical evidence, and with respect to the contents of which there is the utmost difference of opinion among those who uphold the hypothesis. Nor is it self-evident that two writers like Matthew and Luke should produce out of the same materials two works so different in substance even after every allowance is made for the special matter at the command of Luke.

The conclusion then at which we arrive is that the question of the origin and formation of the three first gospels is still undetermined. At

the same time not a little has been done towards its settlement. Many untenable theories have been rejected, and the number and variety of the phenomena calling for explanation have been more fully realized. The hostility to one another of the rival theories has become less acute; they are no longer treated as irreconcilable; each is held to contain some elements of truth and to be an essential factor in the final solution.

The date of the common matter of the Synoptic gospels cannot be fixed with precision. In their first shape they must have been almost contemporaneous with the Church itself, but that shape may have undergone many modifications. It is however certain that the substance of all three gospels precedes the destruction of Jerusalem in the year A.D. 70. All the gospels take the existence of Jerusalem for granted, and there is not the faintest trace that it had been blotted out from among the capitals of the world.

It may be asked why we have three gospels so like each other. What led the second and third evangelists whoever they were to add their gospels to the first? It should be said in answer that it is by no means certain that any one of the evangelists had seen the work of the other; and that, even if he had, no other explanation than the importance and interest of our Lord's life is needed to account for the publication of the three gospels. These were not the only gospels in existence, for it is plain from the preface of Luke's gospel that works resembling his own, though less extensive and thorough, had already appeared. The historical interest was the main interest by which the action of the evangelists was determined. They wished to set forth our Lord's life, words and deeds.

THE GOSPEL ACCORDING TO MATTHEW.

To pass now to the gospels separately. The gospel of Matthew is, according to tradition, from the pen of Levi, the tax collector of Capernaum, who became one of the apostles, and is the earliest of the gospels. The date is open to doubt; the authorship hardly admits of question, for tradition would never have attributed the gospel to so obscure an apostle as Matthew had he not been the actual author.

Two features of the gospel arrest at once the attention of the reader, first a number of discourses of considerable length, such as the sermon on the Mount, the charge to the apostles, the parables of the kingdom, and the stress laid on the fulfilment of prophecy in the

person and work of our Lord. The most distinctive note of the gospel is that Jesus of Nazareth is the Messiah. What was foretold of the Messiah is fulfilled in Him. The entire Old Testament was believed by the Church to prefigure the Messiah, and hence the author recognizes the fulfilment of prophecy in events of our Lord's career which we should never have ventured to connect with the oracles concerned. The aim of the evangelist is evidently to read our Lord's life in the light of the Old Testament.

But his primary intention is to relate the life and not to establish the thesis that He is the Messiah. The gospel is a record of what our Lord said and did, accompanied by certain remarks of the writer intended to point out and confirm the truth that Jesus is the Messiah. Such is the simplest and most obvious explanation of the purpose of the gospel.

But not a few scholars are dissatisfied with this explanation. The chief aim of the writer is, in their judgment, to demonstrate that Jesus is the Messiah; or that He is the Messiah who, though of the race of David, humbles Himself even to the cross, but is afterwards exalted; or to assail the Jews for their rejection of the Messiah; or to defend Christianity as the true Judaism.

But it cannot be shown that any one of these ideas pervades the gospel and determines the selection of its contents. The design of the gospel is not polemical or apologetic or doctrinal; for it contains much that cannot without violence be brought under these divisions, and which can only be explained by the desire of the writer to report our Lord's words and acts.

It follows from what has been said that all attempts to arrange the contents of the book, according to some general scheme or idea, must be looked on with distrust, because the facts of history do not readily allow of such an arrangement.

An examination of the different analyses which have been put forth only strengthens this conclusion. The gospel is not the antitype of the Pentateuch, nor is our Lord's history modelled on that of the children of Israel. Just as little is the apostle guided by any fondness for numbers in selecting his materials. The groups into which some of the contents fall are accidental, and may never have been observed by the writer of them. It cannot be said that the writer proceeds chronologically or topically, for now the one principle and now the other seems to be adopted. It is not cer-

tain that he constructed his narrative with any leading divisions of time or place or evolution of doctrine before his mind. His plan is of the simplest and most unartificial kind. It is to relate the life, especially the speeches and works of Jesus that it may be seen that He is the Messiah.

The purpose of the book shows that it was meant for Jewish readers, as to them only was the question of the Messiah of supreme moment. The weight attached to the argument from prophecy, the form in which it is presented, the familiarity of the readers with Jewish ideas, usages, language and history are fresh evidence to the same effect. Matthew's gospel is the gospel as written for the Jews.

THE GOSPEL ACCORDING TO MARK.

The oldest notices of the gospel of Mark describe it as composed by Mark at Rome for the benefit of the church there, from his recollections of the addresses which he had heard delivered by Peter, and nothing in the contents contradicts this view. The gospel was evidently not written for Jews, as there are no ideas or aims in it which appeal peculiarly to them.

The destination of the gospel for the church in Rome is confirmed by some incidental remarks, which are the weightier by this very indirectness. Thus the explanations as to the value of the two mites, and as to the praetorium, the references to Alexander and Rufus and to Pilate, the greater extent to which words of Latin origin are used, are coincidences which lend great strength to this opinion. Many of the readers, as we perceive from the epistle to the Romans, were Jews, but the majority were probably Gentile. Greek was the usual language spoken among them, and possibly only a very few among them were natives of the city.

The most obvious characteristics of the gospel are its brevity and its picturesqueness. It differs from Matthew and Luke by giving much less of what our Lord said. It has only one of our Lord's longer addresses, that on the Last Things, and only relates four of the parables.

Again it abounds in vivid realistic touches. These have often been traced to the eye-witness of Peter, and this explanation is quite reasonable. The evangelist dwells on our Lord's looks and gestures. He repeats at times the very Aramaic phrases which He used. He frequently reports His conversations directly. He specifies the circumstances which gives distinctness and life to the description of a scene or an event. Nowhere is the figure of Jesus as He

first impressed Himself upon men so clearly visible.

Not a few endeavours have been made to discover a fixed plan in the gospel, the development of some idea or group of ideas. But to none of the gospels is such an interpretation less applicable. If any narrative bears upon its face the evidence of directness, naturalness, reality, it is that of this gospel. The last thought which occurs to the reader is that it is other than a narrative of facts or that the arrangement of the facts is the embodiment of an idea. The suggestions that the aim of the gospel is to mediate between certain parties in the church, or to vindicate Paul, or to exhibit our Lord as the Son of God, or to prove that Jesus was the Messiah notwithstanding the delay in His second coming, may be all dismissed as inconsistent with the obvious purpose of the author to describe our Lord as He was and especially in His acts.

He who would see our Lord as He impressed Himself on His first disciples, who would follow Him from one scene of labour to another, who would comprehend the different forms which His ministry assumed, first discussing in the synagogue, then popular addresses given under the open sky often couched in parables, and finally the special education of the Twelve; or who would trace the development of our Lord's teaching in relation to the circumstances which called it forth, will in the first instance master the gospel of Mark.

THE GOSPEL ACCORDING TO LUKE.

The third gospel is the work of Luke, a Gentile, probably a native of Antioch in Syria, a physician, the friend and helper of Paul. Hence the third gospel has often been described as Paul's. But there is nothing distinctively Pauline in the teaching of the gospel, nor is it necessary to hold that it was composed under the influence of Paul. The emphasis laid on faith, grace, the Holy Spirit, and on the universality of the gospel, is of Christ and not of Paul, and even the alleged influence of the vocabulary of Paul on that of Luke must not, in the case of a man of Luke's culture, be too hastily admitted.

The motive which led Luke to compose his gospel is announced in the preface, where he assigns as his reason for adding another to the attempts to relate our Lord's life, his full acquaintance with the facts. It would appear from that preface that he was not aware of the gospel of Matthew, and possibly not even of Mark. His purpose is to confirm the faith of Theophilus by an account complete, thorough,

accurate, orderly, of the central facts of Christianity.

The gospel is dedicated to Theophilus, who was probably a Gentile and a Christian, but it was doubtless written with an eye to a wider audience. The gospel is written by a Gentile, is probably addressed to a Gentile, and is intended, as its contents show, for Gentiles. Illustrations of this fact are found in the use of the name of a Roman emperor to fix a date, in the tracing of our Lord's genealogy to Adam, in the substitution of Greek for Aramaic designations, and in the comparatively subordinate place assigned to the law and to prophecy.

The materials of the gospel are arranged as far as possible in chronological order, though it is certain that the evangelist did not possess a full knowledge of the place of each incident in our Lord's life. He first relates the infancy of our Lord ; then describes the ministry in Galilee ; next follows a long section largely peculiar to the gospel, setting forth the ministry outside of Galilee and the journeys towards Jerusalem ; finally comes the account of the last days in Jerusalem ; the arrest, trial, execution, resurrection and ascension. This analysis shows the historical aim of the writer, and refutes the opinion that he pursued a didactic aim, an opinion inconsistent also with the preface.

Several features of the gospel have always attracted attention, but these are due quite as much to the sources followed by the evangelist as to his own interests and preferences. No other gospel illustrates so fully the universality of the religion of Jesus ; none exhibits so clearly the depth and tenderness of His sympathies with men ; none so represents Him as a man of prayer, or enforces so powerfully the efficacy of prayer ; in none is thanksgiving so abundant ; in none is so large a place given to the poor, to the reprobate, to women, to home life. The literary features of the book, its command of Greek side by side with its Aramaic constructions, the ease and charm of its narratives, its fullness and accuracy belong of course to its writer.

THE GOSPEL ACCORDING TO JOHN.

It is not surprising that the most keenly debated of all questions connected with the gospels is that of the genuineness of the gospel of John. If that work be from the pen of the disciple whom Jesus loved, then the theology of the church of to-day is the same as the theology of the primitive church. For, according to this gospel, the closest personal friends of Jesus be-

lieved that He wrought miracles, that He rose from the dead, that He was the Son of God. The assaults made on the authenticity of the gospel have failed. The external evidence in its favour is weighty, the internal decisive. The proofs that the author was a Jew, a native of Palestine, an eye-witness, the apostle John, carry conviction to an unbiassed inquirer.

The very unlikeness between this gospel and the three Synoptics is a crowning argument in its behalf. How otherwise can we explain its acceptance by the church. Here is a work which gives a new version of our Lord's career, which makes Judæa rather than Galilee the scene of His ministry, which extends that ministry over several years, which puts new subjects and a new vocabulary in His lips, and which seems to contradict the Synoptics at several points ; how was it possible for a gospel of such a character to gain a place beside those already current unless it was written by the hand of the apostle John. No reason short of this will account for its presence in the canon by the side of the other gospels. For its unlikeness to the other gospels is great. In the first three gospels Jesus acts more than He speaks ; in the fourth He speaks even more than He acts. Moreover, the subjects on which He speaks are not the same. The chief topic of the first three is the kingdom of God, of the fourth Himself. Nor is His style in the fourth gospel the same as in the first three. The parable has almost disappeared. The illuminating phrase, the serene sententious wisdom are largely absent ; the mode of speech is now mystical.

But these differences, though real, are superficial, while the affinities are radical. The Jesus of the first three gospels is the Jesus of the fourth. The same fundamental view as to the nature of God and as to the relations between God and man, the same claims on the trust and homage of men as their Redeemer, Example, Lawgiver and Judge are found in both. But while the Jesus of the four gospels is the same, the difference of diction ascribed to Him is so great as to suggest, first that our Lord's style was not uniform, and second that in the fourth gospel He is reported as a rule summarily and mainly in the style of the author.

The object or aim of John is defined by himself to be the creation of the conviction that Jesus is the Messiah, the Son of God, and the possession of the life that is in and through Him. Was this purpose suggested by the circumstances in which John found himself. Did he compose the gospel because our Lord's

Messiahship was denied by the Jews, or His Divine Sonship rejected by the Gnostics?

Such explanations are at variance with the method of treatment, which is not apologetic or polemical, constructive not destructive. The gospel would have been written had Jerusalem never perished and Cerinthus never taught. It is the ripe fruit of the apostle's Christian experience as a Jew and as a man. As a Jew whose thoughts have been widened by his new faith to see in the Messiah of his race the Son of God, the Divine Word, the Lord of all.

But the gospel is not on this account the less a historical narrative. Our Lord's whole career was to John the demonstration that He was the Messiah, the Son of God, and it is probable that he would have used the same language regarding the other gospels in which he describes his own.

THE TWENTIETH CENTURY SABBATH SCHOOL.

By D. TORRANCE FRASER, ESQ., MONTREAL.

For the RECORD :—

The Twentieth Century Sabbath School has many serious problems. Let us suggest a few for consideration.

Better teaching, from better preparation and presentation. To-day's weakness seems to arise from slack grip of Bible truth and scant spiritual enthusiasm.

Better supply of trained teachers, the church's duty.

Better accessories, in enrolment, punctuality, equipment, reporting, overseeing, financial support, systematic grading.

Better missionary zeal, in carrying on our own church missions, and in reaching out after those whom Jesus loved and who have not yet been gathered in.

Better home religion, in Sabbath keeping, in the family altar ; how can we elevate the children with parents acting as dead weights.

That Twentieth Century School will be just what we make it ; we may not see much of the century, but the boys and girls, from the primary onwards, will be in our places ; as we lead them, so it will be. Lead we them to Christ, feed we them with the sincere mirth of the word, the promised blessing is sure.

Men and women of the Nineteenth Century must do their part faithfully towards the solution of the Twentieth Century problems.

Are we really doing our duty ?

Our Home Work.

REQUIRED FOR THE SCHEMES, WEST.

For the Record :

The following are the estimates for the year ending on the 28th of February. The first column gives the sum needed for each scheme. The second column gives the average per member required to make up these amounts. The last column shows the proportion which each of the schemes should receive of every one hundred dollars to be allocated by congregations :—

		Cts.	
Home Missions.....	\$ 94,000	.58	\$ 32.00
Augmentation	28,000	.18	10.00
Foreign Missions.....	73,000	.45	25.00
Women's Foreign Miss.			
Societies.....	56,100		
French Evangelization,			
including Pointe aux			
Trembles	35,000	.17	9.50
Knox College.....	12,000	.09	5.00
Queen's College.....	5,000	.04	2.35
Montreal College.....	5,000	.04	2.35
Manitoba College, exclu-			
sive of amounts from			
Western Synods.....	3,000	.03	1.80
Ministers' Widows' and			
Orphans' Fund.....	14,000	.09	5.00
Aged and Infirm Minis-			
ters' Fund.....	14,000	.09	5.00
Assembly Fund.....	7,000	.04	2.00
	\$346,100	1.80	\$100.00

We again remind congregational Treasurers that the church year now closes on the 28th February, prior to which date all contributions for the schemes should be forwarded.

AUGMENTATION EAST.

By REV. E. SMITH, CONVENER.

For the RECORD :—

The home work has a prior claim upon us. Assisting and building up weak congregations is an integral part of Home Mission work. Perhaps the word "destitute" awakens more sympathy and more readily calls forth a response than does the word "weak." Be this as it may, a struggling congregation, a congregation which is loyal to the Church and which furnishes unmistakable evidences of its loyalty, but which cannot itself, unaided, support a minister and maintain Gospel ordinances, certainly deserves help, and its appeal for the same should no more go unheeded than should the cry of the needy. Aiding and encouraging congregations which are doing all they can for themselves, but which require assistance to enable them to reach a certain standard, we express by the simple word

AUGMENTATION.

It is a word with which our Church should be familiar, and it is one which signifies a work which our Church has carried on for upwards of forty years and which has proved to be a great boon to the Presbyterian Church in the Maritime Provinces. We have no hesitation in saying that had it not been for the substantial aid furnished by the Augmentation Fund many of our congregations would have lost their identity, and others which to-day are strong and prosperous would still be upon the Augmented list. Already we have nursed and developed into independence some *twenty* congregations, and at the present time we have upon our roll

SIXTY-THREE CONGREGATIONS,

all of which we hope, some day, will become self-sustaining. Grants have been made to this number amounting to nearly \$10,000, and the Synod at its last meeting sanctioned the proposal to raise the said sum. The congregations are located as follows :—

Presbytery of Sydney,	six	congregations.
“ “ Inverness,	five	“
“ “ Pictou,	three	“
“ “ Wallace,	four	“
“ “ Truro,	three	“
“ “ Halifax,	thirteen	“
“ “ St. John,	ten	“
“ “ Lunenburg & Yarmouth,	five	“
“ “ Miramichi,	six	“
“ “ P. E. I.,	eight	“

A most gratifying feature is that with one or two exceptions these congregations are enjoying the service of a regular and stated ministry. Very few of them are vacant. In this respect we have reached very nearly high water mark. Let there be no retrogression ! This year we are anxious to make a good showing, that is, to be able to meet our demands. We have asked for

TEN THOUSAND DOLLARS,

which has been allocated as follows :—

Presbytery of Sydney.....	\$ 565 00
“ “ Inverness.....	350 00
“ “ Pictou.....	1,425 00
“ “ Wallace.....	545 00
“ “ Truro.....	1,170 00
“ “ Halifax.....	1,840 00
“ “ Lunenburg & Yarmouth	490 00
“ “ St. John.....	1,545 00
“ “ Miramichi.....	740 00
“ “ P. E. I.....	1,325 00

The receipts to date are about \$2,000, leaving

\$8,000 to be raised before Feb. 29, 1901. Every congregation and mission charge within the bounds of the Synod of the Maritime Provinces knows the exact amount expected of them for the Augmentation Fund, and we trust that there will be an earnest effort upon the part of one and all to meet their obligations to this Fund. We are deeply thankful to our people for their hearty and liberal support, and when we assure them of the continued success of this scheme we feel that we can still rely upon them for their sympathy and genuine help.

HOME MISSIONS, EAST.

BY REV. T. STEWART, CONVENER.

For the RECORD :—

Home Mission work in the Eastern Division of the Church, though on a very much smaller scale than in the West, has its own interest and importance.

The Committee met in Halifax, 28th Nov. Reports were received from 41 fields supplied by students during part or whole of last summer, showing much faithful work done by these young men. In six or seven fields the students labored as temporary assistants to settled pastors, and in most of these cases their services were paid for by the congregations, there being no expense to the fund. In several other cases also the people paid in full for the missionaries' services.

But the grants applied for and recommended by presbyteries, amounted to over \$2,500, considerably more than the amount paid by the Committee for students' services in the summer of 1899. But this does not cover the whole expenditure for this branch of the work, for it will be increased by payments necessary for work done in some of the mission fields, during this winter. Judging from past years and present conditions it seems likely that our outlay for supply of mission stations alone, besides what was paid by the people in these stations, will not be far short of \$3,000.

Then there are the grants voted to fields occupied by ordained missionaries, amounting to about \$8,000 ; office and other expenses, about \$700 ; so that we have a probable expenditure for our eastern Home Missions of \$11,700. Then our congregations gave last year over \$2,300 for the North-West. That great work should certainly not get less this year. We require therefore, for the operations of the year, not less than \$14,000. As the receipts from congregations last year were considerably more than this amount, we might reasonably feel

confident that this year's income would fully meet all our expenses. Two things must, however, be remembered, viz.; that the special efforts for the Century Fund are in danger of lessening our giving for the ordinary schemes of the church, and that the present financial year, closing at the end of February, will be only eleven months long.

It is to be hoped that ministers and missionary associations will make a note of these things and do their utmost to have contributions to the regular schemes as liberal and as prompt as possible. The successful raising of the Century Fund will be all the more gratifying if accomplished without in any case lessening our giving for regular work; and it would be a pitiful thing if we should reach our aim there only by withdrawing support from the work for which we are already responsible, and leaving our ordinary funds in debt.

Turning from the financial to the human side of our work, we note a scarcity of suitable men. Several fields were supplied during a part of the summer only. There is prospect of between 15 and 20 congregations in our Synod being vacant at the end of this year, and there are not enough suitable men in sight to supply more than a third of these.

The Presbytery of Halifax had, in Newfoundland, besides the strong congregation at St. John's, three important stations, Harbor Grace, which is likely to be vacant at Christmas; Bay of Islands, which has not been supplied since September; and Bell Island, the source of iron ore for the great works at Sydney. This station is in its first year. A fourth station should be opened in Newfoundland if we had the right man and the money to help the people to support him.

On Bell Island Mr. J. A. Greenlees did faithful and highly appreciated work during the past season, but he cannot give supply to stations so far apart as Harbour Grace and Bay of Islands, and if he could, other two widely separated places would remain. The people in these places are worthy of the best the church can give them.

At Harbour Grace a little company of 20 families, far from the centre of the church's visible life, have subscribed and paid \$460 for the Common Fund of the Century Scheme. They subscribed \$200 for their own debt, and a good part of that is paid. Last year they paid their minister \$800. At Bay of Islands where we have 24 families, the subscriptions for the Century Fund reached \$530. Similar, though

perhaps not equal stories might be told of other little companies here and there throughout our field, splendidly loyal to the church, and deserving the best the church can give, but in danger of being left without the preaching of the gospel according to the method of their own experience and choice, and without the ministrations of the church they so faithfully love.

From our College in Halifax we expect fourteen or fifteen graduates in May, but already the North West has captured one or more, and the following year threatens to give us very few. We need more men. But they must be good men; good not only in the moral and spiritual sense, but also in the "common sense."

We need men of prudence and pluck as well as piety, of vigor as well as virtue, of force as well as faith. Probably some have failed in the ministry from lack of grace, certainly some have failed from lack of gumption. We want men with a good stock of both.

Just one instance of encouragement. Mr. F. C. Simpson, assistant in St. Andrew's Church, Sydney, gave one service a Sunday last winter at Whitney Pier, an entirely new station. When the College closed the Presbytery of Sydney secured the services of Mr. Frank Baird, one of the graduates, for the summer. When he left this fall to continue his studies in Europe the field had paid him in full. Mr. Falconer, late of Harbour Grace, is in charge for the winter, and it is expected that next spring we shall have there a fully organized and self-sustaining congregation. This, of course, is unusually quick work, and the rapid growth in the Eastern Side of Cape Breton means that congregations elsewhere have lost; but our Home Mission work is hopeful and encouraging all over the field. It deserves the hearty support of all our people. We can point to-day to several congregations, self-sustaining and liberally helping, where a few years ago we had mission fields under the care of the Committee, and supplied only during the summer months. But our very growth means greater expenditure. Let the church realize the needs of our scattered families, and give cheerfully for their assistance. It is evident from a study of the reports that they are worthy for whom we should do this.

In all this nothing has been said of the work in the Presbytery of St. John, where Mr. Ross, the Superintendent of Missions in that Presbytery, is doing such vigorous service. That is a story by itself, and the RECORD would do well to have him tell something of it.

GALICIAN MISSIONS.

JOHN A. CORMIE, B.A., SIFTON, MAN.

For the Record :

One of the new departments of the Home Mission work that have been undertaken by our Church during the past year, is that begun a few weeks ago among the Galicians, who are living in such numbers in our Canadian North-West. When one realizes that there are twenty-seven thousands of these people now living here, the vastness and importance of the work that the Church has undertaken will be readily apparent.

With the exception of a few who in consequence of their connection with Poland are Roman Catholics, the Galicians belong to the Greek Church. For centuries they have been in servile subjection to the priests of the Greek Church and the result is that the average Galician is densely ignorant and holds tenaciously to gross superstitions that have been inculcated from earliest childhood. They perform the numerous duties enjoined on them by the priests with a devoutness and earnestness that is pitiable, for they appear to do it in the spirit of those anxious to ward off outward evil rather than to obtain spiritual good. Consequently their religion consists almost entirely of the outward performance of an elaborate ceremonial, and has little or no tendency to purify and uplift their lives.

On account of their religious affinities, the authorities of the Roman Church are anxious to guard them from the danger of becoming Protestants, and the French priest that occasionally visits the different colonies is not very scrupulous in the choice of means he uses to attain this end. Recognizing that the education of the children would have a tendency to foster freedom of thought and speech, he has exerted himself to prevent schools being established in their midst. He tells the people that they ought not allow their children to attend a Protestant school for they will then become Protestants and will not go to heaven, and that is a danger which the Galician is extremely anxious to escape, for he believes in a doctrine of future punishment with all his heart. The consequence is that a considerable number of the Galicians do not wish to have schools.

THEY WISH THEIR CHILDREN TAUGHT.

But notwithstanding the influence of the Roman Catholic authorities, the better class of them wish to have their children educated, though in some instances the motive is not very high. One man explained that he wished his children to be educated that they might be able to read to him the market reports, in order that he might know when to sell his wheat to the best advantage. Others again wish to have their children educated in order that they may be on an equality with the English children. Many of the children themselves are anxious for this. One little girl was asked if she were a Galician: "No, I am a Canadian," was the answer, spoken almost without an accent to suggest her nationality. Another girl had been

working for an English family and when she returned home she persisted in speaking English on the plea that she had forgotten her mother tongue. But many of the Galicians are unable to support a school and many of those who can will not, and accordingly a motion to have a school built is usually voted down by a majority of four or five to one.

It is next to impossible for a regular missionary to do anything towards improving the condition of the older ones, for they are a conservative people and resent with great bitterness any attempt to interfere with their religious beliefs. An example of this may be seen in the fate that attended a Sunday-school class which had been organized by our medical missionary at Sifton, with an attendance of fourteen or fifteen. The Roman Catholic priest told them that the children were being turned against their fathers' religion, and ordered that the Bibles which had been given them should be returned or burned, the result was that not a Galician child could be induced to attend the Sunday-school and many of the Bibles were returned.

OUR HOPE IS IN THE YOUNG.

Almost the only thing that can be done for these people is to educate their children, so that the next generation will be less superstitious and less spiritually dark, and will be consequently vastly better citizens of our country than those of the present generation. To this end, a representative has been sent out by our church for the purpose of organizing and building schools in districts where no government schools at present exist. The Committee of the "Church and Manse Building" Fund has granted \$200 for each of these schools, and the Galicians themselves are expected to contribute by their labor towards the erection of these buildings.

Work has been commenced in the largest colony, which is situated in the Dauphin district of Manitoba and where there are about 9,000 Galicians. Of these probably 2,500 or 3,000 are children of school age, and there are only about 100 of them attending school. Thus, in this colony alone there is an immense field for educational work. Three schools are being built in the most important points in the colony and teachers will be at work about the beginning of the next year.

Two of the teachers will be Galicians who have thrown off entirely their allegiance to the Greek Church and who have received a good education in their own country, and have attended at one session of Manitoba College. The third will be an Englishman who has had wide experience as a public school teacher and who takes a deep interest in the education of these people. Some of the schools will be entirely supported by our church, while others of them may receive some government aid.

In this way we hope to do something towards enlightening these people spiritually as well as mentally, and so make them good citizens in the Dominion in which they have made their home.

HOME MISSIONS, WEST.

For the Record.

At its March meeting the Home Mission Committee found itself face to face with a deficit of \$16,000 on the year's work. To meet obligations the Church was asked for a special collection, and \$8,000 was realized. To wipe out the balance, \$8,000 was taken out of the reserve fund. Financial feats of that kind can scarcely be repeated; the Church soon tires of special collections; nor is a reserve fund like the widow's cruse of oil and barrel of meal, you can soon exhaust it. The revenue of the committee should keep pace with the demands on it, else extension must cease. This the Church does not want; and, in the interests of religion and patriotism, such a policy would prove disastrous. Moral, a larger revenue.

But why the deficit? Two principal causes. The contributions from Britain fell off about \$5,000, and in the spring of 1899, 42 new missions were started, involving an additional expenditure of about \$10,500. In a new and growing country, with a strong, steady stream of settlers flowing in, there must be extension, and the Church owes it to the State which protects her; to herself, organized to edify and evangelize; to her members who are going to develop the resources of the Far West and the New North; and to her Lord Who has placed this responsibility upon her, to lengthen her cords and strengthen her stakes.

Are not railway companies extending their lines and improving their equipment? Manufacturers enlarging their factories and increasing their output? Banks augmenting their capital and starting new branches, (banks have in eighteen years increased, west of Lake Superior, from eight to nearly one hundred)? Loan companies, insurance companies and the rest extending their operations? And Provincial, Dominion and Imperial governments entering on enlarged enterprises? And shall the Church alone stand still?

THE CHANGE IN 25 YEARS.

The Church exists to preach the Gospel to the poor; and the following figures show that the money spent on the Home Mission department of that work yields encouraging returns. "In 1875 there were 132 missions and 86 augmented congregations in the Western Section of the Church. Since 1875, 641 new missions have been organized, making a total of 859. Of this number, 93 have gone to strengthen other congregations, 162 are now on the augmented list, 386 on the Home Mission list, and 218 have become self-sustaining congregations." These congregations support colleges, missions and the benevolent schemes of the Church conscientiously and liberally.

PRESENT STRENGTH.

The extent of the present work, a few figures will help to show. The missions last spring numbered 386, with over 1,100 separate stations. Connected with these were 11,743 families, 4,544 single persons not belonging to these families,

and 13,538 communicants. The returns, which are very far from being complete, show that 1,652 communicants were added to the rolls.

This means that one-eighth of the families, and one-fifth of the single persons in the Church are under the charge of the Home Mission Committee, and that one-ninth, if not one-eighth, of the accessions to the membership are in connection with these missions. To all lovers and supporters of Home Missions this record should give satisfaction.

"How much of the salaries of their missionaries do these people pay?" About five-eighths, and the Home Mission Committees about three-eighths, i.e., for every \$60 the Home Mission pays, the people pay \$100. Considering what has to be contributed for Church and manse building, and that these people in very many cases are poor, and beginning life, this liberality is commendable.

THE RECORD OF LAST YEAR.

The record for the past year was encouraging. In Ontario and Quebec eight missions became augmented charges, and in Western Canada, twenty. In Western Canada, eight more passed at once from the mission stage to the self-supporting. Thirty-six congregations were thus handed over to the Church. In the whole Western Section, 61 churches and manses were built. Fifty-two new missions have been organized and a number of stations started which go to strengthen missions and congregations previously existing. Wherever practicable, by a re-arrangement of stations or a union, the work of consolidation is going on; some missions have disappeared, and stations have been merged in other fields, but travelling has been reduced and grants saved.

The number of missions is, however, steadily increasing year by year, and the revenue should keep step. Reports as to increase in membership are very incomplete, arising largely from lack of supply in many missions during winter, but also, in part, because not a few of the missionaries do not realize the value of statistics, or are "absent-minded beggars." At least 2,000 communicants were added to the communion rolls.

But the picture is not all bright. From every direction comes the complaint of lack of supply. In the presbytery of Kingston, the more distant missions had to be content with three Sabbaths' supply at Christmas. In Barrie presbytery, three fields vacant; North Bay, four; Algoma, four; Western Canada, twenty-seven; while a large number had only partial supply. How long shall a church possessing ample reserves confess herself unable to cure this clamant, long-standing scandal? Even for the past summer supply was inadequate, and the committee was compelled to appeal to British churches to come to the rescue.

DETAILS.

It may be of interest to examine the situation a little more in detail, glancing at the work in several sections.

PROVINCE OF QUEBEC.

The presbyteries of Quebec and Montreal have 24 missions and 56 stations. The outlook here is brightening, and the tone of reports cheerful. "Waterpower," "Spruce forests," "Pulpwood," "Inflow of Population and Capital," "Manufacturing and Business centres," are the words heard.

The Roman Catholic church is doing her very best to elbow out the Protestants, too many of whom have become disheartened in the struggle, pulled up stakes and moved west; but many settlements are left like rocky islands in a hostile sea, and they must be encouraged and helped. The work of French Evangelization is maintained to give the Word of God to Quebec, and to help to enlighten people who are kept in darkness; for that work we pay from \$35,000 to \$40,000 annually; the Church will not grudge the \$5,000 required to provide her own children in Quebec with a pure Gospel. Christians, hold your own.

ONTARIO.

Several features here arrest attention. In the lumbering districts of this Province are said to be 60,000 men cutting, scoring, heaving, hauling and driving logs and square timber during winter and early summer. Some attention has been paid to them in the past, but under a special committee more adequate provision is attempted this year. The work requires young, energetic, evangelical, tactful men, but they seldom offer.

The army of tourists to Muskoka and the north is growing from year to year, as the beauties of the district are coming to be known. Unless cared for, much as muscle and nerve may gain by the outing, the spirit will be apt to lose tone. A child, who was preparing to go north, is said to have been heard praying the morning of her departure, "and now goodbye, God, for there won't be any more prayers till we return from Muskoka." The Committee is making more adequate provision for this class.

The Ontario Government is pursuing a more aggressive policy in the New North. Large sums have been voted for colonization roads; exploration parties are out to locate and report on the farming and mineral lands in the district, and on its forests and waterpower. Large concessions have been made to capitalists who have engaged to build railways, open up mines, erect smelters, build mills and bring in settlers. Free grants of land, on liberal conditions, are to be made to members of the contingents who went to South Africa, who were residents of Ontario at the time of their enlistment. When volunteers have "died on the field of honor," the father or nearest heir can claim the grant. Every effort is thus made to break up the silent solitude of the roomy, resourceful northland, and make it the seat of varied industries and the home of a progressive and prosperous population. This is not the dream of the romancist, a fair beginning has already been made. Of the changed conditions the Church is bound to take note, and provide ordinances for the settlers on their arrival.

Except in new Ontario, Home Mission work in this province consists largely in fostering existing missions and nursing them to the congregational state. Five presbyteries have no missions, and several have only one or two. Bruce, that had her quiver full of them, is now childless. Unless care is taken, the sympathy of missionless presbyteries is apt to dry up, and presbyteries, people and Church will be the losers. The principal mission presbyteries in the province are Ottawa, Lanark and Renfrew, Kingston, Barrie, North Bay, Algoma. Had mission work been vigorously prosecuted from the dawn of settlement in Ontario, how different would have been the strength of the Church to-day. We lost along the Ottawa, in Central Ontario, in the Niagara peninsula and clear west to Windsor; let us strengthen the things that remain, and enter hopefully where new doors are opening.

By the bye! a curious but well authenticated story comes from N. E. Ontario: Two stations, forming a charge, agreed to pay their student, respectively, \$2 and \$4 a week as salary. The treasurer of station A, in settling, gave the student not \$52, but \$47, telling him the treasurer of station B would pay the balance. He scouted the idea, and paid the even \$104. Rather than create trouble, the student returned to college \$5 short. Not long afterwards, he received a letter from B saying that he (B) learned that A had only paid \$47; and since it was understood that B was to pay double what A paid, he (B) had overpaid him, and he would be obliged if he (the student) would send the \$10 back! Mission work should never cease while such treasurers remain unevangelized.

WESTERN CANADA.

The crop in Manitoba and Assiniboia was most disappointing this year. Drought in early summer, and an excessive rainfall and extremely warm weather in August, ruined the prospects of many a farmer. But for rains and consequent sprouting, the harvest would have been a fair one. But the people are not disheartened. In many districts progress is arrested, and the day of self-support for many missions postponed. Patience.

Extension is going on apace, however. The presbytery of Portage la Prairie has grown unwieldy, and is asking the Assembly to constitute a new presbytery in the Dauphin Valley, and to the north. Regina has grown so as to require two new presbyteries. This would give the Territories five presbyteries, and they expect a new Synod to be constituted. It was only in 1884 that there was only one presbytery west of Lake Superior; what hath God wrought in these sixteen intervening years!

The erection of the presbytery of Superior was postponed because of the sparse settlement in that part of Ontario, and the unlikelihood that any strength would be soon developed. Mining, lumbering, railway building, farming have recently drawn population to that district, so that another presbytery is already talked of. Between Ft. William and the prairie there is room for half-a-million of settlers, and the rail-

way, now building, alone is needed to open up that new and rich district.

RAILWAYS IN THE WEST.

Railways are the pioneers of settlement; they no longer follow, but precede the settler, and bid him follow and occupy the rich tracts they open up. The line between Port Arthur and Winnipeg, by way of Ft. Frances and the Rainy River, is being pushed forward from both ends, and will be completed next autumn.

The Canadian Northern is only a continuation of the same line; it opens up the Dauphin, Swan River, Red Deer and lower Saskatchewan Valley, and will reach Prince Albert in the autumn of 1901. Through the Gilbert Plains and to Lake Winnipegosis, branch lines have been built, opening up farming districts and developing lumbering and fishing industries.

Six or seven years ago, only a few hundred English-speaking settlers were found in this valley, where to-day there are as many thousands. Nine thousand Galicians have also found a home here; and just outside the provincial boundary, from seven to eight thousand Doukhobors. Ten missionaries are at work to-day where a few years since one sufficed.

The Reston branch is being built to open up the country east and south of the Moose Mountain. The continuation of the Central to the Assiniboine, and the construction of the Snowflake, Macgregor, Lake Manitoba and the Belmont-Hartney branches have given birth to trade centres which form the nerve centres of congregational life. Settlement is thickening, markets are created, missions are strengthened, and the day of self-supporting congregations hastened.

IMMIGRATION.

The inflow of settlers for 1900 was the largest in many years. In 1898 nearly 40,000 arrived; in 1899 over 50,000; the forecast for 1900 is from 70 to 75,000! The first nine months of 1900 brought more than the twelve months of 1899.

Where have they gone? Into the Rainy River country; into the Dauphin and Swan River Valley; into the wide region between the Qu'Appelle and Saskatchewan rivers, north of Regina; into the hitherto neglected but valuable district S. E. of Moosejaw, along the "Soo" Railway; into the country north and west of Moosejaw; along the Calgary and Edmonton railway; into the Mormon district, south and south-west of Lethbridge, and along the Saskatchewan end of Edmonton and east of Prince Albert.

In the 200 mile stretch between Edmonton and Calgary the settlers were few and scattered eight years ago, now there is a belt 60 miles wide continuously settled, and nine villages, one of 1,500 souls. A tongue of settlement is thrust out 80 miles east of Edmonton. Let a railway be built 400 miles along the north Saskatchewan, and it will open up a valley of remarkable beauty and fertility, and a large population is sure to flow in.

By irrigation, the Mormon and other settlers from Utah and Montana are changing arid S. Alberta into a fruitful field.

Large quantities of School, H. B. Co. and railway lands have been sold to settlers with means in different parts of Manitoba and the N. W. T., now occupied, and schools and churches are the gainers.

The strikes in the mining districts are settled, mining operations are resumed, new mines are being opened up, new smelters built and old ones enlarged, population is flowing in, towns and camps are growing, and missions and congregations share in the activity and prosperity. One disadvantage in mining districts is the fluctuating character of the population—it is a procession, a human river, full to the banks, but always new water. But such a procession Christ had.

THE YUKON, ATLIN, & C.

The White Pass Railway has been extended from Bennett to White Horse (a distance of 71 miles), which is the head of navigation, and the trip to Dawson, in summer made short, easy and pleasant. The Rev. James Russell is in charge at Bennett, and labors along the railway; Mr. J. J. Wright at White Horse; Mr. A. S. Grant (temporarily) at Dawson; and Mr. D. G. Cock at Bonanza, which has become self-sustaining.

To the Atlin country, Mr. Jno. Pringle has returned, where his brother George was holding the fort all summer. The hospital has been maintained at Atlin; and Miss Mitchell and Miss Bone are rendering rare service in the interests of humanity and religion.

Mr. J. A. Sinclair, after rendering the Church great service at Bennett, White Horse and on "the Creeks," has retired from the work. The future of Bennett is somewhat problematical; that of White Horse, at the head of the navigation of the Yukon, is better assured. Last spring, not a house at White Horse; to-day, a busy, bustling, go-ahead town.

The gold output of the North last season was estimated at twenty-five millions. Miners are coming and going continually, but the population is holding its own. Gambling dens, dance-halls, saloons, brothels are the curse and shame of the North. Ordinary means do not adequately meet the prevailing conditions, and institutional work is proposed. The support of such a movement will likely be undertaken by private members of the Church, but in close alliance with the minister, session and congregation at Dawson. The men to be helped by this new departure are such as come in from the creeks on business, or for change and a rest, and who, too frequently fall into the snares of evil men and conditions, because there is scarcely any refuge for them away from fierce temptation.

THE FOREIGNERS.

The Germans, Scandinavians, Finns and Danes are liked and are fast being digested, absorbed. The Slavs are not so acceptable, nor are they to be so easily assimilated. They may, if they come in large numbers, seriously modify the Canadian type of character, and be a disturbing factor in social, religious and national life. They have done so in the United States,

and they are sure to do so here. Not unfrequently have old-world prejudices and antipathies clouded political issues, and prevented a true verdict being given. The U. S. danger is ours. Let their votes send a considerable number to Parliament, and whatever the crisis, our Government might hesitate to send contingents to S. Africa or elsewhere.

But these people are taking root and are bound to succeed. They are simple in their habits, and food and clothing cost little. Voltaire says that their forefathers held it quite right to drink but not to smoke, because not that which goeth into the man defileth the man, but that which cometh out of the man, and drink goeth in, while smoke cometh out. But they have outlived that belief, and every man raises his own tobacco.

Attached to every house is a large vegetable garden, well planted and tended. Cows, pigs and poultry are in every yard, and land is being rapidly cleared, brushed and cultivated; wheat is raised for the market and rye for the table. Steam mills are yet absent, but the hand mill does duty. Girls go out to service, and men, in slack times, find employment on the railway, in the saw-mills or in lumber woods. In harvest they help Canadians, while mothers, wives and daughters, with sickle and scythe, cut the home harvest.

Money earned is invested in cattle, horses, implements, little going to personal adornment or luxury. Not infrequently one friendly roof shelters children and cattle. One room serves for sitting-room, kitchen and bedroom; and, as if the numerous family did not fill the house sufficiently, sitting hens find accommodation in odd corners, or under sheltering beds. The number of pungent smells and strange odors that greet the nostrils are difficult to define or count, but one soon gets used to them. (How much better were our forefathers one hundred and fifty years since!) Those who have spent a few years in the country are changing rapidly and adopting Canadian habits. Girls at service have quick eyes and soon learn our ways, return home and effect a revolution in domestic affairs, and the revolution will spread.

These people adhere to the Greek and Roman Catholic churches mostly, although many belong to the Lutheran and Reformed churches. The gulf between the different denominations is deep and wide. The Galicians associate Protestantism with Nihilism. At the college conference in Winnipeg, and at the meetings of the Synods' Home Mission Committees the evangelization of these strangers within our gates was discussed, and it was resolved to begin schools in which the reading of the Word of God should form a part of the course of instruction.

The Church and Manse Board has voted \$200 to help finish and furnish each school house, the people themselves are asked to get out logs and erect the body of the building, and the committee will furnish salaries. Five teachers have already been secured, and more are in sight. Last summer a medical missionary was stationed at Sifton, and he has rendered good service in caring for the sick and breaking

down prejudices. He is in urgent need of a building and appliances for hospital work.

Last season two Bohemian students did duty among their own fellow-countrymen; the account given of the first service among these people, in their own language, after an absence of fifteen years from their native country, was affecting in the extreme. The Roman Catholic Church opposes the establishment of schools unless she is given control, and is provided with provincial funds to support teachers; this the Government will not grant. Nor is the Church agreeable to these foreigners learning English. But they must not continue a separate element in our population; and evangelization and education would seem to be the best agents in the work of assimilation. An effort is being made to secure suitable missionaries from Hungary—one is on his way now.

ENGLISH-SPEAKING SETTLERS.

Lack of men and means prevents the Committee from meeting fully the needs of English-speaking settlers, of whom there are 150,000 or more without regular services; and this large number is likely to increase. Lapsing is sure to follow, if settlers are not speedily followed up. Early habits, social and family constraint, environment, in a word have much to do with church attendance and church membership. Removal to a distant country, or even province, sunder social ties, breaks up former associations, creates new conditions; and, in the struggle to make a new start, the material is apt to fill the whole life in the absence of gospel ordinances. The poverty of many, their loneliness, their home-sickness are real, and the timely arrival of the missionary causes many to choose the better part where neglect would mean spiritual atrophy and death. The cares of the world and the deceitfulness of riches are a genuine bane in Canada as well as in Palestine.

One who had been an elder in eastern Canada, was met in the Rocky Mountains; and in the absence of services was asked to assist in starting a Sabbath school. He replied, "What do you take me for, sir? I am not here for the good of my health, nor for the good of my soul either; I am here to make money, and I have yet to learn that a man makes much headway in getting the "stuff" teaching Sunday School. No, thank you, count me out." In the distant Yukon was a blacksmith, who worked Sunday and Saturday alike. Hearing that he was leaving for the "outside," the missionary called to see him. "Yes, I am leaving to-morrow." "No, I never heard you preach, for I was too busy to spare the time, but that is no reason why I should not do something to support a mission that is doing good work." With this he went for his pouch and scales, weighed out four ounces of gold—\$64—and handed it to the missionary. A large proportion of the young men coming west have only a historical, not a personal interest in Christ; amidst fierce temptations and subtle snares, such are apt to fall and perish unless befriended, encouraged, taken to the house of prayer and kept linked to past associations.

INCIDENTS.

In visiting Galician and other settlements on the North Saskatchewan, a party stayed overnight at the house of an English-speaking settler. A tall, silent, dark-haired girl prepared supper and waited on the strangers. Other travellers found shelter there too. The character of the Galician settlers formed an important subject of conversation. Some objected to them because said to be diseased, lazy, dirty, ignorant, of another race. One of the party defended them and predicted success for their settlement. While the rest were getting teams out next morning, this man remained behind to pack sacks and grips. The sphinx-like servant found tongue now, and said in fair English, "Allow me to thank you, sir, for having so good an opinion of my people. I am a Galician girl; and here I am obliged to hear a good many things said against my people. We have come here to get a home; we want to obey the laws of the country; we are much behind the English in our civilization, but we are willing to learn; we are thankful to men like you who have good opinions of us and hope for our success. I understand, sir, you are a Protestant priest. If you hold and preach views like those you spoke last night, it would be easy for us to worship with you. We do not like to be looked down on; we are ambitious to succeed and earn the respect of the English." She took his hand and covered it with kisses.

A number of settlers from Nebraska found a home north of Calgary. Visited, one of them was asked, "Where are you from, Mr. L.?" "Nebraska." "But you are not an American?" "No, I am a Canadian from Stormont, but I came here from Nebraska." "Why?" "Well, the first year I was in Nebraska, I sowed 27 acres of wheat; not a sheaf did I reap—Drought. The second year, I bought and doubled the area. Not a peck did I get. The third year I sowed over a hundred acres—failure as complete as before. I felt sure that the drought was now at an end; bought seed wheat at a dollar a bushel, and sowed over 200 acres. My outlay and labor did not yield me a bushel. Next spring we packed up all we had, took our horses and few cattle, and drove here. When I reached the town I had ten cents left. Got family housed; went to work; made a little money; took up a homestead, and put up a rude shelter. In Nebraska, no religious services; everything seemed blighted accordingly; land, home, social, public life. We were determined, poor though we were, to set up God's altar here. We have our church built, we are obliged to your Committee for a missionary; we shall do our best for him, and hope soon to support him ourselves."

A missionary was sent to a new settlement from the United States. They are not all Americans who hail from the United States. Not a house in district could be secured for service. One man took a Bible, wrenched the heart out of it, tore it in bits, threw it to the winds and told the missionary this was their estimate of the Bible and of religion. Sunday schools were started, people visited with tracts;

services started timidly, prejudices disappeared, not a house in settlement now but is open for service. The Gospel is God's power to save.

At the close of a service at a railway camp, a German fastened himself on the missionary, and took him to his shack. "Me glad you came to visit us. Me used to drink hard, but God change my heart four, five year since. Much drink, much bad here. Mates ask me drink; laugh at me because I dor't. Me pray, 'Lord Jesus, help me keep away from drink to-day'; He do it. But me get desperate, temptation too strong. Me pray, 'Lord, send a minister, me cannot hold out much longer'. And He send you; there is a God, He hear prayer, He hear me, me so glad, me serve Him better now."

THE FINANCIAL SITUATION

deserves serious consideration. The Irish Church for several years past gave generous help; they are trying to raise \$500,000 of a Century Fund, and only one-half is yet subscribed. Till this is out of the way nothing can be done to get congregations to help, so says the Convener of the Colonial Committee. In the *Glasgow Herald* a member of the Colonial Committee of the Church of Scotland is reported to have said that "he was surprised that an appeal for help should be made to the mother country, it being well known that there were hundreds of wealthy business men in Toronto who could easily pay for a missionary for their own churches. They knew perfectly well that some of these wealthy Canadian churches had offered extra large salaries to some of the best preachers in the Church of Scotland. It was a disgrace that they could not support their own missions. Some of these large fashionable churches were, to a large extent, reduced to society clubs, who paid enormous salaries to their minister and enormous sums for music. The people of Canada ought distinctly to support their own missions." If such views are held in British churches, our church should set her house in order; self-respect demands that we support our own work.

This is a time of unexampled prosperity for Canada; many men are making money hand over fist. The bountiful harvest, the industrial and commercial activity, the large exports and imports, the increase in deposits with banks and the Government, the demand for labor, and the higher prices paid workmen all tell the same tale. Out of our abundance shall we not contribute the amount needed to plant Christian institutions in the newer parts of our own land?

REVENUE NEEDED.

To meet the expenditure of the year \$94,000 is needed, *i.e.*, \$14,000 more than the receipts of last year. In other words, congregations should give an increase of from 20 to 25 per cent. on last year's contributions if work is to be maintained and extended. Unless care is taken there is danger of a repetition of the deficit of last year.

The Century Fund, the Indian Famine Fund, the Patriotic Fund, the Ottawa Fire and other special appeals will all tend to divert attention

from the ordinary schemes which are more prosaic. The short crop in the West this year is also a disturbing element. But we have faith in the people if ministers and sessions will give them the facts.

SUGGESTIONS.

1. Are there not many members of the Church who could give \$250 a year to support a missionary? That, with the givings of the people among whom he labored, would maintain him for twelve months. Quite a number are doing that now, but too few. A Nova Scotian Senator was appealed to and sent a draft saying, "I wish you to cover with this as large a multitude of sins as you can." The answer was, "Spread it as thinly as I can, it will not cover more than the sins of one year." The reply, "That means that I give \$250 to cover the sins of this year; you will get the money, for I have been there and know the need." He is the only \$250 Senator. One member of the Dominion House and one of the Ontario House keep him company,

An address on Home Missions was delivered in the American Presbyterian Church, Montreal. At the close a member of the congregation asked the speaker to call at his office Monday. "Did I understand you to say on Sunday that \$250 would support a missionary?" "Yes." "But a man cannot possibly live on \$250?" "But the people will do their part, and the contributions of the mission and \$250 will support him." "I understand; put me down for \$250 and my wife for \$250 more." "Thank you, very much; is this for one year, or how long?" "How long? as long as we live." "Let me cordially thank you, and express the hope that you may live a long while." "Well, I am not going to die to get rid of paying \$500 a year for a work that means so much for the future of Canada. My son is upstairs and wishes to see you." The son was seen, asked some questions similar to those of the father, and became responsible for \$500 a year. Wolfville, N.S., Montreal, Boston, U. S., Ottawa, Carleton Place, Toronto, and Hespeler have members who give such special help, but they can almost be counted on the fingers of two hands. There are a hundred members of the Church who could give \$250 or more and not miss it. And when \$250 would be excessive, \$125, \$100, \$50, \$25, or \$10 could be given. A congregation in Toronto was addressed, and at the close, an accountant came up and pledged himself and wife for \$250. A congregation in Chatham was appealed to; a few of its members consulted each other on Monday afternoon, and pledged themselves, some for \$50, some for \$25 each a year, and arranged to support two missionaries apart from congregational contributions. Are there not many other towns who could do likewise?

2. Are there not many strong congregations who could give special help? Truro, New Glasgow, Montreal, Ottawa, Toronto, Hamilton, St. Thomas, Galt, or at least several congregations in them deserve special mention; but not more than a couple of dozen all told give this

special help. Ontario and Quebec could furnish at least 100 congregations that could give \$250 or more; and, were pastors and sessions to take the initiative, the thing could easily be done. Is there not some danger of our forgetting God as a people of our spirituality being drowned in worldliness? It is said that the annual sale of Bibles in the United States has fallen off 400,000 in five years, and the revenue decreased nearly one-half. Neglect our trust, as they did, and our religious life must decline too.

St. Helens is a small congregation. After a missionary address last summer, the pastor and members of the congregation took hold and pledged themselves to give \$250. Some other congregations in the Presbytery should keep St. Helens company.

3. The Young People's Societies and the Sabbath Schools of the church have not hitherto realized fully the measure of their responsibility towards this work. Several societies send help, why not all, and in more liberal measure? The North and West are the home and hope of young people; should not our young people help them to make a fair start? It would be a good thing for every society to provide itself with the new map of Ontario and with a map of the Dominion, and to hang them up with the pledge card. These would prove wholesome reminders of responsibility. The Society of St. Andrew's, Perth, has nursed a mission up to the congregational stage, and have adopted a second; let others do likewise. Patriotism demands an intelligent interest in Christian work in new districts.

An address was given to a Sabbath School in Montreal, the children became interested, a collection was taken up a Sabbath or two later, and the response was so liberal that they felt warranted in promising \$250. A missionary was appointed, he corresponded with the school, and interest has been greatly increased. Superintendents and teachers can help the church here. At the first assembly of the United Free Church of Scotland, it was stated that, in Glasgow and Edinburgh, there were "miles and miles of respectable mechanics' and artisans' houses from which no one went to the House of God, that there were 100,000 Highlanders in Glasgow who attended no church, and 1,600,000 in Scotland who were wholly outside the churches!" Unless care be taken we shall drift in the same direction. Young men and women from the East are scattered all over the West. Shall not our young people and our Sabbath Schools help to keep them in touch with the best traditions of their home and early life? Many of them have gone out from your ranks; your attitude, humanly speaking, will determine whether they are saved or lost.

4. Our chief dependence, however, must be on the contributions of the rank and file of the Church. But in every congregation men of light and leading are needed. Will ministers please inform themselves fully as to the progress and needs of the work, present the case in detail on Sabbath, and follow this up by a canvass of all members and adherents of the congregation. Do not let the matter get cold, else failure will result. Let liberality be encour-

aged, enjoined, and let no one be overlooked. The collectors should be well informed, missionary in spirit, aggressive, resourceful; and if they can canvass in couples, so much the better. A short, sharp campaign is sure to be most profitable.

Let no one apologize for asking help. This is the work of the Church; this is the work of Christ. His kingdom we are endeavouring to establish and extend; He sits over against the treasury, let us all give to Him and His cause. Giving then will be a means of grace and will lift us to a higher spiritual plane.

JAS. ROBERTSON, ROBT. H. WARDEN,
Superintendent of Missions Convener of Committee,
and Field Secretary.

Toronto, Dec., 1900.

NOTE.—The above excellent and comprehensive review of Home Missions, West, can be had free, in parcels of any size, in neat leaflet form, for distribution, from Rev. Dr. Warden, Presbyterian Offices, Toronto.

SOME CHEERING FACTS.

BY REV. CALVIN E. AMARON, D. D., MONTREAL.

A Christian believer, who takes the trouble to make himself acquainted with the aims of French Evangelization, and the methods adopted in carrying it out, becomes its friend. That work is not abuse of, nor attack upon, the Church of Rome. It is positive not negative, constructive not destructive. It is the giving of the Bible with its message to our French fellow-countrymen who have it not.

We are bound by the terms of the Gospel itself to give it to every creature. If those to whom we offer it do not choose to accept it, the responsibility is with themselves, but our duty to give it is clear.

Moreover love for our fellow-men should lead us to tell them of a good if we know it. How would we, who believe that evangelical Protestantism is superior to any other system of religion, that salvation is by faith in Christ alone; how would we like to be under the control of a church which keeps so large a part of its following in illiteracy? How would we like to be under the delusion that God desires men to submit their intellect and their conscience to the infallible will of one man; under the delusion that there is no pardon for them unless they confess their sins to a priest, receive absolution from him, and receive from his hands a wafer which they are constrained to believe to be the body, blood and divinity of the Son of God? How would we like to be under the delusion that at death we must go into a furnace of literal fire and there suffer tortures for years and years, until the merciful living have paid a sum of money sufficiently large to expiate the sins we have committed, and thus deliver us from our sufferings?

And so when I see my brother man under these delusions, I should do as I would be done by if I were in danger and knew it not. If he heed the message, well. If when he hears he prefers to abide in his present belief, the responsibility must rest with himself.

It is sometimes said that our French Canadians do not want our gospel. How many in India, China, Japan, want it till they know it? But we send it to them and they are accepting it, and are the better of it, here and hereafter. So with our French Canadians. They may not be wanting our gospel, for they have been told that our teaching is something very bad, but when they hear it they are often greatly surprised and delighted and eager to learn more of it.

At St. John's Church, Montreal, a goodly number of Roman Catholics (R. C. in name at all events) hear the gospel every Sabbath.

A woman was telling the pastor a few weeks ago:—"I have followed your services for two years and I have never heard a word I could take objection to. The sermons I hear comfort me. I see many things in my church, I can no longer accept."

During my ministry of five years in that congregation eighty-five persons have united with the church. Of this number sixty-five had been connected with the Church of Rome.

As an indication of the sincerity of these converts, the following facts may be stated. When an appeal was made to the congregation for the Century Fund, very nearly \$1,000 was pledged. A recent convert, a widow who earns her living by washing, and gives \$13 yearly, 25c. per week, towards current expenses, gave \$6. Another, whose husband is a Roman Catholic, saves out of her allowance for household expenses and gives \$10. Another, a young woman in domestic service, gives \$20. Another, a cook, gives \$40. The missionary spirit and the spiritual life of the church are developing in an encouraging way.

The writer spent a Sabbath in another part of the Province a short time ago, and conducted service there. A member of the church, a French Protestant, had died, and the funeral services took place in the afternoon. Over two hundred Roman Catholics filled the church. They listened with eagerness to the reading of the Gospel and to the funeral address.

Not long after the funeral there came a letter from the widow, in which she said:

"I thank you for your Christian sympathy. The day after the funeral a woman came to my house and asked for the book out of which the minister had read such beautiful things. She wished to read more of it. Some women had gone to the church to laugh, but on hearing your message their hearts were so touched that they wept. Some of the men were very much astonished to hear such things as were spoken by the officiating minister. The sweet hymns were very impressive."

Such unsought-for testimonies go to show that there is a thirst for the simple gospel, and that when it is heard, it touches souls and leads them to God.

ECHOES FROM MANITOBA.

Writing of his experiences at the Synod of Manitoba and the N. W., 13-15 Nov., Rev. Dr. Campbell says in *Presbyterian Review*:

I listened to reports which told of the income of population, of the opening of new missions, of the special provision made for reaching Galicians and other foreign elements of population, of missions that had become augmented charges and augmented that had become self-sustaining.

I thought I knew somewhat of which is going on, but to hear these reports and the talk that brought out clearly what is being done, impressed me with the vastness of the work and with the assurance that it is being done by live and earnest men who will be blessed in the work and will make it a success.

I listened specially to find what influence the crop failure had upon the work or was likely to have, but I found that the men here were hopeful. There had been little or no falling off in contributions. "The scare is past, and there will be no great hampering of the work, but sacrifices will be needed and our people will make them."

Then I thought of our people in Ontario with the plenty and prosperity there, and I said: "Ontario must not let all the sacrifice be in the West, but should do more in this great year of blessing for missions and for Winnipeg College and for Western work than ever."

Century Fund had a great reception from the Synod and the citizens of Winnipeg. The Lieut.-Governor was in the chair and gave his idea of what the scheme would do for the West. Dr. Warden was here for a night, and in his address reached the hearts of all. Then followed the Agent and his good helpers, Drs. Wright and Paterson.

This was the central—the visible expression of interest. The inner working was in quiet meetings of members of each Presbytery, in which it was ascertained what is being done. Last year a quota had been suggested. This year it was learned that, notwithstanding crop failure and some consequent depression, this Synod will in scarcely any district come short of the quota suggested last year. \$56,000 for Common Fund had been asked, and the signs are that that amount will be all but reached.

There are two very bright spots in this Century Fund work,—Manitoba facing its quota in a year of shortage, and Ottawa city doing so nobly in the wake of the fire. The spirit that works in these two directions gives a keynote which might well be struck also in the districts that have not had to wrestle with adverse circumstances.

All honor to the West land. They know the need and will have their share in providing for it. So may it be everywhere.

Rev. T. F. Fullerton, pastor of St. James Church, Charlottetown, P. E. I., Presbyterian Chaplain to the first contingent in South Africa, received on his return a cordial welcome home from congregation, presbytery and city.

Speaking of the scattered settlements through New Ontario, Rev. Dr. Campbell, Agent of the Century Fund, says:—"The need of churches and missionaries is very apparent. It strikes one, even in passing, that there is always the Roman Catholic church in a prominent position. And the question of having a Protestant church in every one of these places will be settled we believe by means of the Building Fund Department of the Century Fund. All know how much more effective the work of our missionaries will be when there is a little church built in every settlement, and that is one of the great aims of the Century Fund movement."

Rev. A. J. McLEOD, of Regina, died at Regina, 20 Nov. He studied in Knox College, Toronto, had charge of Banff for a time, was at Medicine Hat for a year, and in 1890 was appointed to the charge of the Regina Industrial School for Indian Children, where he has since labored. He was in good health up to four or five days of his death; was suddenly seized with hiccoughs which could not be stopped, and soon passed away. He loved his work and his Indian boys.

Thirty-four years ago Rev. James Nesbit, our missionary, began work among the Indians in the Saskatchewan. Work is now carried on at 19 points. The Regina Industrial School is our principal centre of that work. There are 130 pupils on the roll, with an average attendance of 111. There are 30 communicants among the pupils and a deep religious interest.

On Wednesday, 24 Oct., and the day following, at Nelson, B.C., was held the first S.S. Convention of the Presbyteries of Kamloops and Kootenay. There were many helpful papers on different phases of the work. An effort is to be made towards an inter-denominational S. S. organization, failing which, the Presbyterians will organize among themselves.

"The Government that took the responsibility of bringing foreign settlers should take the responsibility of providing schools and seeing that the children are taught the English language," said Principal Patrick, during the discussions on "the foreign element," at the recent Manitoba Synod.

Twenty-seven thousand Galicians are now living in our Canadian North-West. When one realizes this fact, the vastness and importance of this new department of Home Mission work which our church has undertaken during the past year, beginning it a few weeks ago, will be readily apparent.

Fifty years in the eldership in one congregation is a record honorable as rare. Knox Church, Ottawa, celebrated, 17 Dec., the jubilee of its worthy elder, Mr. Geo. Hay. That it may be followed in due course by a diamond jubilee seems in the present case no unreasonable expectation.

CHURCH NOTES AND NOTICES.

CALLS.

- From Lower Musquodoboit, N. S., to Mr. A. Campbell, of Waterford, N. B.
 From Bradford and Scotch Settlement to Dr. J. Fraser Smith.
 From Halleck, Minn., to Mr. L. S. Hall, of St. Thomas, N. Dakota.
 From Roxborough, Ont., to Mr. L. Beaton, of Cape North, C.B. Accepted.
 From Augustine Ch., Winnipeg, to Dr. Gilbert B. Wilson. Accepted.
 From Greenwood, B. C., to Mr. W. H. Anderson.
 From St. Andrew's Ch., Arthur, Ont., to Mr. Allison, of Woodbridge.
 From Lucan and Fraser, to Mr. J. C. Smith.
 From Duff's Ch., Dunwich and South Ekfrid, Ont., to Mr. D. T. Ellison.
 From Austin, Man., to Mr. G. W. Faryon. Accepted.
 From Prince Albert, N. W. T., to Mr. Muirhead, of Whitewood.
 From Thornton and Ivy, Ont., to Mr. Geo. J. Craw, of Vasey.
 From Tamworth and Camden, Ont., to Mr. J. K. Henry, of Creemore.

INDUCTIONS.

- Into Chesterville, Brockville Pres., 8 Nov., Mr. A. Russell.
 Into Greenwood, B. C., Mr. W. H. Anderson.
 Into St. John's Ch., Halifax, 20 Dec., Mr. J. S. Sutherland.
 Into Shelburne N. S., 11 Dec., Mr. J. H. Stewart.
 Into Maple, Tor. Pres., 6 Dec., Mr. W. G. Back.
 Into Macdonald, Man., 24 Dec., Mr. John Russell.

RESIGNATIONS.

- Of Manchester and Smith's Hill, Huron Pres., Mr. R. Henderson.
 Of St. David's Ch., Maitland, N.S., Mr. S. J. McArthur.
 Of Shubenacadie, N.S., Mr. John Murray.
 Of Selkirk, Man., Mr. J. M. Gray.
 Of Chater, Humesville and Zion, Man., Mr. J. Ferry.
 Of Douglas and Creeford, Man., Mr. E. Masson.
 Of Breadalbane, etc., Man., Mr. R. A. Finlayson.

CHURCHES RE-OPENED AFTER RENOVATION.

- Virden, Man., 25 Nov.
 Duff's Ch., Walton, Ont., 9 Dec.

NEW CHURCHES OPENED.

- Mekiwin, 25 Nov.
 Utica, Whitby Pres., 4 Nov.
 St. Paul's Church, Kemble, Owen Sound, Pres., 4 Nov.
 Murillo, Ont., 11 Nov.
 Thamesville, Ont., 2 Dec.
 Westminster Ch., Montreal, 9 Dec.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Bridgeport, 29 Jan.
2. Inverness, Whycocoma, 29 Jan.
3. P. E. Island, Ch'town, 5 Feby.
4. Pictou, New Glasgow, 15 Jan., 1.30 p.m.
5. Wallace, Tatamagouche, 4 Feby., 9 a.m.
6. Truro, Truro, 15 Jan., 11 a.m.
7. Halifax.
8. Lunenburg.
9. St. John, St. John, St. A., 15 Jan., 10 a.m.
10. Miramichi.

Synod of Montreal and Ottawa.

11. Quebec.
12. Montreal, Montreal, Knox, 12 Mar.
13. Glengarry.
14. Ottawa, Ottawa, Bank St., 5 Feby., 10 a.m.
15. Lan. & Ren., Carleton Pl., 15 Jan., 10.30.
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston.
18. Peterboro.
19. Whitby, Whitby, 15 Jan., 10 a.m.
20. Lindsay.
21. Toronto, Toronto, 3 Jan., 10 a.m.
22. Orangeville, 8 Jan.
23. Barrie.
24. Algoma, Sudbury, March.
25. North Bay, Huntsville, 12 Mar., 10 a.m.
26. Owen Sound.
27. Saugeen.
28. Guelph, Guelph, Chal., 15 Jan., 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 8 Jan., 9.30 a.m.
30. Paris, Paris, 15 Jan. 10 a.m.
31. London, St. Thomas, Kx., 8 Jan, 11 a.m.
32. Chatham, Windsor, 12 Mar., 10 a.m.
33. Stratford, Stratford, 15 Jan., 10.30 a.m.
34. Huron, Seaforth, 15 Jan., 10.30 a.m.
35. Maitland, Wingham, 15 Jan., 10 a.m.
36. Bruce.
37. Sarnia.

Synod of Manitoba and the North-West.

38. Superior, Fort William, 12 Mar., 10 a.m.
39. Winnipeg, Man., Coll.
40. Rock Lake, Manitou, 5 March.
41. Glenboro.
42. Portage, Portage la P., 4 Mar., 8 p.m.
43. Brandon, Brandon, 5 Mar.
44. Minnedosa, Shoal Lake, 5 March.
45. Melita, Carnduff, 2nd wk., March.
46. Regina, Regina, March.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Strathcona, 19 Feby., 10 a.m.
49. Kamloops, Kamloops, 27 Feby.
50. Kootenay, Rossland, 27 Feby.
51. Westminster.
52. Victoria, Nanaimo, 24 Feb., 10 a.m.

Our Foreign Missions.

United Church, New Glasgow, was the scene of the designation of Rev. G. A. Sutherland to our Mission in Demerara a few weeks ago.

Rev. Wm. Wilson, our missionary in India, is the author of a Hindi translation of the Shorter Catechism and of a Hindi Commentary on the Shorter Catechism.

Rev. R. Grierson, M.D., one of our missionaries in Corea, says that if the call was loud when the three were sent forth after Mackenzie's death, it is louder now by far.

The letters of Rev. N. Russell and Rev. Dr. Buchanan in this issue are an earnest appeal for more laborers for India. The famine has opened doors as never before. Providence has closed China and opened India more widely. Following "where He leadeth" we should give redoubled effort to India. As plainly as Providence can speak by opening and closing doors, is He calling our church thither.

Dr. MacKay writes from Formosa, of a recent visit of himself, his son and Koa Kau to an outlying district where a meeting was held of 212 converts, 29 were baptized and 62 observed the Lord's Supper. On invitation a number of the older Christians from 15 to 27 years' standing exhorted the new converts, and thanked God that they had heard the Gospel and accepted it, and followed Jesus through storms and sunshine. The "miracles of missions" are not yet past in Formosa.

Canadians must look to their laurels. Rev. Geo. E. Ross, our missionary in Demerara, sends the names of some of his S. S. scholars at Better Hope, four E. Indians, three boys and a girl, one boy only eleven years of age, and four Creoles, all girls, who have committed to memory the Shorter Catechism and are entitled to the Assembly's Diploma. Fifteen others, viz., ten E. Indians, one Portuguese, one Chinese and three Creoles have committed to memory Carson's Primary Catechism.

To missionaries may we add here a reminder that the church at home is dependent upon them for facts with which to keep alive the missionary interest. The Assembly sends missionaries to the Foreign Field and depends upon the church for their support. At the same time it established the RECORD for the special purpose of keeping before the church the wants and woes of heathenism, that they might give for its help. How shall they preach except they be sent? How shall they be sent if there is not money in the treasury to send them? How shall the money be forthcoming if people do not know the need? How shall they know of it if the missionaries do not write of it?

From Corea comes a most earnest call for more laborers. Perhaps in few, if any, mission fields in the world has so large a harvest presented itself ready to the hand of the reaper. In most fields one difficult and often lengthy work is to overcome the hatred and prejudice of

the people. In Corea there seems to be very little of this feeling. Multitudes appear to be waiting for the Gospel.

Rev. Alex. Robb, one of your young ministers in the Maritime Provinces, has offered to go, at a bare living salary, if the church will send him. Some one has proposed five dollar shares for the purpose, and a gentleman, signing himself, "one who has not hitherto taken any interest in foreign missions," writes to the *Presbyterian Witness* taking five shares and enclosing \$25.

OUR NATIVE CHRISTIANS IN HONAN

BY MRS. GOFORTH.

For the RECORD:—

"Helping together by Prayer."

The contrast between this favoured land of Canada and the dark heathen land of China is specially felt at this season of the year, when the very air one breathes seems to speak the message of peace and goodwill to men. But in China! Oh how different!

There has been deep and widespread interest taken in the missionaries of China during these past few months, and no doubt the marvellous escapes of some from imminent and fearful death is due in some measure to the outpouring of prayer to God on their behalf by many of His children throughout our church while they were in danger.

But why so little prayer for our native brethren. They, too, are one with us. They have joined, many of them, the church of Christ, and are therefore our brethren in the truest sense. Very many of them are going through far worse than anything your missionaries have passed through. Shall we not in every church and at every public service as well as in private bear them up before the throne of grace.

This is the great testing time for our little church in Honan. May we, in this land, be faithful in intercession on their behalf. Persecution, of the bitterest nature, has broken out since the missionaries were forced to leave.

Some who had land and considerable means have had their property confiscated, and everything taken, themselves with their families turned out to wander no one knows whither. Others have been beaten. One woman, Mrs. Chang, was hung up by her hands till nearly dead but she would not deny her Lord. Another woman was beaten two hundred blows on the face, but remained faithful. Others have been beaten from two hundred to one thousand blows. Some who had not been received into the church have shown themselves faithful in risking themselves to protect the Christians.

The cold weather is now upon them and will continue for three months longer. Food is scarce, as the crops were a failure the last two summers. Words cannot indeed describe what our native brethren and their families are now passing through. May God grant that in all our churches an earnest spirit of sympathy and intercession may be aroused in behalf of our native Christians.

THOSE WHO WENT NOT.

BY REV. NORMAN RUSSELL.

For the RECORD :—

“A man had two sons, and he came to the first and said, ‘Son, go work to-day in the vineyard.’ And he answered and said, ‘I will not;’ but afterward he repented himself and went. And he came to the second and said likewise. And he answered and said, ‘I go, sir,’ and went not. Whether of the twain did the will of his father?”

I have just received from one of our missionaries in Central India a letter from which I wish to make a few quotations. He says :—

“It was a strange fate that left us so poorly supplied with men this year. . . . The loss has been something indescribable. We could have had any amount of money, as missions not in the famine region were urging us to take money, and we were looked to, to see if we could use more money. So with the willingness of Canada as shown in the \$50,000 per Dr. Warden, in addition to some \$70,000 here,” if there had only been faith and men, what might have been done.

“Can you imagine the loss of so many starving and our hands crowded. We could not do more than touch a little adjoining circle, while the great sea of need lay all around us. More than that, while we were so busy with the temporal need, and none to help, we could not do for them spiritually. When we got knocked out, we had no one to fall back on, and money had to be left in the hands of men, to whom it was a temptation more than they ought ever to have had placed before them.”

To save their lives, when worn out after the rains, our missionaries had to flee for a brief respite to the hills. One of them thus writes :—

“Since I have had to be away we have lost 150 children dying of disease and want of care. What a loss! The whole mission might labor and spend and be spent for twenty years and not have really as much to show as one man taking those 150 and feeding and training them for Jesus Christ. We could have gathered thousands and thousands of orphans, if only we had had some help, whose bones now lie in the hedges and byways.”

This from our missionary; others write in the same strain, of the great fatality during their enforced absence. Another letter in my hand speaks of 35 dying during a brief absence.

So much for what has been lost for what has been left undone, because of the lack of help, because those who were called to go went not. There are still many many hundreds of these children on our hands. They will be a blessing to us or a curse according as we treat them. Trained and cared for they will be the nucleus of a mighty church, left uncared for they will become a reproach and a shame to the Name of Christ. “Feed my lambs” is the message God sends us to-day through his missionaries in Central India. To accomplish this we must have more help, both men and women. We need more volunteers, The volunteers at present enrolled throughout the whole Presbyterian

Church of Canada are not sufficient for our Central India Mission, let alone the other missions of our church. Again God calls for volunteers. “Whom shall I send, and who will go for us?”

WHY NOT MORE MEN SENT.

BY REV. J. BUCHANAN, M.D.

Landour, 1 Nov., 1900.

Dear Mr. Scott,—

Here I am far from both Amkhut, Ali Rajpur and Ujjain, just getting over malaria and an attack of congestion of the liver. I can and do rejoice at getting better but I could almost rather have died if only I could have saved the poor Bhils. However, I feel God has spared me for service. It seems so little we have done compared with what ought to have been done. Our missionaries worked for all they were worth, but O what a little we accomplished of the great work. We gave a cup of cold water to one, and ninety-nine other thirsty souls perished.

I cannot but wonder what the church at home has been doing this year. With an opportunity, such as our portion of India never had before, of open doors for doing the work of Christ this year what has been done. I do not write for the sake of blaming, but that a fearful blunder has been committed, which I would not have repeated.

I had the Bhil country, where we should have had at least ten men to grapple with the situation, and Ujjain, where there should have been at least two or three. Other stations were in the same way, though perhaps not to the same extent, handicapped. Mr. Wilson had both Mhow and Neemuch.

We do not complain because the work was harder for the missionaries, for they would have worked in any case at high tension. As it was, nearly all the men broke down at a critical time.

If eight or ten men had been sent to help in this great work, individuals and churches would surely have become responsible for their support. What a blessing it would have been to the church at home.

RESULTS OF LACK OF MEN.

In Amkhut I could only touch a little part of the country round about me. And then the thought was constantly upon me “What is being done for the thousands of Bhils lying beyond and all around me. They are starving and dying and no one cares for their bodies or their souls. During August and Sept I was so worn out and ill that I could do very little, and later had to give up altogether. Thus in Amkhut, some two hundred orphans gathered in, and many others being helped, were exposed in their weakened condition, with no proper care for them, to disease. The result has been that only some twenty-five of these remained when I last heard from there. What about the multitudes that were less carefully cared for than these orphan children. God only knows how many of them were saved only to perish.

The same has happened in a somewhat lesser

degree in Ujjain. There ninety-six orphans have been reduced to fifty-four. Campbell, Wilson and Ledinghan, after long struggle in plague and famine work, were, toward the end, away from the plains, sick. So the death of numbers that we knew of, to say nothing of the thousands we never saw, whose bones now whiten valley and hillside, might have been saved if we had only more men to help.

What then? Redeem the time so far as may be. I fully expect there will be much of relief work to be done this year in the Bhil district. Many of them had no bullocks with which to sow their fields, and so, though there have been brief but good rains, the time now till next crop-sowing, 15 June, will be trying.

A WIDER AND WORSE FAMINE.

But far more than this, for the famine, though awfully real, is still an allegory,—take the Bhil country alone. We have in Ali Rajpur State about 70,000 scattered over hill and valley. We should have at least three missionaries. Jhabua State, with about 88,000 Bhils, has no missionary save the Roman Catholics, who came in while we delayed. Berwani, another State, with no one to tell the story of the Cross. Jobad, still another, crying, if need has a voice to cry, for some one to come and help. Then we have Choter, Udaipur and Malwar, all Bhil States in Central India, with also parts of Indore, Gwalior and Dhar States, in the Bhil section, and, save the R. C.'s in one part of Jhabua, and your humble servant in one corner of Ali Rajpur, still there is no one to tell these wild simple people the way of salvation. The grain famine comes only at intervals of years, but the soul famine is ever with them. As Capt. de Loesso, for years the political agent in that section, expressed it, "There seems no reason why, with care and faithful work, this Bhil country should not soon be a Christian country."

THE "JUNGLE TRIBES MISSION."

The Irish Presbyterian Church, whose field in India is Gujerat, seeing the Bhils of the Panch Mahals lying near them and the work not being undertaken, formed a "Jungle Tribes Mission" with separate Foreign Mission Committee and different rules, etc. At first some of the missionaries and some at home had their doubts about this departure from the ordinary lines, but now I hear that all the missionaries heartily approve of the work and the plan.

Some of the rules in brief of this Jungle Tribes Mission are:

1. A separate and distinct committee.
2. Men sent out who are usually, so far laymen, men who have taken two or three years Arts' course. One took a special course in medicine, and one is a graduate in medicine.
3. The missionaries are supposed to live their first term in India, single, though some of them marry and live on the same salary as the single men receive.
4. A council, consisting of the regular Irish Gujerat missionaries and the members of the

Jungle Tribes Mission, is the governing body for the mission in India.

I have seen a good deal of the work these brethren are doing, and I can say that the Irish Presbyterian Church has great reason to thank God that it was ever led to take up the work. Some of them I have known intimately and can testify to the heroic devotion with which they have carried on their work, especially in this famine. Two of them gave up their lives in it, one of cholera, the other in famine relief work.

One of them, Mr. Milligan, shortly before his death, wrote a letter home which appeared just after his death in the *Belfast Witness*. He said:—

"The heart and flesh fail us at times, but God is with us ever, and so we plod on. Most of us are doing double duty with less than normal strength, so do not be discouraged if you hear of other breaks in our ranks. We must, if necessary, lay down our lives for the brethren, only you fill up the gaps as quickly as may be."

With men of such calibre as the three I have had the privilege of knowing, the people are blessed.

"WHERE ARE THE REAPERS?"

Are there not Canadians willing to adopt the Jungle Mission life, that a nation may be brought to Jesus Christ. I know there are. Then why not let them come; nay rather send them forth.

The head man in the Barwani State urged me to go into his State and he would give us all the land we wanted. The door is open. Let my voice echo the cry of the perishing needy Bhils, "Come over and help us."

Owing to lack of men, the many that the famine made most accessible to us, we have not been able to instruct; and later, not even to minister to their bodily need, hence many have been saved for a time only to perish. It is as if one threw out a rope and gathered up for a little from the sea a lot of poor naked homeless wanderers, told them a little, just a word, of the comforts of those in the Father's house, and then as they lifted their half hopeful, trusting eyes, they see his hands, too full, tremble and give way, and once more they are engulfed in the sea. Saved only to perish.

I am gaining in strength very rapidly and hope soon to be down again to my work, though the doctors say I shall have to be very careful about malaria for some time.

Oxford College, Formosa, is taking rank with those in Canada. At the close of the session, 31st August, ult., thirteen students finished their course of study as preachers. They all addressed the gathered audience, and they in turn were addressed by several of the older preachers who were present. They have gone forth to their work, six in the Kap-tsu-lan district on the eastern side of the Island, and seven on the western side.

Other Presbyterians.

In Brussels, the Capital of Belgium, a new Presbyterian congregation has been organized.

Public houses, poor rates and paupers evidently go together, for Scotland has 146 parishes without either.

Mrs. Macqueeny, a cousin of Dr. Livingstone, the missionary and explorer, lives at Mull, Scotland. She has entered on her 104th year.

The new Australian commonwealth is to begin with the beginning of the new century, and its first Governor-General is the Earl of Hopetown, a Presbyterian elder.

The Irish Presbyterian General Assembly has authorized all medical missionaries ordained to the eldership to dispense the ordinances when there is no minister present.

One baptism in the first six years was the record of the Livingstonia Mission in East Africa. The next eighteen years saw 1,280. Now they exceed a thousand a year.

A Presbyterian Church in Philadelphia has abolished the custom of passing plates, boxes or baskets for the collection, and has substituted therefor a box in the vestibule into which all offerings are put.

Presbyterianism is growing in London, England. In 1860 it had only twenty-four congregations. In 1898, it had ninety-six, nearly four times as many. The membership forty years ago was 7,087; two years ago it was 22,585. Its income in 1860 was \$177,420; 1898, it was \$532,020. Each year sees a steady increase.

One of the newer Presbyterian papers in the U.S.A. is the *Michigan Presbyterian*, published in Detroit. It is a seven year old youngster, only a dollar a year and most promising. For all round common sense and unbiassed judgment on matters civil, social, ecclesiastical, national and international it is equal to their best and superior to most, and it is not afraid to say what it thinks.

Two missionaries of the "Jungles Tribes Mission," of the Irish Presbyterian Church, have given up their lives for the Bhils, among whom they have been laboring. Worn out with caring for their poor people during the famine, one of these noble men has fallen a victim to cholera, the other to typhoid. Our own Dr. Buchanan, whose mission is to the same people in another State, speaks highly of their worth and work.

At the beginning of the century, the Presbyterian Church in the United States had 190 ministers, less than the now United Free Presbytery of Glasgow, and about 12,000 members.

From it have come the Presbyterian Churches, North and South, and the Cumberland Presbyterians, and the colored churches connected with the two latter churches. All these now have a total of 10,646 ministers, 13,687 churches and 1,407,938 members. The increase in membership is one hundredfold, while the increase of population in the country has been only fifteenfold. The amount raised at the beginning of the century, all for Home Missions, was less than \$2,000 a year. Now about \$4,250,000 is raised yearly by these churches for missionary and benevolent purposes. It is said that in the closing decade of the century it has not been so great as in previous ones.

The revival of the Presbyterian Church in England is one of the marked features of modern history. Presbyterianism in England once ranked with the episcopate. For a time it was the quasi state church, and but for Oliver Cromwell might have been so still. But Unitarianism accomplished what even Cromwell could not do. In about 1718 a Presbyterian minister in Exeter led a revolt, which landed him and many others into the Unitarian Church. The Unitarians have never been church builders. Like the hermit crab, they move in and occupy shells already formed. This has been their history in Old England and New. In 1824, out of ten hundred and six Unitarian churches in England one hundred and seventy had been Presbyterian. These churches sometimes retained their old names; thus James Martineau, although a Unitarian, was frequently spoken of as a Presbyterian. During the past fifty years Presbyterianism has seen a remarkable growth in England. It has now over three hundred churches some of which are among the strongest in the kingdom.—Pres. Journal.

Scotland celebrated her last Hallowe'en of the century by one of the grandest events in her history, the union of the U. P. and Free Churches of Scotland, under the name of the United Free Church of Scotland. The strength of the uniting churches was as follows:

The United Presbyterian Church had 637 ministers; 594 congregations; 199,089 communicants, 114,806 Sabbath School scholars and teachers.

The Free Church had 1,149 ministers, 1,112 congregations; 296,089 communicants; 168,159 Sabbath School scholars and teachers.

Total for the new organization, 1,786 ministers; 1,706 congregations, 495,178 communicants; 282,965 Sabbath School scholars and teachers.

There are still in Scotland three other Presbyterian Churches; the Synod of United Original Seceders, having 3,769 communicants; the Reformed Presbyterian Church of Scotland, with 1,040 communicants, and the Established Church of Scotland, having 1,560 ministers, 1,374 parishes, with 648,478 communicants, and 248,286 Sabbath School teachers and scholars. The United Presbyterian Church withdrew from the Church of Scotland in 1733, and the Free Church in 1843.

World Wide Work.

Mr. Sankey expects to establish a training school for Gospel singers.

In all the functions connected with the great Paris Exhibition the name of God has not been mentioned.

In 1890 there were in India only 797 ordained Indian ministers of the gospel, but last year there were 1,010.

In France over 300 priests have left the Church of Rome within the past two years. Further losses are anticipated.

Rev. N. Campbell Morgan, of London, has accepted the invitation to take up work in connection with the Moody schools at Northfield.

Forty German Protestant pastors have gone to minister to the sections of Austria recently converted to Protestantism. More pastors are urgently needed.

The population of Britain has very much increased during the last score of years, but the returns show seventy thousand fewer paupers than twenty years ago.

The Hebrew population of London has more than doubled during the last twenty years. It is now estimated at between a hundred and a hundred and twenty thousand.

Ninety-five volumes have been issued up to date in the Moody Colportage Library, including fourteen in Swedish, Spanish, German and Danish-Norwegian. The total number printed is 3,754,656.

A Protestant College has been opened at Manilla, with 500 pupils. This is the first educational institution ever organized in the Phillippines without the sanction and domination of the Roman Catholic authorities.

Not until recently have the Japanese book-stores been willing to carry the Bible in stock for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent book-stores in Japan.

There are three hundred thousand fallen women in America. Their average life of sin is five years. How are the ranks filled up? Three hundred thousand every five years, sixty thousand every year, five thousand every month!—C. N. Crittenton.

The success of missions? Some twenty-five years ago, there was not a spot in all the great island of New Guinea where the name of God was ever heard. Now 117 chapels can be pointed to in which He is worshipped, and a large proportion of the people may be seen from time to time, with the open New Testament in their hands.

When these dark days are over we shall find the dawning of the new China for which so many have been praying and waiting. The

position of foreigners will be better understood, their rights securely protected, and many hindrances to progress will disappear. Colleges, hospitals and churches will multiply, the Gospel leaven will permeate all classes of society, and in future generations China will take her place among the great Christian nations of the world.—Gospel in All Lands.

Under Spanish rule in Cuba the schools were poor, under the control of the priests, and in all about 30,000 children were in attendance. In the short time that the U.S.A. has been in control the progress has been rapid, and now there are 3,000 public schools, with 3,600 well-paid teachers, and by last statistics 150,000 pupils. The increase is so rapid that it is believed there will be at present an enrolment of 250,000.

Owing to the excessive interference in national politics of France by the various R. C. orders, the French Government has been forced to adopt stringent measures towards them, and in future it is proposed to limit the acquisition of property by religious congregations, and not to admit those who have been educated after the "clerical method" into the public service.

CHRISTIAN ENDEAVOR GROWTH.

There are now 59,719 Christian Endeavor Societies in the world, with a total membership of 3,500,000. Every nation in the world is represented. Britain has over 7,000 societies, the largest number after U. S. A. Australia has 4,000; China, 148; Africa, 139; Germany, 168; India, 459; the West Indies. 120; Japan, 73; France, 60, and so on until every missionary land and island of the seas has from two or three societies to a hundred. Madagascar having 93. There are three thriving societies in the Philippines.

MISSIONS DURING THE CENTURY.

Mr. James Croil has kindly sent the following statement of the Progress of Missions during the century, prepared from estimates by Dr. George Smith, Edinboro, and Dean Vahl, Copenhagen :

	AT THE OPENING.	AT THE CLOSE.
Number of Foreign Mission Societies	8	367
Income of Societies	\$50,000	\$15,000,000
Number of Ordained Missionaries	150	6,600
Number of Native Ordained Missionaries	none.	4,200
Number of unmarried Women	none.	4,000
Wives of Missionaries		4,300
Native Teachers and Assistants		68,000
Native Communicants	7,000	1,500,000

"New York City sustains no less than 3,350 religious and philanthropic agencies within its limits."

The Mormons claim that they have 10,000 members in Ontario. The bulk of the people who are to be found in Southern Alberta have come from Utah.

The commission to treat all Jewish affairs in Russia, has made a law that no Jewish merchants are to be allowed to be represented at the celebrated fair at Nichni-Novgorod.

The Roman Catholic Directory shows that there are about 5,500,000 Catholics in Great Britain and Ireland, of whom there are in England, 1,500,000; in Scotland, 365,000, and in Ireland, 3,500,000.

Sixteen German Foreign Mission societies employ 750 German and 121 native missionaries at 471 stations, having pastoral charge of 110,000 communicants and 70,000 children in schools. Total receipts about \$1,000,000.

"Somehow or other, during the whole of my career abroad, I have had to do with mission bodies and missionaries, and I have conceived the greatest admiration of their work," said Sir Charles Warren, speaking on a recent occasion at Canterbury.

There are to-day more than 200,000,000 Bibles in the world, printed in 300 different languages. And the demand for them grows every year. The Bible is humanity's book, and can alone meet the intellectual and moral, as well as the spiritual wants of the individual of every land and race.

Pastor Fleidner, in an address lately, stated that the collapse of three great Roman Catholic powers (Austria, 1866; France, 1870; Spain, 1898) augured the dawn of a new era. Never since the days of the Reformation had there been such an open door.

New York has the largest Jewish population of any city in the world. This fact is to be ascribed to the great Jewish immigration which has taken place from all parts of Europe during the last ten years. Not less than a ninth of the population—about 400,000—are Jews.—*The Mission World*.

There are now in India 467 Presbyterian missionaries, 528 Episcopalian, 298 Methodist, 436 Baptist, 263 Lutheran, 159 Congregationalist and 27 Moravian. There are also 25 Friends, 108 Female Missionaries, 400 Independent Missionaries and 86 of the Salvation Army. The total is 2,797, being an increase over last year of 329.

At a ladies' missionary meeting not very long ago, an address had been given on zenana work, and the lady who proposed a vote of thanks to the speaker said that she had learned a great deal that afternoon. Previously she had always thought that there was a tribe somewhere in India, the men of which were called Bananas and the women Zenanas!

The population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey Proper and Canada. Put the people in single file, allow three feet space for each to walk in, and, walking at the rate of ten miles a day, it would take them forty years to pass a given point; or, walking five miles a day, with the present increase of population by birth-rate, the great procession would never have an end.

The Romanists of Brazil have hit upon a novel plan for drawing a crowd to the Bahia Cathedral. It consists in setting off fireworks before the services. This may attract the multitude, but will neither hold nor edify them. All worldly devices to draw churchward the public, whether in Roman Catholic or in Protestant churches, must, sooner or later, prove a failure. People must be won and held by a pure Gospel, ably and fittingly presented, if anything is to be made out of them, or done for them, spiritually and savingly.

The Moravians are a people not given to change, but some of them have a notion that they would be larger or weightier if they were more in the fashion. At the late Synod held at Lititz, it was moved that the word "Moravian" be dropped from their title, and that in the future their title should be, "The Brethren's United Episcopal Church." But their abounding good sense kept them from spoiling their honored and honorable title, for the proposition was defeated by a large majority.

Medical Missions has the following: "In one of the London May meetings last year the pitiful object lesson of a burnt Bible was held up to view. Its owner, a young Englishwoman, was present, bearing the marks of those who at priestly instigation sought her own and her husband's life. This happened at Brazil, but it is the same wherever the priest holds rule, and it is sad to think that this is the system which the Ritualists of to-day would fain bring back upon us, and which our foolish rulers in Church and State treat with such tender concern. A burnt Bible is a true and expressive mark of Rome."

A priest in New York having expressed doubt about any Catholics ever becoming Baptists, an investigation was set on foot to discover the facts. Twenty-nine Baptist churches in various cities, East and West, reported a total of 313 members who had come out of R. C. churches. In many cases these converts were among the leading people. Forty-seven New York pastors, of five different denominations, report ex-Catholics in their membership, in numbers varying from one to seventy. Fully one-fourth of the 25,000 German Baptists are stated as converts from Romanism. Other denominations could doubtless shew similar figures. The atmosphere of free institutions and efficient schools is proving too much for the unthinking and unreasoning faith in men and obedience to them which Rome demands and which truly enlightened intelligence never can give.

A FAMINE PICTURE.

The following pictures of a Government Famine Poorhouse and a relief works in India are from the *Missionary Herald* of the Irish Presbyterian Church. The writer is Mr. R. D. Pringle, Gen. Sec. Bombay Y.M.C.A. The place is at a "Jungle Tribes" Mission of the Irish Presbyterian Church, not far from our Bhil Mission in Central India. The picture has a sad interest from the fact that the missionary, Mr. Mulligan, who was Honorary Superintendent of the Government Poorhouse, and a friend of our Dr. Buchanan, and on whom so much depended, was shortly afterwards cut down by typhoid, literally laying down his life for others.

To see this institution (the Famine Poorhouse) and the relief works also we sallied out in the evening. Surely seldom has there been more human misery to the square yard in India than we saw in that two hours' walk. In the bazaar we found dying men, women and children on every hand. In a filthy dust-bin little souls were seated, eagerly sifting the foul refuse for grains of wheat or maize, and one wee chap, sitting amongst the dust, was greedily licking a leaf-plate upon which some greasy food had once been served.

It was a worse sight than that, though, to see at almost every corner little listless souls sitting or lying, from whom all hope had finally departed. Naked they had come into this world, and naked they were going out—starving to death. Oh, the piteousness of those dying faces! the haunts of despair, the headquarters of anguish and misery! just waiting, fully ripe, for the swish of the Death-fiend's scythe, and all would be over. Would it? What of the world to come? O! thank God for a full and all comprehensive salvation, making it possible for us to hope that just as the favoured Christian children of the west are in death but pressed close to the Saviour's bosom, so will these little dark-skinned mites, who have suffered and sorrowed so much, be drawn to that matchless heart of love from which proceeded those wondrous words, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

And now we are in the poorhouse—a bamboo and matting erection of, I suppose, 100 by 200 feet. Here those who cannot earn their bread by the sweat of their brow are supplied for nothing. Eleven hundred and eighty of them—men, women and children. Eighty rupees a day goes to give each about three-quarters of a pound of rice and pulse, divided into two meals. Several great iron cooking pots, each about 3½ feet in diameter, are seething with the fragrant mess, and the eaters pass up in rows and receive their portion in an earthen plate, at the hands of an uncouth Bhil, who wields an iron ladle with marked dexterity and exactitude. There are many Oliver Twists who ask for more, but I find the stern distributor inflexible alike to whine or growl.

Notice this couple. A big sister, evidently, with her little brother. They are supplied and she disappears, but the little chap reels with the extra weight of his dinner, and would be plump into the smoking pot did not a friendly arm catch and support and place him gently on the ground. He cries with a piteous voice for *Dudh*, but *Dudh* there is none, and he must do without. Condensed misery: human woe and suffering in its very essence is here.

But how much more awful if such a place did not exist at all. And there is the kitchen, where some 600 to 700 children, dependents of folks on the relief works, of which more anon, are fed. In all, about 2,000 bodies to be nourished every single day, you see, free gratis and for nothing.

And yonder is the Incurable Hospital, from which the busy stretcher daily bears its all too certain freight. Thirty-eight on Saturday morning; twenty-five on Sunday, and twenty-nine to-day (Monday). See, there are about sixty lying around now. Last night, to add to the full cup of their agony, the shed blew down upon them, and they are now stretched in the sun while better accommodation is being prepared. But very many will soon find their last shelter beneath God's brown soil. Most of them must die.

It is no light matter to lie on a comfortable bed at home, racked with the pain and wearied with the enervation of acute dysentery and such like diseases. But to suffer the worst of it in living bodies which might serve a medical student for the purposes of anatomical research, so fleshless are they, and stretched 'neath the eastern sun on the hard bare ground, must be misery intensified a hundred-fold. Almost the ultimate reach of agony!

In ten minutes we reach the relief works. A great human ant heap, 12,000 strong; red ants, white ants, blue ants, ceaselessly moving to and fro with their loads. The males are digging and the females carrying, and huge hills of earth are rising on the desert plain. A great sight this, and a thing creditable to the heart and the head of the Sirdar alike. Sixpence a day does each ant earn, and dotted here and there are his and her dependents upon whom the store will have to be expended. Each ant living not to itself alone, but also to others. One ant tells us that he has worked five days, but has received no pay, as his name was omitted from the workers' lists. No drone he; but he cannot live on air, and likes not labor without reward. The missionary, friend of the friendless, takes steps to see bare justice done.

And now for home. And there in a ditch, not five minutes from the bungalow, lies a ghastly object—a dead youth—having shared the fate of Jezebel, who was—Ah, me! Such sights should sober the lightest hearted.

Through it all, and despite it all, I cling to this—God is love!—God is love! Viewed from eternity, all this seeming evil will work out good, for even in time some earnest of the fact is given. The bright, wee souls who by the thousand throughout India were rescued from the last famine, four years ago, and are now sitting at the feet of Jesus day by day,

learning of Him, are the earnest that God will produce fine gold out of this apparent rotting heap of refuse, and bring everlasting joy out of what seems to be a very pest house of human misery.

And inside the Mission house the famine makes itself felt too, for just after dinner our cosy chat is interrupted by the excited ayah, whose *Ray Ram* betokens that something very unusual has met her gaze. Yes, it is a little abandoned famine baby, about twelve months old, lying in his birthday dress on the bath-room floor, making the best of his sad condition. Some poor woman had slipped through a gap in the cactus hedge and left her starving child to the well-known loving kindness of the Padre Sahib.

In the compound there are many such waifs and strays like unto the derelict whose story I have just told, and out in the districts Mr. Mulligan has some 300 others for whom, unto God, he is responsible.

Twenty-one miles on pony-back and fifteen hours in the train brings one to Bombay again—where, if there is not bodily famine, there is something worse, even famine of soul.

THREE RECENT PICTURES FROM INDIA.

A REAL FAMINE SCENE.

"As for clothing, generally speaking, very many of the women and elder girls have dirty shreds of rags hanging around their loins, in quantity not sufficient for young children; some are a little better off and have old pieces of colored cloth over their chests (saris). Younger girls, boys of nearly all ages, and often the men too, have nothing but a small strip of cloth about the loins.

"At night time the poor creatures have to lie on the bare ground; those women who possess remnants of saris or chaddars carefully spread them on the ground and lie on top, thus having something between the damp cold earth and their skins, but there is no covering for the body. Really in practical language one may say that the majority, day and night, are almost in a state of nudity. Is it to be wondered that many die through the night, and that if there has been any rain, the number of deaths is greater?"

HEARTLESS HINDUS.

A missionary who has been touring in the Madura district writes: "We hear much about and we see constantly much of the poverty of this people, but here is another picture. It is twenty years since I last visited these regions. At that time, two of the towns of these Chetties were small and unpretentious. In one there were about half a dozen large, fine houses, and in the other, only one.

To-day the former of these is a large town, containing some fifty fine residences, most of them averaging in cost about Rs. 50,000 (\$17,000) each, while in the other town a couple of dozen princely abodes are found. Outside of the city of Madras there is, perhaps, no other town which compares with these in wealth—many millions of rupees being represented by each.

And while the charitable Christians of Western countries are generously sending millions of rupees to relieve the terrible suffering of the famine-stricken millions of this land, *I have yet to learn of a rupee being contributed* by these wealthy shylocks for their famishing brethren in the North. This is the true fruit of Hinduism. It is not hard to contrast it with the best efforts of Christian charity, such as we see at home to-day."

BRAHMANS AND THE PLAGUE.

Mrs. E. G. Hume, of Bombay, writes: "In Poona, for three months, the plague made terrible havoc. In the city and cantonment (where most of the Europeans reside) there were at least 200 deaths a day for weeks.

A Brahman family of 6 or 7 persons all had the plague; 2 had been buried and the mother was dying. The father died first, and on hearing this, four Brahman priests, stout men, came in and said, 'This woman *must be shaved*, in order that her husband's soul may attain heaven.' She was too weak to resist. They took hold of her, broke her bangles, took her jewels, and holding her by main force, as in her terrible sufferings with the plague she would have fallen over, they rudely shaved the widowed sufferer, and while abusing her in every way possible, she dropped dead.

But who could do anything? The government must not interfere! It was a religious rite! Those priests would lend no hand to bury the woman, but they tortured her to death, that the dead man's soul might not, by the disgrace of her having a hair left on her head, be kept swimming around hopelessly in purgatory!"—*Missionary Review*.

WOMAN IN CHINA.

"While in most parts of China woman has more freedom and meets with more consideration than in Mohammedan countries and in India, still she is looked down upon and considered an inferior. She has few or no rights and it is a very rare thing to find a woman who can read and write. Her education is neglected. To cook, to wash and to sew is looked upon as the sum of female duties.

"As the girls are expected to go out of the family and belong to another when they are married, and they are married early, it is thought to be a waste of time and money to spend much on their education. Growing up without mental training, subject to much drudgery and abuse, they grow up with little ambition or hope.

"It is only as a mother, and especially as the mother of a son, that a Chinese woman seems to have any enjoyment in life. The mother-love is the one sunbeam that brightens their lives.

"For ages looked down upon as little better than a slave, woman has learned to accommodate herself to what is expected of her, and too often her character fails to rise to what it might be under better influences. In the Chinese language all that is weak, mean, little and debased is written with the radical for woman in it."—Dr. R. H. Graves.

THE CAUSES OF THE CRISIS IN CHINA.

BY THE REV. J. S. WHITEWRIGHT.

Dr. Leslie, our Honan missionary, bears testimony to the great ability and wide experience of Mr. Whitewright, a missionary of the English Baptist Missionary Society, who has lived since 1881, nearly twenty years, close to the region where the Boxer movement took its rise, and of his special fitness to write upon this subject. His article in the *Baptist Missionary Herald*, from which the following is condensed by the *Missionary Review* of the world, is pronounced, by those qualified to judge, one of the best that has ever appeared upon the subject.—ED.

Three distinct stages are clear in this present anti-foreign movement. 1. Soon after the seizure of Kiao Chou by Germany, a good deal of ill-feeling arose, and active opposition was shown by Chinese; German surveyors were attacked and reprisals were made by German troops; 2, when the Governor of Shantung last year gave the Boxers his moral support by ordering the troops he sent against them not to fire, and to be careful not to hurt them in any way and by refusing to see a deputation of the gentry of his own capital, who came to petition that he would take vigorous action against these rebels; 3, when, to the horror of the whole world, the Chinese government deliberately threw off the mask and made war on the civilized world.

The whole history of China, in its relations with other powers, shows a state of intolerable pride and insolence, profound ignorance, together with unparalleled duplicity and inhumanity on the part of Chinese officials. The *primary* cause of the present state of affairs is, then, to my mind, to be found in this pride, ignorance, duplicity and inhumanity of the Chinese government. The *immediate* cause is the seizures of Chinese territory by European powers; and the attempt to open up China for purposes of trade.

It is needless to go into the history of Chinese diplomacy. The English embassy under Lord Amherst, in 1816, was summarily dismissed because its members refused to knock their heads on the ground nine times in succession to the Chinese emperor. In 1860 Mr. (afterward Sir Harry) Parkes, together with a number of other envoys were seized and brutally tortured. He was questioned while kneeling with his arms twisted behind him, and only escaped prolonged torture by pretending to faint. During the recent war with Japan, and while the victorious Japanese were driving the Chinese armies before them, an insolent proclamation was issued by the Chinese government, stating that "the dwarfs had rebelled, but there are not many of them; let them therefore be surrounded," etc. There is nothing new whatever in the present attitude of the Chinese government. It is only that matters have come to a head and are now on a colossal scale.

A Chinese well acquainted with foreign affairs once propounded the question: "How

is it that our officials so often get the better of yours in diplomacy?" He added, "Your officials are men of high character, ability and education, and yet ours, vastly their inferiors, get the better of them." He replied to his own question by saying that the Englishmen were men of honor, who do not know how to tell lies, but that the Chinese officials gloried in lying and deceit, and congratulated one another when they deceived the foreigner.

Their standard of honor and honesty may be judged by their dealings with their own people. When the Tai Ping princes surrendered to Li Hung Chang, on the solemn promise that their lives would be spared, they were immediately beheaded. The fierce wrath of Gordon when he heard of the foul deed will be remembered. This is the value of the word of honor of a great and representative Chinese statesman.

The number of different theories put forward in this country as to the causes of the present condition is astonishing. British ambassadors and consuls have been blamed, the ministers of other powers, the governments of Germany and Russia, the English government for not interfering before, again for interfering too much. Li Hung Chang's tour round the world has been suggested as the cause of it all. The fact that German soldiers have been used to drill Chinese troops, that missionaries appealed to their consuls too often, and finally the Christian religion itself, has been blamed.

There are people who seem to think that the explanation of great world movements, and even of great campaigns, is to be found in the particular wording of a particular despatch or in the revision of a telegram. To understand the present war in South Africa we have to go back at the very least half a century, and the same principle applies to China.

During the last five years China has lost Formosa, and its suzerain state, Korea, while bodies of Russian troops have been sent into the great province of Manchuria "to guard the railway." The Chinese may be excused in interpreting the phrase about guarding the railway as meaning something else, even though they have brought it on themselves by the exceedingly doubtful protection afforded by Chinese troops to foreigners engaged in construction. The territories thus lost are very rich and extensive.

It may surprise some to learn that in the two years previous to the present disturbances, a vastly greater number of Europeans penetrated into the interior of North China, among the foreign-hating, foreign-despising Chinese, than were seen in these regions in the previous two centuries. This sudden influx of foreigners, many of whom are engaged in making or guarding the railways that have so long been dreaded by the Chinese as the means that foreigners desired to use in bringing in troops to take their country, is sufficient of itself to account for a great deal of the intensely anti-foreign feeling recently manifested.

The conclusion might be arrived at that the sole cause of the present trouble is to be found in the seizure of Chinese territory. No doubt this, together with the irresponsible discussion

as to the division of the whole of China among the powers of Europe, has been the immediate cause of the present crisis. But how comes it to pass that other nations took such action, as from the seizure of Hongkong sixty years ago up to the seizure of Kiao Chou by the Germans? It has to be remembered that the governments of Europe had borne very long with China—with its dishonesty, incapacity and deceit. This ought to be said, even when it is held, as I strongly do hold, that these recent seizures were a mistake, to say nothing more; and that concessions such as at Shanghai, involving no government or tracts of territory, would have served all purposes of trade, and have been also to the very great advantage of China and the whole world. It may be that the nations of Europe have attempted recently to go too fast.

With regard to the attitude of the German authorities at Kiao Chou, the writer had a conversation with a Christian convert of fifteen years' standing. He had worked for Germans at Kiao Chou during the whole of last winter. He said: "I had heard that the Germans treated the Chinese badly; and now, after having lived among them and worked for them, I say to you that the Germans treat the Chinese far better than the Chinese treat each other." The native contractors used to keep back part of the wages of the workmen; and when this was discovered, German officials took the trouble to pay into the hands of each workman, at considerable labor to themselves, his just wages. It did not accomplish altogether what was sought, as everybody who has lived in the interior would know, but that was not the fault of the officials in question; they did all in their power to do what was right in the matter. My friend told me, further, that the prices paid for contracts were not only fair, but generous; but that the contracts were secretly sublet and the workmen ground down.

Last year, in the course of a long conversation with an official of rank, who had been sent by the Chinese government to settle difficulties of a serious nature that had arisen on account of the prosecution of the railway in Shantung province, he stated that the men to blame for the disturbances were the native officials, who neglected to inform the people of the rights which the Germans had acquired, and of their aims and objects. They allowed the people to remain in ignorance, and with the most disastrous misconceptions with regard to foreigners generally, and the Germans in particular. This man was one of the few liberal and enlightened officials. He was very despondent about the progress of his country, and when it was pointed out to him that it only needed a larger number of men with ideas like his own to help to bring about a gradual change for the better, he replied, that there was absolutely no hope for the present; that the high authorities were, the majority of them, men who knew practically nothing about affairs outside China, and were determined to have no change and no reform. Pointing to his son, a lad of nineteen, he said: "There is the hope of China; it is in the next generation." As the "Boxer" move-

ment began in the German "sphere of influence," it may be well to keep such facts in mind. During the Japanese war, an official, in the course of a confidential conversation, gave as his view that the lamentable condition of affairs at that time was to be traced to the "utter insincerity" of the central government. A leader of a Chinese religious sect expressed himself in almost identical terms some time after.

With regard to the statement that the action of missionaries had tended to produce the present state of affairs, we have heard of Buddhist and Mohammedan, and other missionaries in England; and even if they were to come in numbers—say as many as fifty men to forty millions of Englishmen, which would be equivalent to fifty missionaries to a population of over forty millions in a given section of China—it is very evident that the irritation caused by the presence of these few men in England would be infinitesimal when compared with that produced by the seizure of English ports, with large hinterlands and perpetual talk about the dividing up of England among other powers. The said missionaries might fare very badly when the English people came to believe in the designs of governments to which they belonged; but that would hardly be their fault.

Our Mission in Central Shantung, close to the region where the present anti-foreign movement began, succeeded in establishing very friendly relations with the people in the district where its work was carried on. It is the rule of the Mission that every man should make himself acquainted with Chinese etiquette, etc., so as to be able to conform himself to the manners and customs of the people. No man is given the status of a full missionary by his society until he has served three years' probation on the field and passed four examinations in the language. They have exerted themselves in various ways to enlighten the people and make friends with them, knowing very well that enemies and people who are filled with suspicion, cannot be made converts. Both friends and converts were made. Appeals to consuls have been discouraged, and have only been made when other efforts have been exhausted. These appeals have been very rare indeed.

In the early days of the first station great caution was exercised. In those days they seldom went out without hearing some unpleasant epithet addressed to them; and it is evident that it is to the interest of the missionary in the interior, if only for his own comfort, to try to produce a better state of things. The missionaries did their utmost to establish friendly relations, and before long succeeded.

This year, February 7, the writer left his station for Europe on furlough. The leaving was a very pleasant contrast to the treatment of eighteen or nineteen years ago. Neighbors came out, not to revile, but to bid farewell in most friendly fashion, and to say they would be glad to see him back again. This is only mentioned as typical of the experience of missionaries in the interior when they have been enabled to establish themselves and gain the

confidence of the people. The troubles that have come to missionaries almost invariably come from people outside, from those beyond the reach of their influence.

The Marquis of Salisbury lately spoke some very wise words of counsel to missionaries. The writer has the honor to belong to a mission which has done not only what the Prime Minister advises, but a good deal more. He would desire with profound respect to add to the advice given to missionaries, also "all residents in the East, and especially all travelers in the interior." It has to be remembered that missionaries are, after all, few and the others very many.

Up to three years ago missionaries were living in the central and eastern sections of Shantung province in great peace and quietness, our relations with the people improving year by year. The district referred to is inhabited by over twenty millions of people. Then came the occupation of Kiao Chou. At first the Chinese did not seem to be able to understand what it meant, but gradually, as the surveys for the railway were pushed on, and as miners, prospectors, surveyors, travelers, began to move about the district, they began to realize the position.

Their ideas were further accentuated when land was purchased for the railway, and Chinese officials deliberately, on the testimony of men of their own number, kept information from the peasantry which would have facilitated matters. The missionaries who were there before all this, with few exceptions, wore the native costume, they all spoke the Chinese language, and were thoroughly acquainted with the manners, customs and prejudices of the people. In previous years a foreign traveler was very rarely seen; but now in one fortnight more foreign travelers in foreign dress passed over the main roads than were seen in twenty years previously.

Some of these, without having any idea whatever that they were doing anything at all offensive, some who were commendably anxious to conciliate the Chinese, did things which gave rise to a great deal of suspicion and unrest. To give a few typical instances within my own personal knowledge.

Two travelers in foreign dress, wearing the short tight-fitting jacket which the Chinese in the interior think to be hardly decent, and which they so dislike and despise, rode up to the door of a missionary's house, with their sporting rifles over their shoulders. They had to the Chinese mind the appearance of foreign cavalry soldiers. It did not much matter in the city in which we lived, as we were on good terms with the magistrates and people, but it might have mattered a good deal if they had happened to travel into a hostile district.

It may be well to note here with regard to taking the life of animals in sport that it is contrary to the religious ideas of very many of the Chinese, and while the people in the neighborhood of treaty ports may have got used to the idea that some foreigners are sportsmen and may even have ceased to care about it, it is by no means so in the interior. In January of

this year, another traveler was staying a night at the house of a medical missionary. He produced a pair of Mauser revolvers for inspection, and explained their capabilities, hitherto unknown at that station, which possessed no weapons. He called attention to a dent on the butt of one of the revolvers, and explained that he had seen a dog that morning eating part of a human body, and was so disgusted, that he shot the dog. He fired two shots, but the dog did not die at once, so he hit him over the head with the revolver and killed him. Now, the horror and disgust was very natural, especially in a man who was not accustomed to such a spectacle, but the dog belonged to some one who, though he might have no care for his dog, would very much resent his being killed by a foreigner. His shooting at all was the serious thing—it called attention to the fact of his being armed with superior and deadly weapons.

Another traveler was taking photographs in a promiscuous manner as he traveled. Now, some Chinese have a superstitious fear of being photographed. No one who understood the people would think of taking photographs in the interior of China except where he was very well known and with the consent of the people. One of the worst cases was when a party of travelers was observed to measure the city walls of the city of Wei Hsien. Strolling on the embankment, it was perhaps only to decide an idle bet, and though nothing was done at the moment, for days after the whole city was in a furor of indignation at what they regarded as an outrage. The travelers in the meantime passed on and doubtless reported that all was quiet. They did not hear what was said, and would not have understood it if they had; but the American missionaries, who have a large station just outside the city, had to bear the brunt of it all.

Within my own experience I have known of more unwise things being done in a month by travelers and others than by the whole missionary body in Shantung in twenty years. Indeed, there is no comparison; no missionary would dream of doing such things as above mentioned. It should be very clearly understood that in many cases it was simply ignorance of the language, manners, customs and prejudices of the people, that was the reason of the offense given. If a missionary, after nineteen years of application, feels that he has a great deal to learn, what about the man who has not been nineteen days in the country and does not feel at all called upon to seek advice and learn how to comport himself?

In Manchuria Scotch and Irish Presbyterians have a large mission work, but there also, during the last three years, the missionaries have been very few, and other foreigners, surveyors, engineers, etc., not to speak of large numbers of Cossack soldiers, have been very many. In a district where there are, say, half a dozen missionaries, there are hundreds, perhaps thousands, of Cossacks. As I am speaking mainly of my own experiences, and have not lived in Manchuria, I will not venture on any opinion as to how far the Cossacks are likely to seek

to attempt to accommodate themselves to the manners, customs and prejudices of the Chinese. I will leave all that to the historic imagination of my readers. With regard to the missionaries, Mrs. Bishop, a traveler of a very different stamp from some of those mentioned above, who spent some time among the mission stations making a study of their work, speaks of the esteem in which they were held, and states that "on all public and private occasions, they were treated with respect."

A good deal is said as to the confusion that must be caused by the differences between the various Christian churches. It is not so "confusing to the Chinese philosophic mind with a religion adapted to its own needs" as is supposed. The Chinese have not one religion, but several. The writer has often stood on a mound from which could be seen Confucian, Buddhist and Taoist temples, also a Mohammedan mosque. There were also other temples that it would be difficult to class under the head of any religion. The Chinese have also many religious sects, and the general idea is that all these religions are seeking to do good and save men from sorrow. The Chinese are well accustomed to the idea of various religions and sects, and they tolerate Christianity more readily than perhaps any other nation in history, when once they come to have any accurate idea as to what Christian doctrine really is.

It has also to be remembered that among all Protestant missions there is a tendency to draw more and more together. The relations of English and American missionaries in the Shantung district are of the most cordial character. With regard to German missionaries, the only fault that their American and English colleagues have to find is that there are so few of them. Those on the field have worthily carried on the scholarly traditions of their country. There are no books more highly appreciated by all missionaries than the able works of the late Dr. Faber. The "confusion" has been exaggerated.

It may be difficult to gain a hearing for a good word on behalf of the Chinese people at this time—that is, for the Chinese as a whole, regarding them as distinct from the present governing class. With regard to the present government it is sufficient to say that the cup of its iniquity has long been full to overflowing. It by its own action in making war on the civilized world has demonstrated the truth of the statement made at the beginning of this article that the primary cause of the present horror is to be found in the boundless pride, ignorance, duplicity and inhumanity of the rulers of China.

It is not fair, however, to class all the Chinese with the present governing authorities. Many could speak of great kindness shown to them by Chinese. The writer's own relations with the Chinese of all classes of society have been in the main very happy, and they have been more and more so as the years went by. After living a few years in China I was taken ill. It was worth some suffering to receive the kindly congratulations of heathen neighbors on recovery.

Servants are very often found faithful and loyal, especially in times of trouble and illness.

Our whole mission in Central Shantung is indebted to a native gentleman who has come forward again to serve us. He comes to my mind just now, as a message from the kindly old Confucianist has recently reached me through a colleague. He expresses the hope that I have "reached England in peace, and that while there he hopes there will be safety from the Boers." (His geography is vague.) After famine relief many missionaries received very cordial expressions of gratitude, yet it has been said that the Chinese people are destitute of gratitude. There may be reasons for contrary experience in ordinary intercourse with the Chinese—it may be the old attempt to "hustle the East" on a small scale.

There is a growing "Reform Party" even in China, and numbers of the younger officials have come under its influence. It was an infinite pity that the young emperor could not have received the united support of all civilized powers when he started on his career for the renovation of his country.

The Chinese have no more loyal friends, and none who have such faith in their future as a race, than the members of the missionary body. One has only to mention the names of Prof. Legge, who undertook and brought to completion the colossal task of translating into English the whole of the Chinese classics; the great scholar Chalmers; Muirhead who for over half a century has labored in Shanghai, honored and beloved by all who know him; Griffith John, great preacher and translator. Among the Americans, the names of Nevius, Mateer and Corbett readily occur. Scores of others could be mentioned, both English and American, who have grown old in the service of the Chinese. The few names just mentioned represent together over three hundred years of service—evangelistic, educational and literary.

There are those of us living in the interior of China, trying to become Chinese to the Chinese, to speak their tongue, to appreciate their sacred books, to think their thoughts, to do all in our power to heal their diseases, to help them in time of famine, to enlighten their ignorance, to show them the value of Western science and civilization, and above all, and supremely, to give them that religion which we believe alone can lead men to the highest moral, intellectual and material advancement. Still we have not forgotten that we are of the English blood, and have tried to live so as in no way to dishonor our flag. While keenly conscious how far we fall short of our ideals, we have sought to live in a manner worthy of our churches and the glorious traditions of the missionary body, to belong to which we regard as our highest honor.

It is now ascertained that 178 Evangelical missionaries have suffered death at the hands of the Boxers—that is, virtually, at the hands of the rulers of China. 69 of these belonged to the United States; the majority of the remainder to Britain and Europe.

Pulpit and Pew.

We shape ourselves the joy or fear
Of which the coming life is made
And fill our future's atmosphere
With sunshine or with shade.
The tissue of the life to be
We weave with colors all our own,
And in the field of Destiny,
We reap as we have sown.
—J. G. Whittier

Expository preaching has in it the most edifying and enduring elements. The more Bible instruction a people receive, the more enlightened their faith and the richer their experience. He who knows how to expound clearly and interestingly the Word of God has staying pulpit power, and multiplies his influence over his intelligent and spiritual hearers.—*The Presbyterian*.

Teachers who undermine the faith of God's people in the Bible as God's Word are more to be feared than rank infidels. Young and old regard those who profess to have made it a special study and to be able to expound its teachings as more trustworthy, and so they have more influence over them than those who are its avowed enemies. Besides, the sapping process is more insidious and more far-reaching.—*The Presbyterian*.

THE MINOR PROPHETS FOR TO-DAY.

The whole series of Minor Prophets has a most wonderful fitness for the present day. If you read them through carefully with the thought before your mind as to the kind of people that were addressed, what is the fault the prophets have to find with them, what is the prospect they put before them, what is it they want them to do, and to have, and to be, what is it that is amiss and how is it to be set right—if you take these things out one by one, and then look out into the world around or into your own heart you will find, with amazement, that what was true of Israel two or three thousand years ago, is a perfect mirror before the church of Christ to-day.

It is the old story that this book is a living word. It is not like old dead histories and dry bones of bygone records, but it is a living word and an abiding word, as true and applicable and personal to-day as when first written; and it is so because it deals with God's great abiding principles, which never alter, but which when brought and applied to the life of man, will produce the same result.

That is because God always works along the same lines. Sin, suffering and sorrow always go together; repentance and return to the Lord always precede revival; belief and blessing also are bound together, while disbelief and disaster cannot be separated. God's principles do not change, because He does not change. "I am Jehovah—I change not."—Hubert Brooke.

Imagine Jesus examining your work, as He will at the last day; and strive that there may be no flaw in it, that it may be thoroughly well executed, both in its outer man and inner spirit.—Dean Goulburn.

"Happiness is reflected: The purest joy in the world is that of helping others." It is the most abiding joy, too; it never loses its relish, and can be renewed every day. Christ found it His meat and drink to go about doing good, and He declared that He would put His joy in us, and no one would have the power to take it from us. If we cultivate the art of doing good, we will find it a perennial fountain of joy and peace.—Christian Work.

A SISTER TO HER SONS.

We once knew a college student whose manners were exceptionally easy and whose whole bearing towards others was marked by sympathy and consideration. He was the most popular man in his class, and justly so. Knowing that he had no sisters, we sometimes wondered how he had learned to be such a courteous gentleman, always practicing those little civilities which in many cases a man learns best from a sister who does her whole duty by her brother. The mystery was explained when we visited his home and came to know his gentle and queenly mother. Whether by direct precepts or by example only, she had succeeded in filling in the lives of her boys to a large extent the place of a sister, so that they understood how to carry themselves among other women, how to be attentive to their little wants without being intrusive, how to be friendly without being sentimental. When, in addition to all her mothering, a woman does this for her sons, she has jewel upon jewel in her crown.—Sel.

QUESTIONS TO ASK MYSELF.

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Is there anyone I cannot forgive?

Have I ever won a soul for Christ?

How much time do I spend in prayer?

Am I trying to bring my friends to Christ?

Have I ever had a direct answer to prayer?

Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried giving one-tenth of my income to the Lord?

Is the world made better or worse by my living in it?

Am I doing anything I would condemn in others?—*Presbyterian Endeavor*.

HOW TO LISTEN.

A TALK ON THE PARABLE OF THE SOWER.

The soil is the principal thought in this parable. Seed must find soil in order to grow and bear fruit. Soil must be prepared. Heart soil must be deepened by prayer and meditation upon God. Seed caught by attention will find lodgment in a prepared heart. Listen then with the heart. Words that reach the ear, but not the heart, are soon lost. What volumes of instructive sermons have you heard in a lifetime, but how few have reached your heart life! An average congregation is the field of the parable. All looking at the preacher, but all lookers are not listeners. Inquire after service about the sermon, ask yourself what you received and you will feel the need of learning "How to Listen."

Listen attentively. Attention is the secret of learning. Memory honors attention and keeps its trust. "I cannot remember," is better put "I do not pay attention," "Give attention," is Paul's advice to Timothy.

Listen intelligently. "To him that hath shall be given" is the Master's word. The more intelligent the listener the more he will carry away from address or sermon. There is little excuse for ignorant Christians. Access to the fountains of learning is easy. Books are multiplied and within reach of all. The age is wrapped in newspapers. The back of a teacher's Bible is a thesaurus of Biblical knowledge. Christian culture is the condition of intelligent listening.

Listen appreciatingly. A critical spirit is hostile to good listening. Never criticize a religious service. Look for the good things and you will find them. Good sermons are not the product of the preacher alone. The hearers make sermons good. An appreciative listener is the preacher's inspiration. "That thought in your sermon helped me," is like a voice from heaven to a preacher.

Listen prayerfully. Prayer is the best preparation, not only for preaching, but also for listening. "Open thou mine eyes," was the Psalmist's prayer when he took up God's Word. "Open thou mine ears," is the prayer when we hear God's messengers. Prayerful listening gives powerful preaching. Truth that goes to an open heart is truth with power.—Sel.

A lady wrote to Rev. Robert Balgarnie, of Scarborough, England, saying that she owed him more gratitude than she could express. She had a son who was struggling against the evil habit of drinking. She dreaded his going to Scarborough lest the customs of society might lead him away. She dreaded the example, not of the worldly, but of Christian professors, who took wine. Her son had written to say that he had been at an evening party, where wine was handed round. He was about to take it, following the example of some respectable and good people, when he saw that Mr. Balgarnie refused it. This fortified him to resist the temptation, which with him might have led to ruin. Every one's example has its silent influence.

CHARGING TO THE LORD.

A conscientious giver to the Lord's work had promised twenty-five dollars to a particular cause, but before it was paid met with a heavy loss. Meeting the collector shortly after he told him he would have to reduce his subscription to fifteen dollars. However, when he gave the check it was for the original amount. The collector thought it possible there had been a slip of the pen, and said: "Do you mean this for twenty-five dollars?" "Yes," he replied. "My wife and I talked it over a little, and we have concluded it is best to bear the loss ourselves, *and not charge it to the Lord.*"

KEEPING UP TO ONE'S BEST.

It is very easy for pulpit or pew, in Christian or secular work, to grow lazy. Indeed, it requires unceasing vigilance in most of us at least to keep ourselves from gravitating ever in that direction. It is easy to allow one's self the self-indulgence of a little more sleep in the mornings. It is easy to relax one's diligence in attending to life's common tasks and duties. It is easy at one's work to lose zest and begin to loiter and to lose minutes and dream over our tasks, until at length not half the accustomed duty is accomplished.

We need to watch ourselves most carefully in this regard, for the creeping of laziness into a life is the beginning of the decay of its usefulness. Many a failure at mid-life is due to the cherishing of indolence. The secret of keeping always young, of never growing old, is found in keeping life ever keyed up to its best.

SHE COULD NOT STAY IN THE CHURCH.

The pastor of a large city church was detained one morning by a lady in his congregation. "I want to tell you," she said, "that I cannot come here any longer. I have been coming here three years, and in all the years not once has anyone said a pleasant word to me, before or after service, and I cannot stand it any longer; I am going."

"I am sorry," the minister answered gravely. "It should not have been so; I do not wonder that you feel hurt, especially as you yourself must have spoken kind words to many in these three years."

The lady looked at him in bewilderment. "I!" she exclaimed; "I never spoke to anybody—it wasn't my place to. I never thought of such a thing!"

It was the old story of the mote and the beam. Through the three years of deepening bitterness against her fellow-worshippers she had not once brought her own soul to judgment; instead, she had lavished upon it a weak self-pity, and gone her unhappy way through the world of loneliness which she had created for herself. It might all have been very different if only, seeking the lesson close-folded in her pain, she had set herself to keep others from such sorrowful experiences. For one who bears the gifts of cheer and sympathy never walks alone, the world has too much need of him.—Wellspring.

HOW MISS TEMPY CAME TO THE RESCUE.

The First Church in Waibacque was in debt. It wasn't a very small debt, either; it was represented by a good-sized digit and two important-looking ciphers.

Nobody seemed to know how it came to be so large. I suppose it had grown after the manner of a snow-ball—first a lump, then it had grown larger and larger, and so now—as children say of the afore-mentioned snow-ball, “You couldn't turn it any more and it was all stuck fast!”

A meeting of the members of the First Church was called to determine what was to be done. The faces of those who attended were as long as the treasurer's report of annual expenditures; the Consistory looked gloomy and the “Ladies' Aid Society” was on the verge of tears. All the different factions of the church were drawn together in the earnest conviction that “something must be done!”

And, as Elder Berry said, “it wasn't the debt alone—we can get rid of that by having some of us, the well-to-do members, subscribing an amount for it, and the ladies giving suppers and selling gingham aprons—but the thing is”—here Elder Berry brought his lean, brown fist down so hard on one of the faded red cushions of the pew in which he was sitting, that a cloud of dust flew, thereby causing the sexton considerable perturbation—“the thing is to keep from getting into any more debt! How are we to be sure of funds to meet our current expenses?”

A dead silence followed Elder Berry's remarks—a silence broken presently by Miss Tempy Bell's rising to speak.

Now, if dear Saint Paul had been acquainted with the church in Waibacque, and so had known Miss Tempy Bell, I don't think he would have written that about “women keeping silent” in meeting. It wasn't often that Miss Tempy spoke, but when she did, she always had something to say. Her brain was as keen as her tongue, and her heart was loving and loyal.

“I have been thinking,”—here Miss Tempy paused a minute to untie her faded bonnet strings and push back the soft, white curls from her apple-red cheeks—“I have been thinking that we grown-up children don't pay enough attention to the big ABC book of Nature that our Divine Teacher spreads out open before us. Do we ever think how much God makes use of little things to carry out His great plans? Little drops of rain make great rivers; from little seeds spring vast forests; from tiny atoms of sand come the wide deserts; from the brief seconds flitting by come the long centuries. Board by board, nail by nail, brick by brick a house is built. All great business concerns have had small beginnings.

Now, why shouldn't we think of this in conducting the expenses of our church? We have tried other ways. We have rented our pews—that drew social lines right away between rich and poor, between fashionable and unfashion-

able! We have had yearly subscriptions—this system causing many a poor, shrinking soul to desist from paying at all, rather than to put down a sum that looked paltry and insignificant beside that of some wealthier member. We have had voluntary collections—and people who forgot their pocketbooks, or stayed at home on rainy Sundays and so went scot free, while the burden of paying fell on a few faithful ones.”

Here Miss Tempy stopped a minute out of respect to the nods of assent and mirthful ripples of “that's so's.”

Then she continued: “Now, the other day, I heard of a new way. It was an idea in a letter sent me by a friend in New Jersey. She said that in her church everybody, from the minister to the Sunday school children, was interested in the scheme.”

“What is the plan, Miss Tempy?” Elder Berry asked.

“It is a plan of Systematic Beneficence.”

Here over the face of Mr. Goodale, the minister, came a bright smile.

“Aha! I have heard something about that!” he said, eagerly. “As near as I can find out, it is Scriptural, business-like, simple and effective. But pardon me, pray, proceed, Miss Tempy.”

“Well,” said Miss Tempy, pleased at the interest shown, “well, the way is this: First of all, everybody in the congregation is invited to give—anything from mites to millions! The giving is to be weekly in envelopes furnished for the purpose. Our expenses are weekly, you know, so why shouldn't our income be the same? It is easier for a person to find a five-cent piece in his pocket every week, than it is for him to skirmish around for a two-dollar bill at the end of the year.

Besides, the very act of giving regularly, the reading the little suggestive verse on each envelope, the being brought face to face with our obligations to our Father and the pleasurable duty of obeying His command, ‘Honor the Lord with thy substance and with the first fruits of all thine increase’—the renewed interest in the affairs of the church—all these things have a great spiritual value.”

“Do we have to tell how much we give?” came in a faint voice from behind the Widow Jennings' rusty crape veil.

“Only the treasurer need know,” Miss Tempy replied; and she added reverently, “and God!”

“I think the children might be interested in it,” remarked pretty Rose Landor, who was a faithful Sabbath school teacher.

“Yes, indeed!” heartily. “What better method of interesting the youth of our church? Giving is a habit—a habit strengthened by constant practice. A Christian child should be taught to give, just as he is taught to be punctual, neat and polite. It means line upon line, precept upon precept, practice upon practice! The benevolent spirit, the missionary spirit, the charitable spirit—these must have steady growth, we must trust more to nurture than to nature.”

“Yes,” exclaimed Mr. Goodale, “we must remember that the future prosperity of our

church depends largely upon the rising generation. What our youth think, what they do, what they give—on these things depend progress in things temporal and things spiritual.”

“Of course,” said Miss Tempy, briskly, “we can’t expect our young folks to give in large sums. The Systematic Beneficence plan, admits of small contributions as well as large. Little boys and girls saving up their pennies; lads and lassies in the store, in the mill, in the school, at home—none of these need feel ashamed of their humble efforts. The thing is, to give regularly. It teaches thoughtfulness, providence, self-denial, an abiding interest in the church’s welfare.

“And for the grown-ups, the folks who contribute in larger sums, well I don’t believe”—here Miss Tempy nodded her head so vigorously that the bows upon her bonnet danced like huge, purple butterflies—“I don’t believe but what the richest member of our congregation would find it easier to give weekly, than to hand over his money in a big lump at the close of the year!”

Whereupon Mr. Banker, whom everybody supposed was dozing because his eyes were closed and his bald head had been wobbling unsteadily against the back of the pew for several minutes, suddenly spoke out in a stentorian voice and with a hearty disregard of grammar, “That’s so, I ha’n’t nothin’ to say about how you run the church, but I’d good deal rather fork over a dollar a week, than to pay out fifty the fust o’ Janooary when business is dull, no orders comin’ in an’ the trade slack about payin’ its bills!”

The purple butterflies nodded again in confirmation of this speech, and then Miss Tempy sat down, feeling that she had indeed set a ball in motion—a ball big enough to knock all future “snow-balls,” like those mentioned, out of the triumphant progress of the church in Waibacque!

Her scheme was tried. Mr. Goodale sent to the Systematic Beneficence Committee for all necessary information, and, a little later, packages of sturdy, business-like looking envelopes came, and almost every member of the congregation took some.

And now, if you were to go there, you would find the church flourishing in things temporal and spiritual. Outsiders speak of it as a “church that pays its debts.” The coal merchant is sure of his check; the minister’s salary is always forthcoming; the boy who blows the bellows of the organ smiles when he gets his weekly fifty cents; and, as for the sexton—well, if Elder Berry were to thump the faded red rep cushions now, no choking cloud would rise, for the sexton is most faithful in his dusting, because he’s paid so very promptly!

There, I forgot! There aren’t any faded red rep cushions now! The Waibacque church has brand new ones! The Systematic Beneficence plan has brought the receipts to a margin beyond annual expenditures and well, really, the last time I was there, the “Ladies’ Aid” were putting down a pretty new carpet, and there was a faint but a cheery whisper in the air, about “plans being drawn for a church par-

sonage!”—*Mary C. Brush, in Christian Intelligencer.*

DR. JOHN HALL, ON PREACHING.

The principal that positive truth regarding Christ is to be the staple of our teaching, excludes, I humbly think, much foreign matter that finds its way into the pulpit. There are and always have been men everywhere trying their strength on Christianity.

We are under no obligation to turn aside to notice every assailant, and endeavour to set his argument in its proper position, so as to be able in the intelligent judgment of our hearers to refute it. There are many men undertaking to deal with Darwinism, or with the views of Tyndall and Huxley, in their pulpits, who seem to me to be wasting their power.

Think for a moment of the most intelligent congregations to which we preach; how many men are there in them who could intelligently state the philosophical views and scientific opinions of such men as Professor Tyndall? Are there twenty or fifteen, or ten or five? In many cases none.

It seems to me to be a waste of energy to be compelled, first of all, to set up a fortification in the name of some man, explain to the congregation what you are hammering at, and then proceed to overthrow it. We do the best we can when we set forth the truth in the way in which God presents it to us.

SOME FAULTS IN THE PULPIT.

Religious backsliding often results from imperfect preaching. Some ministers do not preach a pure Gospel. In its presentation there is considerable human admixture. The doctrines of the cross are not sufficiently illustrated and enforced. Mere fragments are given out. Some fundamental truths are wholly ignored, or so explained as to lose their convicting and converting power. Christ and Him crucified are minimized or left out of view. Human merit and ability are given prominence.

Some pastors preach *before*, not *to*, the people, delivering their messages in a pointless manner. Others abound in rhetorical flourishes, or in a style of thought and diction much above the comprehension of the people. Many aim to amuse and please the fancy. Another class preach to the intellect, not to the heart. In some instances the real truth is taught, but without discrimination, or a due blending and application of the different parts. Many are sound and Biblical, but not attractive.

Through these and other ministerial defects, a proper conception and improvement of Gospel truths are missed, and there is a sliding back into the ways of sin and folly. This is a startling consideration, and ought to stir ministers to increased activity in declaring the whole counsel of God with the utmost diligence, fidelity and zeal.—*Sel.*

YOUTH.

YOUNG PEOPLES' SOCIETIES.

Plan of Study for 1901.

The special monthly topics are—

For week beginning :—

January 13—Our Missions as Christian Patriotism.
 February 10—Comparative view of the Four Gospels.
 March 10—Native Agency in Our Foreign Fields.
 April 14—Luther and the German Reformation.
 May 12—The Teaching and Practice of Jesus.—The Home.
 June 9—The Teaching and Practice of Jesus.—The Sabbath.
 July 14—The Teaching and Practice of Jesus.—The Business of Daily Life.
 August 11—Missions to Lumbermen and Fishermen.
 September 8—Calvin and the Reformed Churches.
 October 13—Knox and the Reformation in Scotland.
 November 10—The Presbyterian Churches—Their Gift of Liberty to the Modern World.
 December 8—The Presbyterian Volunteer Movement.

The topic for January will be found treated by Rev. Principal MacVicar and the Rev. Dr. Johnston, of London, in the RECORD for December, 1900.

The special subject for study in February will be "A Comparative View of the Four Gospels." We have great pleasure in introducing to the young people the Rev. Principal Patrick, of Winnipeg, who by contributing an article in this number on that subject, shows his willingness to serve, not only the students of Manitoba College, but also the young people of the whole Church. Principal Patrick's article will be found in the first part of this RECORD.

Topic Cards containing the twelve special Topics mentioned above, together with the whole series of Uniform C. E. topics, can be obtained at \$1.00 per hundred, also Booklets containing same matter, together with Daily Readings, at \$1.50 per hundred, from Rev. R. D. Fraser, Confederation Life Building, Toronto.

ON "MAKING EXCUSES."

Excuses enervate. The habit of offering them is a hurtful one. It robs the heart of courage and the hand of power. It is a weak way of escaping from duty. Excuses are not a badge of the brave and the noble. A great man said, "I never explain." It takes a great man to say that. Small and cowardly souls are full of explanations and excuses for their conduct, because they have not the pluck to stand a misjudgment.

Like all bad habits, this one of making excuses soon enslaves those who entertain it. We all know persons who, while rated low as doers, are celebrated for their facility in offering excuses. To hear them one would think that they were faultless. They always have a plausible excuse ready for every failure or shortcoming. But, after all has been said, the world judges men not by their excuses but by their deeds.

Most excuses are foolish. They are really needless, and seldom are they sound. Generally, too, they fail of their purpose, and only bring the excuser into further condemnation. They are a sign of weakness and of failure. Therefore, the fewer of them the better. Absence of excuses from our lips means the presence of strength in our life.

Excuses are easy. It does not take any great amount of ability to devise an excuse. In fact, the persons who are most adept at giving excuses are usually the shirkers, the cowards and the inefficient.

Less harm results from unjust judgments than from cowardly excuses. It is always better to have men think wrongly of us than it is to sacrifice our own reserve and strength.

"A poor excuse is better than none," runs the saying, but its opposite is really true that no excuse is better than any.

The person readiest with an excuse is seldomest ready with a deed.

Excuses are never steps to progress; usually they are barriers.

Most excuses are, consciously or unconsciously, falsehoods.

Excuses are rare on the lips of the excellent.

Of all foolish excuses the most foolish are those offered for failure to accept God's free gift of life, large and eternal, in His Son Jesus. No excuse for rejecting Christ is ever accepted by God. There cannot be a good excuse for not becoming a disciple of Christ. All such excuses are inventions of the evil one.—*Forward.*

A DIAMOND IS A DIAMOND.

A jeweler had his home coffee mill broken, and he took it apart to find what was the trouble. He discovered that it had been wrecked by the action of a stone of some sort that had even cut its way into the metal of the grinders.

He took the stone to his jewelry store, and putting it under microscope, discovered that it was a large diamond of the blue tint variety, and worth about two hundred dollars. It is thought that the diamond got mixed up with the coffee when the grain was screened in South Africa, where the coffee was raised. The diamond was about the size of a coffee grain, and had the same dull color.

What a striking illustration of the value of reality over sham and pretence! The diamond was plain and unpretentious, but being a diamond, wherever it was found, no matter how humble the circumstances or associations, it was a precious treasure. So true character will ever come to its own in the end. It may be neglected and forgotten for a while, but genuine manhood and womanhood, however humble their associations, will make themselves felt, and God will honor them in his own good time.—*L. A. Banks.*

Children's Chair.

DEAR YOUNG FRIENDS.

Wishing you a "Good New Year" comes your first RECORD of the century.

I have put at the head of your pages, this time, the "CHILDREN'S CHAIR." You have your chair at the family table and sit with the older people, morning, noon and night. So you should have your place at the table of missionary news and other reading that the RECORD tries to provide.

At your home tables you are all sizes, from the four year old to the fourteen or more, but you all, with one accord and appetite, seek the good things on the table. I hope that you will gather with good appetites at the RECORD table, and I will try and put things there from which little and big can get something helpful.

Some of you have a high chair at table to help you get your food easily. I will try and put some food so that the youngest can reach it.

At your own table the things you sometimes like best are not the best for you. Sweets and pastries are good at times and in little, but would make poor living. You would not grow strong on them. So the things you like to read best may not always be best for you. A funny story is all well at times, but it does not do much towards making good intelligent men and women. So I hope you will read and think over all the things on your part of the table.

At your home table you have a share of what the older people have. I would like you to help yourselves from all over the RECORD table. You have a special part for yourselves and a share in all the rest of the RECORD. Look over each page and see what you can find. Study the missionary letters and see through the missionaries' eyes the wants and woes of the heathen.

Above all read the Book of books, which our Father in heaven has given to guide us in this life to a better one to come.

Again wishing you not only a good New Year, but a good New Century, and remembering that the year and century will be to you what you make them.

I beg to sign myself, your friend, E. S.

A SAD, SWEET STORY.

BY A HONAN LADY MISSIONARY.

"She hath done what she could."

For the Children's Page:

A few months ago, in far away Honan, shortly before our missionaries had to escape for their lives, three little children, in one of the mission families, were gathered around their mother while she explained to them the Century Fund.

When at last the question was asked what they would do to help, for a little, silence reigned. Then Paul said, "I think I might spare five hundred cash" (twenty-five cents), and while he was engaged in getting out his cash, little Florence went to her drawer and taking it out, brought it over to mamma's lap, saying, "Mamma, I think I'll give all mine, for

I can earn some more." Then counting over the cash it was found she had seven hundred (thirty-five cents) to send to Dr. Warden.

When Paul saw the generosity of his sister, he doubled his, making it fifty cents.

Not many months after little Florence was taken suddenly ill, and in spite of all that broken-hearted parents could do to save the precious life, she passed from pain to peace on the 19th of June, 1900. One more link to bind those who loved her to that sorrow-stricken land.

THE END OF AN IDOL.

At Ho-chi I visited a family who have been Christians for more than a year. They told me how they had first thought of going to hear the gospel. The whole family, and especially the man, were very earnest worshippers of idols. The wife was taken very ill, and they sent for an idol from the nearest temple to ask what they should do. The idol demanded a large pay-



A Chinese Idol.

ment, but the family were very poor, having spent large sums on their various idolatries. The man thought it was so cruel of the idol to take advantage of their distress to make such a demand that he smashed the idol in bits, and when nothing happened, he concluded it was all a cheat and went off to the "worship hall" to inquire about the true God. From this he himself and family became Christians.—*Messenger for Children.*

THE STORY OF THE BOERS.

Our young people will long remember the sad story of the Boer war.

But who are the Boers? Where do they live? Why did our soldiers go from Canada to fight with them?

The word boer means farmer, and is the name usually given to the Dutch people living in the Southern parts of Africa.

Most of their farms are very large. Twenty thousand acres or more is not an uncommon size. So large are their ideas that they like to own everything in sight. They do not like to see the smoke of their nearest neighbor's chimney.

On these farms they raise crops of all kinds, and large numbers of cattle, sheep, and ostriches.



The Boer at Home.

Now for the story of how they came here to South Africa. In 1652, three hundred and fifty years ago, about 100 people emigrated from Holland and settled at the Cape of Good Hope.

A little later a few Huguenots, Protestants who had been driven from France by Romish persecution, also arrived at the Cape and joined the little band of Dutchmen.

There were a good many native blacks in the country, chiefly Hottentots, and as the Dutch settlers began to multiply and form new settlements and push back farther into the country and take up new farms they came into collision with the natives, whom they fought and killed or conquered. But wherever they went they regarded themselves as subjects of Holland.

In 1795 over one hundred and forty years after their settlement in Africa, England and Holland made an arrangement by which Cape Colony came into possession of England. It was afterwards restored to Holland, but in 1814,

about 160 years after the Dutch first settled at the Cape, it was again ceded to Britain and has so continued ever since.

The Dutch settlers had been in the habit of treating the natives very badly, seizing their property and land whenever they chose and making slaves of themselves, buying and selling the native men and women as they did cattle.

While English law at this time permitted slavery it did not allow cruel treatment of the natives. The first cause of the well-known hatred of the Boers to the British arose from the cruel treatment of a slave.

But in 1833, about twenty years after she came into possession of South Africa, Britain set free the slaves in all parts of the Empire, and gave £20,000,000 (one hundred millions of dollars), to compensate the slave-owners for their loss.

Of this great sum, £3,000,000 (fifteen millions of dollars), was given to the Boers in South Africa to pay them for their loss, and on the 1st Dec., 1834, all the slaves in Cape Colony were free.

The Boers were very angry. They would not live under such laws. They liked liberty for themselves but not for the black man. And so they began to leave Cape Colony and "trek" away northward, with their great ox-wagons and flocks, and all that they possessed, and to found new settlements where as they thought they could keep slaves as they pleased, and in the course of time they spread over the country, afterwards forming the Orange Free State and the Transvaal.

Thus the two countries with which Britain has been at war had their beginning in the setting free of the slave in the British Empire, and the present sad and bloody war had, in a sense, its remote origin in the abolition of the cruel slavery practised by the Boers.

Some time after they had settled in this North Country, the surrounding tribes, in retaliation for the cruel treatment, began to harrass them sorely, and the Boers called in the aid of Britain and asked her to take them under her care. This was done and they were delivered from their enemies.

But it was not long till they rebelled against Britain, and were given a measure of independence upon certain conditions.

These conditions they did not fulfil. They would not give British subjects whom they had invited to settle there the rights to which they were entitled. They treated them very unfairly. And when Britain was urging that treaty rights should be fulfilled, the Boers over a year ago, marched their army over into the British Province of Natal, thinking to drive the British out of South Africa altogether. But they made a mistake, and now their country is all British territory.

It has been a costly war, both in money and in human life. But it will mean the blessing of liberty to the native races in South Africa. It will mean freedom all over that great land, for wherever the British flag flies it is the flag of the free. It will mean that Christianity and missions will have freer course, and thus out of a great, sad evil, God will bring good.

YOUR EXAMPLE COUNTS.

A railroad conductor once went with a large company of conductors on an excursion to a Southern city. They arrived on Saturday night. An attractive trip had been planned for the next day. In the morning, this gentleman was observed to be taking more than usual care with his attire, and a friend said to him:

"Of course, you are going with us to the excursion?"

"No," he replied, quietly; "I am going to church; that is my habit on Sunday."

Another questioner received the same reply. Soon comment on it began to pass around, and discussion followed. When he set out for church he was accompanied by one hundred and fifty men, whom his quiet example had turned from a Sunday excursion to the place of worship.—Union Gospel News.

THE EAGLE AND THE WEASEL.

One day while walking on the Isle of Skye, I saw a magnificent specimen of the golden eagle soaring upwards. I halted and watched its flight. Soon I observed by its movements that something was wrong. Presently it began to fall and soon lay dead at my feet.

Eager to know the reason of its death I hastily examined it, and found no trace of a gunshot wound; but found that it held in its talons a small weasel, which in its flight was drawn near its body and had sucked the life-blood from the eagle's breast. The same end befalls him who clings to secret sin; sooner or later it will sap his life-blood and he falls down, lost, lost. Therefore, "let us lay aside every weight," and the sin we are harboring, and that is drawing us down, and "let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—Canor Wilberforce.

THE CHILD AND ROBERT MORRISON.

When Robert Morrison, the great apostle of Protestant missions in China, was set apart for his work, he sailed for New York, because it was impossible to reach his destination by a direct route. A touching incident is on record concerning his stay at the house of a Christian gentleman in New York.

Morrison had been taken suddenly ill, and was placed in the gentleman's own chamber, where, in a little crib beside the bed, slept a child, whom it was thought a pity to disturb. On awaking in the morning, she turned to talk as usual to her parents; but, seeing a stranger in their place, was somewhat alarmed. After a moment's pause she fixed her intelligent eyes steadily upon him and said, "Man, do you pray to God?"

"Oh, yes, my dear," said Mr. Morrison, "every day; God is my best friend."

The answer seemed at once to reassure the startled child. She laid her little head contentedly upon her pillow and fell asleep. Morrison often referred to the circumstance, and said that it taught him a lesson of confidence and faith.—Endeavor Herald.

LITTLE HONG KONG.

Hong Kong was a Chinese girl. The name means "Island of Fragrant Streams."

I do not know why they called Hong Kong by this name, but she seemed to like it as well as any other.

Hong Kong was born in a Chinese boat, and had lived in it all her short life, in the bay of Hong Kong. She knew much more about boats than most of you do, although she was very ignorant about some other things that she ought to have known.

Her mother's work was to take passengers ashore—that is, to go to the great vessels as they came into the harbour, and take passengers from them into her little boat and row them ashore.

Little Hong Kong had always been a healthy child, but one day when she was about ten years old she became ill. All day long she lay on a blanket in one corner of the boat. For a week she did not feel able to help her mother, but eagerly watched the passengers as they were carried from the big vessels to the shore in her mother's boat.

One evening a beautiful woman and her daughter were carried to the shore. They were English people. The little girl seemed greatly interested in little Hong Kong, and her face beamed with sympathy as she noticed her pale face and weary look. The beautiful city lay in all its grandeur within eyesight. Tier upon tier from the water's edge it shone brilliantly from the electric illumination. But somehow the little English girl thought the pale face on the blanket more interesting than the bright city before her.

"How long has she been ill?" she asked the Chinese woman.

"Ill a weekie," was the answer.

"Ill here?"

"Yes; ill light (right) there on blanket; timee get wellee—helpee me."

"Do you live in the boat all the time?" asked the beautiful English woman.

"Allee timee; born in boat—die in boat."

While this conversation was going on, poor Hong Kong fixed her eyes longingly upon the small English girl. In a very faint voice she now said:

"Hong Kong so tired of boat; it rockee an' rockee; tire head so," and pointing her thin finger towards the city hill-tops, whence the lights shone like stars, "Hong Kong likee go there—restee there."

When the travelers landed on the shore of Hong Kong, they were met by friends and driven to a beautiful home away up on the hill, in the direction to which the little Chinese girl had pointed. After a delightful evening, they prepared for bed in a pretty room, bright with tasteful and comfortable furnishings. A small brass bedstead stood in one corner, daintily draped with soft curtains, and made up with the softest down pillows and quilts. Teresa, the little English girl, knelt down beside it in an ecstasy of delight, but when she rose to her feet her eyes were wet with tears.

"Mamma," said she, "is that little Hong Kong dying?"

"I fear she is, my dear; a poor place to die, too; in that boat, and on that rough blanket."

"Mamma, I keep hearing her say, 'Hong Kong so tired of boat; it rockee an' rockee; tire head so;' and then, too, don't you know she pointed over here and said, 'Hong Kong likee go there—restee there?' I wish she could come here, mamma."

Teresa dreamed of Hong Kong that night. She heard her say wearily, "Hong Kong so tired of boat; it rockee an' rockee; tire head so." When morning came she begged her mother to allow the sick child to be brought to that restful little bed.

"But where would you sleep, my child?" her mother asked.

"Oh! anywhere, mamma; I'm well, and I don't really need that dear little bed."

And so little Hong Kong was tenderly brought to the sunshiny room in the beautiful house on the hillside; not to die there, either, but to grow strong in a few weeks' time, so that she was able to go back to her mother's junk. Before she was entirely well, she had learned of Jesus and to love Him.

"Was it 'cause o' Jesus you so good to poor sick girl?" she asked, with tears of gratitude in her eyes; "was it 'cause o' Him you give me so much, an' so kind an' so lovin' to Hong Kong?"

"Yes," answered Teresa, smiling into the questioner's earnest face.

"I love you, an' I love Jesus," said Hong Kong, joyfully.

"I am so glad!" was the reply, "and I love you."

Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the heaven above.

—*The Morning Star.*

WHOSE PENNY?—A TRUE STORY.

"Here it is!" shouted dark-eyed Stuart, making a dart at what proved to be only a brown ring in the pattern of the linoleum with which the dining-room was bordered.

"Where can it have got to?" questioned Willie, the owner of the lost penny, for the twentieth time in as many minutes.

"Pennies roll so, it may be under the side-board, or anywhere else by now," remarked Lettie by way of encouragement, as she rose from her knees and shook the hair from her eyes.

Little George, the youngest of the three boys, had, by this time got tired of creeping about on all fours, over the carpet which covered the middle of the room, and on which he had been, in his own small fashion, as busy as his brothers, looking for the refractory coin.

"I wonder which penny it was that was lost. Willie," inquired his mother, as he in his turn held up his rosy face for her good-night kiss.

The warm, chubby hand opened slowly, disclosing one penny lying there. But half-an-hour ago there had been two; and one of them

was, he had said, for the missionary box, the other for himself. And then he had been playing on the floor with them, and one or the other had rolled away out of sight and was lost.

"Is it the missionary penny or your own penny that is gone, Willie?" repeated his mother quietly.

The little fellow was silent, slowly turning the remaining penny over and over in his open palm as if he were looking for some mark which might settle its ownership.

"I think this one is mine, mother," came at last, as Willie saw in imagination a certain little shop at the other end of the village, kept by the children's special friend, the "Bead-woman." He did so want a penny worth of those shining beads like Lettie's.

"Very well, dear," answered his mother, taking no apparent notice of the slight emphasis on the think; "then it is God's penny that is gone. Good-night, dear." And presently the sturdy legs were mounting the long staircase to the nursery. Lagging steps they sounded to the wise mother downstairs—unlike the usual joyous scamper of her happy-tempered little son.

"God is teaching my boy a lesson to-night," she thought, "and I will not interfere with Him."

An hour later, and two out of the three brothers were fast asleep, dreaming perhaps of baby owls which dwelt, with their parents, in a big hole half way up one of the tall elms standing in front of the house.

But Willie could not go to sleep somehow, though he was generally the first to do so, and although he had only to put his hand under his pillow to feel his precious penny reposing there safely within his reach; and when he shut his eyes up very tight, he could almost see the tall old "Bead-woman," filling up the great brass thimble, which she used to measure out the beads to her customers, with the lovely blue beads he had longed so much to buy, ever since Lettie had brought home hers.

"Tu whitt, tu whoo," hooted the baby owls, for they were getting hungry, and papa owl was such a long time bringing them their supper of a nice young mouse or little bird. "Tu whitt tu whoo-o-o."

Willie sat up in bed and rubbed his eyes, which were beginning to get drowsy at last.

"Tu whitt tu whoo-o-o," what did they say about "two pennies," or was it "whose penny, whose?" they said.

And then there came back to his memory (he had forgotten it all this time somehow) the sorrowful story his mother had told them that evening of the poor little children far away who wanted to learn about Jesus, only there was no money to send them a teacher.

"It was my penny that was lost," whispered the child presently with a happy smile, and glad at heart, he shut his eyes once more.

"Whose penny? whose?" called the owls again. "Whose?" "Tu whitt to whoo-o-o." "God's penny," murmured the sleepy voice in reply.

Two bare feet pattered down the nursery

stairs in the winter's dusk the following morning, and two small fists hammered vigorously at mother's bedroom door; to her great surprise, for she was not expecting such an early visitor.

"What is it, dear? come in," she said, as she recognized Willie's voice.

"I wanted to tell you that I know now, mother; it's my penny that is lost, and this is God's."

With a loving kiss on the earnest little face, his mother answered: "I am glad my Willie has found that out. It will be so nice to help the little children to hear about the dear Lord Jesus, won't it, darling?"

"Better than beads, lots better," responded the little fellow heartily, as he squeezed his mother's hand, and tip-toed up to her for another kiss.

So when the missionary box took its accustomed place on the Sunday breakfast table, "God's penny" was reverently dropped in by Willie's eager fingers.

Then cook came in with the toast and eggs, and lo, and behold, on the tray beside them lay a penny!

"I found it on the floor under the curtains this morning, ma'am," she explained, as she laid it down by her mistress.

"I am glad that it was not the missionary penny that was lost, all the same," said Willie's father, who had heard the story by this time. "God first and self after," always brings the best happiness to big people and little."

* * * * *

Just twenty-six years later, a sorrowful band of missionaries stood with bowed heads round an open grave beneath the tropical sun of Central Africa. There they had but now laid to rest their beloved leader whom you, my readers, know as "Willie," the rosy-cheeked child of five, who lost his penny on that long ago Saturday night, in his home beneath the big elm trees.

Many families of owls had come and gone, and long since the trees themselves had been cut down, branch by branch, as succeeding winters' storms had rent and torn their huge limbs.

From a child, Willie had grown into a school-boy, and then into a broad-shouldered, stalwart man, noble and good; but all through his life he never forgot that night of his childhood, when he and the owls held converse about his lost penny.

It was the *real* commencement of his missionary training, that decision between self and God, and God was his choice, years after, when, having offered himself definitely for foreign missionary work, he was asked what had *first* led him to think of it, he repeated this story of the two pennies.

There were many delays ere Willie obtained the desire of his heart, and came as pioneer missionary to West Central Africa; and though none could so guess, it was then only to labor there for a brief eighteen months, and to lay down his earthly life for the sake of the perishing heathen.

Just eighteen months he struggled against repeated attacks of fever, and then having "chosen that good part" it was "not taken from him," but he heard his Master's voice bidding him come up higher," and "he was not, for God took him."

Few lives were ever more full to the brim with human love and happiness than was his; and yet, having left all for Christ's sake, he could write again and again to one and another of his dear ones: "Oh, if I could get you to understand the *joy of a missionary's life!* There is nothing on earth that I know of to *compare to it.*"

This is a true story which was written by Willie's own sister who now lives in South Africa.—Mission Studies.

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THE MISSIONARY'S DAUGHTER.

A missionary had enjoyed a short visit home, and it was now time to return to his far-off field of labour. The hour of separation from his wife and only daughter had arrived. A midnight train was to carry him to the seaport from which his steamer sailed next morning. The little one had gone to rest, her father had said good-bye to her in bed—had given the last parting kiss and had bid her go to sleep.

He sat with his wife, brother and sister waiting till it was time to start. The conversation flagged, each was sad at heart. Oh, these sad partings, the necessity of missionary life! One never gets accustomed to them, the last one seems more bitter than the first.

They were aroused to attention by the sound of song, and listened. From the bedroom above came the voice of the child singing. They were hushed to a deeper silence as they recognized the well known lines being sung by that tiny voice—

"God be with you till we meet again!
By His counsels guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again!"

The poor young heart, torn with grief at being parted from her beloved parent, had found relief in prayer—and bravely she sang the verse through.

It was a sweet experience, and, coming as it did spontaneously from the child's heart, it was balm to at least two sad hearts. Well sung, little daughter! You have done more to cheer and nerve your father's heart than words can ever express, for it was prayer, inspiration, and, may we not say, prophecy, all in one.

When lonely and sad he went out into the dark night, the sound of that voice was with him; and when he thinks with sadness of the dear ones far away, the echo of that message of hope and cheer, from his bonnie bairnie, comforts and strengthens his soul.

God bless that child! Well has He said, "Out of the mouth of babes and sucklings Thou hast ordained strength."—*M. G. R., in Zenana Mission Quarterly.*

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D Strachan..... 8	Dr J B Fraser... 3 75	Newburgh, etc... 5	Mont, St Matt... 175	Bidwell ss..... 1
G R Lang..... 8	W M Burton... 4	Stanley ss, No 1.. 17	Russell..... 29	Roseisle ss..... 5 65
A McFarlane... 8	D D McDonald.. 5	Wmstn, Heph.... 25 85	W Flamboro.... 13	Norval ss..... 4 02
H Crozier..... 8	A A Scott..... 5		Dundas..... 21 86	Thames Road ss.. 20
W A Cook..... 8	T L Turnbull... 4			Wolf Island ss... 2 60
R Haddow..... 8	D Sutherland... 3 50			Gandier ss..... 2 75
G Munro..... 8	Prof Ballantyne. 4			Westmeath ss... 2 76
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H Currie..... 8	K McDonald.... 7			Sackvil ss..... 90
	A Blair..... 5			Hx, St And ss... 15 53
	Dr Talling..... 5			" Chal ss..... 16 78
	J B McLaren... 4 50			Summerside ss.. 18 50
	J Johnston..... 5			Pope's Harbr... 2 50
	H Crozier..... 3 75			U Kennetcook... 3
	T A Nelson.... 4			Lake Ainslie, SS ss..... 82
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	G Munro..... 5			Blue Mt, Garden ss..... 17 60
				St John, St Dav ss 29 14
				Sherbrooke ss... 12
				Still Water ss... 3 50
				Saltspring, St L ss 8 37
				Six Mile Brook ss 2 75
				Acadia ss..... 14 25
				La Have Cross Roads ss... 20
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				Nine Mile Riv, etc ss..... 9 50
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				Lower Kintore ss 2 10
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				Intervale Marga-ve ss..... 1 22
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				Elmsdale ss... 12
				Lower Montague ss..... 4 64
				Montague, St A ss 8 62
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				Kingston, Rich ss 6
				Riv John, St G ss 7 60
				" " W.B ss 11 15
				Bridgewater ss... 20
				Ferrona, Zion, ss. 13
				Big Grace Bay ss 11 80
				Whycocomagh ss 17 45
				New Glasgow Un ss 48 01

Westvil, Carmi ss 24 20	Bathurst vilStLu ss 7 44	Uptergrove ss... 2 20	Saltsprings, Eb.. 33	LIBRARY FUND. Reported.....\$85 37 College opening. 8 25 \$93 62 MANITOBA COLLEGE. Reported.....\$ 8 82 Windsor, St J... 7 Hx, Chal 5 Milford, Gays R. 4 \$24 82 AGED MINISTERS' FUND. Collections, etc. Reported.....\$862 44 C.S. int..... 6 Tabusintac..... 1 15 Truro, St A 71 66 M.A. K. int..... 10 Harmony..... 2 24 J.G.M.D. int.... 6 W. int 39 G. int 7 07 Lit Bras d'Or... 5 Hx, Chal 10 Milford, Gays Riv 10 Wm. I. int..... 7 50 Bouldardie..... 5 M.A.K. int..... 10 Whycocomagh... 50 Hopewell, Un... 2 Hx, Cbg. Rd,int. 50 19 Campbellton,StA 4
Mt William ss... 1 80	ss 3 42	Colborne ss 9 85	Wallace..... 9	
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Little Branch ss. 5	Hx, Ft Massey ss 52 01	Ripley, Kx ss... 5 45	Kouchibouguac.. 5	
S NelsonStJas ss 2	Riverside ss... 9 60	Chater ss 5 50	G M Ross, ref.. 10	
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Truro, St Paul ss. 12 11	Millerway ss ... 6 75	Total...\$17,673 97		
Maitland, StD ss. 9	London, King ss. 23	HOME MISSIONS.		
Paspebiac ss... 1	Brown ss No. 13. 2	Reported\$2,998 16		
Upp Negnac ss... 55	Breadalban ss... 12	Kentville..... 10		
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ss 11 41	Wawanesa ss ... 30	Barnesville, etc. 9 65		
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LITERARY NOTICES.

THE WRONGS OF INDIAN WOMANHOOD.—By Mrs. Marcus C. Fuller, with an introduction by Ramabai, Published by the Fleming H. Revell Co., 300 pages, Illustrated. It is divided into 18 chapters, e. g. A Snap shot at Modern India—Child-marriage—Enforced Widowhood—The Zenana—Nautch-girl—Infanticide—What Government has done—What Reformers have done—What missionaries have done, etc. It is one of the fullest statements of its sad subject that we have seen, and hard the heart that can read it without in substance if not in form, "How long, O Lord, How long!" A chapter read at a W.F.M.S. would be profitably spent time. Order through any bookseller. Price, \$1.25.

WINNING OUT—By Orisen Swett Marsden, and published by the Lathrop Pub. Co., Boston, Illustrated, is a neat vol. of 250 pages, for young people, on Character building and Habit forming. Its 33 chapters, e. g., Learning to Hold your Tongue—Good Manners and Success—Heroic Youth—Some Other Day—The Joy of a Career—Gold Dust—etc., etc., touching the various points in life, are illumined and illustrated with telling anecdotes of those who have won in that greatest of all human work, character building and habit forming, because it is the work that stands for eternity.

Additional congregations are beginning the year and century by placing the RECORD in every family. Many thanks.

BEER ROTTING FINGERS OFF.

An employee of a concert hall in Bowery, New York, had three of the fingers of his right hand and two of his left hand rotted away, when he called at Bellevue Hospital one day and begged the doctors to explain the reason. He said that his duty was to draw beer for the thousands who visited the garden nightly. The man was in perfect health otherwise, and it took the young doctors quite a time to arrive at any conclusion. But they did finally, and it nearly took the beerman's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer which you have handled."

Other cases of a similar nature came rapidly after this one, and to-day the physicians estimate there is an army of employees of saloons whose fingers are being ruined by the same cause. The acid and resin in beer are said to be responsible.

The head bartender of a well-known downtown saloon says he knows a number of cases where beer-drawers have, in addition to losing several fingers of both hands, lost the use of both members.

"Beer will rot iron, I believe," he added. "I know, and every bartender knows, that it is impossible to keep a good pair of shoes behind the bar. Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator, I'd ask what must beer do to men's stomachs if it eats away men's fingers and shoe leather? I'm here to sell it, but I won't drink it—not much."

A young man, the morning after his conversion, was asked to drink. "No, I can't; I have a Friend with me." "Oh, that's all right. Bring your friend with you." "No; I cannot bring him in." "Then come without him." "No; I will not go without him." Looking among the bystanders the man said: "Where is your friend?" "My friend is the Lord Jesus Christ. He would not go into that barroom to take a drink, and, by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ."—Ex.

Chief Willis T. Moore, of the Government Weather Service, has issued an order prohibiting persons connected with the service from smoking cigarettes during office hours; and stating further, that those who smoked cigarettes at any time would be mentioned in the confidential reports which are made quarterly by chiefs of the several offices and divisions throughout the entire service. This action is due to the growing carelessness of cigarette smokers.

The famous missionary, Dr. Grace Kimball, who for several years has been one of the college physicians at Vassar, has resigned that post.

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Inattention is the secret of forgetfulness.

Great men are often celebrated for their ability to be silent.

"There is always room at the top," because multitudes are too lazy to climb.

Thy friend hath a friend, and that friend hath a friend; wherefore be discreet.—Talmud.

Of all earthly music, that which reaches the farthest into heaven is the beating of a loving heart.

Be patient. Keep sweet. Do not fret or worry. Do your best, and leave results with God.

The best education in this world is that got by struggling to make a living.—Wendell Phillips.

The richest experiences of life never come to those who try to win them selfishly.—Anna R. Brown.

This hour is mine with its present duty; the next is God's, and when it comes His presence will come with it.—Anon.

No man is fit to rise up and labor until he is made willing to lie still and suffer as long as his Master pleases.—Payson.

The more we demand of ourselves, the more we get out of ourselves. You can squeeze an orange dry, but not the spirit of a man.

Distress is a great schoolmaster. It teaches many things; among them the greatest of all attainments—the power to pray.—Glover.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon.

A man who does not know how to learn from his mistakes, turns away the best schoolmaster out of his life.—Henry Ward Beecher.

While the word is yet unspoken you are master of it; when once it is spoken, it is master of you.—Proverbs from the Arabic.

It is easier to go six miles to hear a sermon, than to spend one-quarter of an hour in meditating on it when I come home.—Philip Henry.

More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man, with the help of Heaven, can secure for himself.—Dean Stanley.

Christ began His sermon on the mount by declaring that the poor, the suffering, the mourning, are blessed. Those whom we call unhappy, He calls blessed, for "they shall be comforted."

You can keep impure thoughts out of your mind by thinking of that which is pure. You can keep yourself out of your mind by thinking of other people. . . . The mind is beneath your own control if you will choose to assert that control early. . . . Not at once, indeed, but yet by slow training that control is possible.—Edward Everett Hale, D.D.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send His angels to guard thee in it.—Mark Guy Pearse.

You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure; and throw no stones into it if you would have it quiet.—John Ruskin.

Everything which befalls us is part of our education. Every event and condition of life is a lesson which is to be turned to account to make us more worthy of Him who by suffering was made perfect, who Himself entered not into joy until He first suffered pain.—Dean Stanley,

It is a happy fact that we cannot all be money rich, we can all be rich without money, by becoming millionaires of mind and heart, of character and of faith, possessing that Godliness which with contentment is great gain—the real gain—the greatest gain.—Rev. C. B. F. Hall-ock, D.D.

"One of the most astonishing phases of the life of our time is the growth of the cigarette habit." It is said that "the colossal sum of eighteen millions sterling is spent annually by the British public on cigarettes." *The Lancet* has denounced the cigarette as one of the most potent enemies to longevity.

Culture is not skill, or dexterity, or eloquence, or athletic force. It is manhood, wisdom, magnanimity of the soul itself, and it gives dignity and power to the whole human life. The scholar, the man of culture, is never to be thought of as merely ornamental, much less as an idle or useless man. He can do all that any man can do, and can do it in his high character, and with the charm of his great thoughts.—Judson Smith.

Begin by training your boy to tell the truth. Use every motive of shame and praise to inspire him with this courage. Teach him to scorn to tell a lie. Explain to him the value of a promise; explain it to him with solemnity. Tell him that a gentleman, a man of honour, never, for any consideration, breaks his word. Truth and honesty, then, are the fundamental parts of a great character, and these qualities can most effectually be taught in childhood.

A sense of responsibility not only holds one in check, but tends to develop what is good in him. Put a person in a position where trusts are committed to his care or under conditions where he is expected to be good and to do good, he is all the more apt to display his character and aptitude for the best advantage. Men of worth are what they are because they have been put upon their mettle. People have trusted them, or parents and friends have shown that they expected something worthy of them, or conscience has in some way been aroused within them or some existing condition has forced them to do and to dare, and they have responded to the demands made upon them promptly and fully, to their own and other's benefit.—Selected.

The Presbyterian Record

Published Monthly
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The best of men and the most earnest workers will make enough mistakes to keep them humble. Thank God for mistakes and take courage. Don't give up on account of mistakes.—D. L. Moody.

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No. 2.

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To use an expression, common in these days, the managing and editorial staff of the RECORD has been “greatly weakened by grip.” On the broad shoulders of that baleful presence must be laid the sins and shortcomings and delays of this issue. We trust that March *et seq.* will be on time.

Contents of this Issue. “The Sabbath of the Dawning Century,” by the Secretary of the Lord's Day Alliance for Canada, should be carefully read. The Sabbath is one of the bulwarks of future good in Canada. The people should take heed that neither governments nor corporations be allowed to break it down. Home Missions in N.B. and Home Missions West claim attention. Augmentation, West, is very fully set forth. Under Foreign Missions, contrast the comfortable picture of the carpet weavers with the awful pictures of the same famine children three years ago. Glimpses of the new Hebrides are given in the various letters. “Native Agency in Foreign Fields,” the Y. P. Topic for March, is well set forth in three articles, one each from Trinidad, India and Korea. Both “Pulpit and Pew” will find something helpful, while the Young People and Children are not forgotten.

Louder and ever louder grows the cry “Come over and help us.” The needs of In-

dia, echoed in every issue, are great. The famine has opened doors as they were never opened before. The fields are white with a harvest waiting the reaper and wasting while he waits. The opportunity of the past year cannot be recalled. The opportunities of the present will never return. Driven out of China for the present we should redouble our efforts for India, where our own fellow-countrymen are perishing. Not only from motives of love and pity but from those of national loyalty should this work be pressed. India evangelized means India loyal to the Empire. India heathen and becoming every year more enlightened and educated means India a hot bed of sedition. Self-interest too claims that this work be carried on, for what affects the Empire affects Canada.

IN MEMORIAM.

Our Queen Mother, for more than threescore years the object of the growing allegiance, affection, reverence and devotion of her people, has passed beyond their vision, and the Empire, the world, is in mourning.

To all under threescore and ten country and queen have been as one. “God save the Queen” seemed almost as permanent as “Praise God from Whom all Blessings flow.” How strange that to our time-honored National Anthem the harp must now hang upon the willow.

There is no other Empire whose National Hymn is so linked with the person of a Sovereign that when one dies the other must still or change. There is no other world ruler whose loss would be so keenly felt, and for whom the mourning would be so wide-spread and deep. And yet there is none whose death could make so little change. All the mighty machinery of the world's mightiest Empire moves smoothly on, the sceptre passing from hand to hand, the crown from brow to brow, as quietly as the dying year gives place to its successor.

One reason for special gratitude as we mourn our departed sovereign is that for so long, a queen, and such a queen, has filled the throne. A foreign chieftian, it is said, once asked her the secret of Britain's greatness. Pointing to an open Bible, she replied, "There is the secret of Britain's greatness."

But among the lesser and human secrets of Britain's greatness, may we not say that one of no small importance has been the Queen herself. Who can measure, in all that the Empire has come to be, the vastness of the influence attaching to her name. The knowledge, the tact, the wisdom, the diligence, might just as well have centred in a King, but much of the affection and devotion could only be called forth by a Queen, who as maiden, bride, wife and mother has been enthroned in the hearts of her people. There have been elements of strength in her very weakness that must else have been lacking.

One line along which this influence has told powerfully is in the standard of purity set by the British Court and among the Empire's great ones, a standard which, enforced by a man, would have been a law, but which set up by a woman was a life. How far reaching and powerful for good this influence has been, who can measure.

Another line along which "Queen" has influenced Empire has been in the spirit of chivalrous devotion of which a good woman has been the centre and goal. More potent because purer, and more widespread has this influence been in the affairs of Empire than it ever was in the days of knight errantry of old. Other things equal, this has been a distinct element of strength which would have been absent had a king been on the throne. But its influence will not pass with her passing. With the present generation it has become a part of the Empire's loyalty. Being dead she yet lives. And "Soldiers of the Queen" will still wield the sword inspired by the memory of the royal and gentle

lady for whom with Empire they have so long endured and dared.

Yet another element of power that should not be overlooked has been the sometimes almost superstitious devotion with which the great "white mother" has been regarded among the less civilized subjects of her vast Empire. Among some of the semi-barbarous tribes of Western Canada, of Africa, and in some measure among India's millions, her greatness and goodness has been in a measure almost deified. And this ideal will not soon pass away, for to them the great mother has but passed to the spirit world, to the powers great and good, with whom she was in their minds so closely linked.

It is a matter for profound thankfulness that all these influences will continue operative. They have become so entwined with the idea of Empire that the throne has been almost idealized, and will retain its place with all the associations of love and loyalty that have grown and gathered around it.

But it is matter for gratitude and joy which must not be overlooked in the mourning, that the throne does not have to depend for its glory on a golden age that is gone, but that he to whom it comes in succession has knowledge and wisdom and tact and experience, surpassed by none, to fit him for his high station, and that, like his mother of blessed memory, he reigns not only by virtue of office but in the hearts of the people.

And as crowning cause of grateful joy, Britain still has her Queen, the beloved Alexandra, who, when she came a bride, did what Dane could never do before, won England, and has held it, and in whom all the high and pure ideals and traditions of the throne will find fitting expression.

With all the gathered good of the illustrious reign that is ended, with the high qualifications of him whom with leal hearts we now hail as King, with the sweet winsomeness of a gracious Queen so dear to the nation, the throne stands strong to-day as ever before, strong in the confidence and love of a loyal people.

May the spirit and sentiment of that Gracious Presence that has so long enroyalled the Empire still brood over its palaces and cottages. Better still may He in whose light she lived, in whose wisdom she guided, in whose strength she ruled, ever preside in Council, Court and Camp, that the Victorian Era may be but the prelude to the better days that shall be, as from increasing millions shall arise the heartfelt prayer "God Save the King"—and "Queen."

THE SABBATH OF THE DAWNING CENTURY IN CANADA.

BY REV. J. G. SHEARER, FIELD SEC. OF THE LORD'S DAY ALLIANCE IN CANADA.

It is safe to say that the first decade of the new century (and probably the first half of that decade) will decide for at least half the century what is to be the character of our Canadian Sabbath.

Moreover, there is no question of greater importance, of more vital consequence to Canadians, as we cross the threshold of the century than "What shall be the character of our Sabbath?"

It is of vital consequence to *the nation*. Revelation and history agree that righteousness alone can "exalt" any "nation." And national righteousness is impossible without the Sabbath. There is no "dying nation" in the world to-day that has not turned God's Holy Rest Day into a work-day or a holiday-of-the-world or both. And the Anglo-Saxon nations which to-day are making the world's history are by pre-eminence the Sabbath loving and Sabbath-keeping nations of the world. No nation has ever been given a more magnificent heritage or a more splendid opportunity than that which is Canada's as she enters on the greatest century of time. Will she prove worthy of her opportunity. Will she reach that destiny that is possibly her's. Not unless she insists on maintaining the integrity and sanctity of the Lord's Day!

It is of no less consequence to our *family* life than to our national life. Family union, family fellowship, parental authority, family religion, and therefore family happiness, are all dependent on the maintenance of the integrity and sanctity of the Christian Sabbath. For a very large number of our families the Lord's Day is the only time in all the week when the family circle is unbroken, when the father can be with the children, and when anything like religious instruction and fellowship is possible.

There are multitudes of men in Europe, a host in the United States, and many in Canada, who never have the opportunity of looking on the faces of their own children, except when the latter are asleep, because of their long hours of grinding toil seven days in the week. And this leads us to say that the *industrial liberty* of our many toilers is impossible if we suffer serious inroads to be made on the integrity of the Lord's Day.

Men who have no weekly Rest Day, though

Britons, are only slaves. Life to them is only a ceaseless grind of toil for others who hold them in their power. The joy and hope of life are crushed out. They must work or starve, and for seven long 'days' bondservice they receive only six days' wages. Life is shortened and embittered and character degraded.

There are, a conservative estimate says, no less than 3,000,000 such industrial slaves in the United States, not to speak of the many millions of Europe and the countless millions of Asia; and the number of Canadians already so enslaved probably approaches 100,000, on railroads, in factories, etc. Oh! that the working men of Canada understood that this question is one of the *most vital* to them and theirs.

No thoughtful Christian will dispute the truth of the great statement of the Rev. Principal Caven when he cried on the floor of the General Assembly in 1899: "If you seriously impair the integrity of the Lord's Day you paralyze the right arm of the Church of Christ." Can the pulpit exert its legitimate influence, or the Word of God have free course and be glorified, or the Gospel do its work, if the people to be influenced,—to be saved,—instead of being in the House of God, are at the place of business or toil, or in pursuit of the pleasure phantom on the Day that is man's for God's worship and service.

Voltaire might well say, as he is reported, that "while the Sabbath remained Christianity was safe" in explanation of the failure of his attempts to overthrow it. Oh! That all we who love the Church which gave us spiritual birth, and Him who purchased her as a Bride unto Himself with His own blood, recognized what the Lord's Day means to His cause in Canada and the world!

Many things are conspiring to seriously imperil our Lord's Day.

1. There is the love of money which, not content with six days in the week, is looking with covetous eyes on the Lord's Day, for to the love of money nothing is sacred. It would lay its profane and greedy hands on the Day that God has reserved for other ends. It claims that business is so pressing and the conditions of commerce so altered that it is necessary—commercially necessary—to run its business seven days.

A calcium carbide factory, a glucose factory, two large paper mills, certain tanneries, canning and cheese factories, mining companies, many contractors and builders, etc., etc., have claimed the right of doing business on the Lord's

Day as on other days on the ground that it is "commercially necessary." Railway companies cannot handle their freight trade in six days of the week, and therefore to avoid losing the trade, or the investment of money in improved facilities, make the Lord's Day one of their busiest. Even the Minister of Railways and Canals says he does not know when "the commercial interests of Canada" will make it "necessary" to open our water-ways on the Lord's Day.

The development of the powerful corporation makes this profane attempt of money to get possession of the Lord's Day the more serious and difficult to resist. Many Christian men who, as individuals, would not dream of so doing, will, as members of corporations, consent to receive the profits of this indefensible invasion of the sacred hours of the Sabbath.

2. There is the love of pleasure crying out for Sunday excursion by car or train or steamer, for the Sunday concert, picnic, theatre, sport and other amusements, involving, as these necessarily do, not only their own inherent profanation of the Holy Day, but an immense amount of unnecessary labor and therefore the enslaving of many toilers.

3. Then there is the native selfishness of human nature claiming the supply of various comforts and conveniences on the Lord's Day which are in no way "necessary," except to gratify selfishness which furnishes the "demand," while the love of money gladly advances to "supply" such conveniences as the Sunday morning delivery of meat, the opening of the post office just before or after morning Church service, the Sunday ice-cream parlor, soda water fountain, barber shop, tobacco store, dentist's office, photograph gallery and the Sunday newspaper. All these things have recently appeared on Sabbath in different parts of Canada and are quietly patronized if not openly defended by avowedly Christian people—some of them "leading" members of the churches.

4. Still further the love of outward display either for its own sake or for advertising purposes, is a serious factor in destroying the sanctity of the Sabbath. Secret and fraternal societies too often desire to display their strength and win new members; hence a church parade is arranged, and neighboring lodges more or less remote are invited to join them; but to do so, a Sunday excursion train must be run and incidentally some rum-seller opens his bar-room to slake the thirst and revive the spirits of the poor fellows who are unaccustomed to listen to

"dry" sermons (several cases of this iniquity have recently been reported to the writer.)

Or maybe the militia company wants some recruits or a little practice in marching, etc., with the ranks full. This is not usually possible any day but the Lord's Day. Hence there is a church parade or military funeral—if any member has died at such a time in the week as to make it possible—and to give distant comrades a chance to attend, a Sunday excursion is organized—as recently from Palmerston to Southampton—and if there should be a good deal of incidental profanity, illicit liquor selling, rowdiness and drunkenness, all this is sanctified by the "religious service," which is the great object of the whole performance!

Many or all of these things are made the more serious because of the radically defective state of the law for the protection of the weekly Rest Day. In Ontario, corporations are exempt from the penalties of the law, and only certain classes of persons are not exempt. The great railway companies claim and exercise the right to do as they please on the Lord's Day—carrying passengers, through and local, and freight of all kinds, even to such perishable goods as coal and steel rails—building and repairing road beds—laying tracks—building and repairing bridges, etc., etc., and all this because the law allows it and corporations are conscienceless and heartless. If these forces are given their way, the Canadian Sabbath of the 20th Century will be that of the United States or of Continental Europe, and the last state will be vastly worse than the first. God forbid that this should ever be! How shall such a calamity be averted?

We answer:—

1. The apathy of Christians must give place to living interest. The Christian public mind must be informed, the Christian conscience aroused, the Christian heart powerfully moved. Christian people generally must be made aware of the serious peril threatening the Day of God, and made to feel that it lies with them to say whether it is to be sacrificed or not, and all their love to Him, whose Day it is and whose glorious Resurrection it commemorates, stirred to its greatest intensity, and directed to the saving of this fundamental and blessed Institution of Christianity, so that they will not grudge denying themselves personal pleasure, convenience, comfort or ease on that Day, nor to give generously of their means or time or personal service to forward any effort to preserve it in its integrity and sanctity. Nothing

but a powerful religious sentiment will prove a strong enough motive to inspire to the effort and the sacrifice needed to save the Lord's Day against those who would rob us of it.

How is this sentiment to be created or aroused? It will probably need "the great revival" the churches are eagerly desiring, earnestly praying for, and we hope, confidently expecting and about to experience. But for one thing the *pulpit* must take the matter more seriously. It will not be enough that "once a year a sermon is preached on Sabbath observance," and resolutions passed whenever proposed by ecclesiastical Courts and religious conventions. The pulpit must awake to the sober fact that its own influence is at stake, and the very life of the Church involved, and that something can and must be done. What we will, we can in this Christian land. And surely what we can we must and will. We venture to say that this warfare that is raging about the Lord's Day can be waged to a successful issue in two years by the Canadian pulpit, leaving out of account those powerful allies the religious press and platform. Once the pulpit is thoroughly aroused on the subject the people generally will speedily fall into line and follow their leaders.

2. Again, pains must be taken to show the workingmen of our country that whether they be personally Christians or not, they as workmen have a vital interest at stake in this struggle. Their active co-operation must be sought and secured in obtaining the enactment and in insisting on the reasonable but effective enforcement of the law of rest and undisturbed quiet for the whole community. They have not only a vital interest at stake, but they have the power in their "vote and influence" necessary to win the day.

3. There must be a union of all the forces. Some agency must be found through which all the churches can act in unison. As individuals and as communities we must stand by one another, realizing that the battle is ours, whether ours is the point of attack for the time being or not.

Col. Baden-Powell could never have held Mafeking for those eight long months against such odds had he not united in one well organized whole all the fighting forces within the entrenchments so that they could be concentrated on short notice at the point of attack wherever that might be. No more can we hold the Lord's Day in Canada unless all who love that Day, in all parts, feel that their sym-

pathy and their practical aid in any needed form are due wherever the Day is threatened. If frontier towns and the great centres are to be left to fight their battle singlehanded they will fail. And if serious inroads are permitted on the frontier or in the great centres the inland towns and the quiet country neighborhoods must soon be overthrown by the same Sabbath secularizing and Sabbath disturbing influences.

The Lord's Day Alliance humbly but earnestly aims at being such a unifying agency of the various branches of the Canadian Church. Can Presbyterians render any better service to the Lord's Day than to cast the full weight of their influence in with the Alliance, strengthening existing Branch organizations and establishing new ones where necessary? It is a difficult undertaking—it may cost us something of sacrifice—this ought the more surely to call out our heroism. Many of our manly young fellow-countrymen have in South Africa gladly risked their lives, their home comforts and worldly prospects in defence of the fair name of our Queen and the integrity of the Empire. In the "Battle for the Sabbath" are not the honor of our King and the integrity of the Day that commemorates the glory of His resurrection at stake? Where then are our love and loyalty if we are not ready to risk and sacrifice whatever may be needful to save the Lord's Day.

AN OPEN LETTER TO KIRK SESSIONS.

DEAR BRETHREN:—

At a meeting of the Executive Committee of the Century Fund held on the 3rd inst., it was resolved to transmit to all Presbyteries and Kirk Sessions, the following facts and suggestions:—

To 31st December, 1900, the actual subscriptions reported for Debt Fund amounted to \$670,000, and those to the Common Fund to \$460,000. It is proper, however, to state that the Executive had before them conservative estimates for the several Presbyteries as to the additional amounts that would be forthcoming from congregations where the canvass has not yet been made, or in which it has not yet been completed. These show an additional \$40,000 for the Common Fund and \$60,000 for the Debt Fund. Adding these estimates to the amount actually subscribed, the total for the Common Fund is \$500,000 and for the Debt Fund \$730,000

It will thus be seen that, whilst the proposed \$1,000,000 has been considerably exceeded, the Common Fund—the very core of the undertaking—is likely to be short to the amount of \$100,000. In order to realize the full amount of \$600,000 so urgently needed for the extension and strengthening of the missionary and other enterprises of the Church, the Committee respectfully seek the prompt, cordial and earnest co-operation of every Kirk Session, and request that Presbyteries shall, at their next meeting, call for reports as to what action has been taken in each congregation and mission station within the bounds.

The suggestions are as follows :

1. That the canvass shall, without delay, be untiringly prosecuted to a completion wherever it has not been fully overtaken, and that steps be taken to secure the cordial co-operation of the Sabbath School, Christian Endeavour Society and other organizations in the Church.

2. That a supplementary canvass shall be made among friends who may be thought able to increase their contributions. Many will, no doubt, be stirred to further liberality if waited upon and fully informed as to the present position. When deemed necessary or helpful, the Committee will be happy to provide special assistance for carrying out this suggestion.

3. Congregations which have largely devoted their subscriptions to the removal of debt, are requested at their annual meeting or at a special meeting, to consider the propriety of increasing the proportion to be given to the Common Fund.

4. In the Memorial volume to be published, it is desirable that all congregations, all mission stations, and every family of each congregation and mission station, should have a place, and sessions are asked to secure that no one shall be deprived of the honor and pleasure of helping to a successful issue this, the greatest enterprise in which our Church has ever been engaged.

5. The annual collections for the schemes of the Church being now nearly closed, Kirk Sessions and Century Fund Committees are asked, diligently to secure that contributions to the Century Fund shall be paid as early as possible, so that all may be in the hands of the General Treasurers by the date at which the Fund is to be completed—1st May, 1901.

6. To attain these ends, it is advisable that, at this juncture, a special meeting of session shall be held, for conference with Committees of Management or Deacon's Courts, and that the whole subject of the Century Fund work in the

congregation shall be carefully considered and appropriate action arranged for.

The returns show that the great body of our people in moderate circumstances have been contributing according to ability, and that, in the outlying Presbyteries of the Church there has been a very generous response. The committee believe that this fact should be known so that those in moderate circumstances may continue their interest, and that those to whom God has given an ampler share of prosperity may put the copestone on the goodly edifice, some largely increasing the subscriptions they have already made, and others hastening to make subscriptions commensurate with the occasion and the work.

Brethren, we beg to remind you that the honour of our Church is at stake in this matter. This thank-offering to God was undertaken by the unanimous voice of our General Assembly and has been endorsed by all our Synods and Presbyteries. Being so pledged, even partial failure would be a reproach and disaster. Especially, there ought to be no possibility of failure when God has favored our country with a season of such wide-spread prosperity as we are passing through. Nor ought it to be thought possible that there should be failure, when it is known that small and weak congregations in farthest East and newest North and remotest West;—congregations of miners in Dawson City, of red men on our great plains, and of converted Hindus in Trinidad,—have joined in doing their share, and that in the two months' campaign just ended, well nigh \$150,000 has been added to the Common Fund. We shall not fail if, with one accord, you rise to the help of the movement and make the winter campaign what it ought to be, the hearty registration of your gratitude for all that God has done for your congregations, and through them for the homes and hearts under your care.

In Name of the Committee,

Yours faithfully,

ROBT. H. WARDEN, Convener.

W. G. WALLACE, Secretary.

R. CAMPBELL, Agent.

“Men can be happy amidst pain, poverty and privation of every kind, so long as they have an exalted object to live for, which rouses all their energies, and draws out all their best affections. But they cannot possibly be happy amidst frivolity and ease, amidst ignoble sloth and degrading selfishness.

Our Home Work.

HOME MISSIONS IN N. B.

BY REV. JAMES ROSS, SUPERINTENDENT.

For the RECORD :

However interesting and instructive, it would be too long a story to enter into the history of Home Mission work in the Presbytery of St. John, so I shall confine myself to a brief summary of the past summer's work within the bounds.

In the first place, permit me to mention one or two of our difficulties. While twenty-six laborers were employed, there was room for twenty-eight or thirty. One field was given over to another denomination ; one new field was not supplied ; two were doubled up, and one man was under the necessity of attempting to do two men's work. Of the catechists in the field, four left for college early in September. There were thirteen ordained missionaries placed, but seventeen were actually required. Of these thirteen, three resigned in order to still further prosecute their studies.

THE KIND OF MEN WE HAVE.

All who have left filled out their terms of appointment. Two whose term had expired and were anxious to be released, decided to remain in their fields until successors can be appointed. Several others received tempting offers of larger salaries, more comfortable surroundings, in settled charges, but with praiseworthy self-sacrifice have decided to plod on a while longer, in order that, at whatever cost to themselves, the work should not suffer.

Missionaries with such a spirit of devotion and self-denial are an honour to our Church. Their labors are of the most arduous kind. Numerous services, long fatiguing journeys, preparation for the pulpit has to be made when the body is weary and the mind inactive. The stipend is only \$700, from which they provide board and equipment, and at the same time lead in every subscription for the schemes and for church building.

Our Presbytery has a splendid band of workers, among whom are students of the highest scholarship and excellent executive and administrative ability. They have to deal with difficulties that are peculiar to communities long neglected by the Church. They have to contend with the indifference which has been induced by lack of ordinances and pastoral oversight, to deal with people among whom family worship is not known, grace before meat never offered, and the Bible little read and studied less. Much of the material, however plentiful, is crude, and organization is a negative quantity. People who have never tried their strength in church work are moved by no little persuasion to make any large effort. Character is pretty well formed at thirty years of age and the missionary is often disappointed in immediate results,

One of the Christian graces, extremely difficult to acquire, is liberality. The missionary is

often heavy in spirit because many who have great possessions cast a pittance into the treasury of the Lord's House ; but there are not wanting examples, as shall be shown further on, of commendable liberality, and perhaps no mission field can be found where there are not some who contribute largely of their means ; but there are far too many who can not be persuaded to give even a dime, while spending dollars for what they might do without or what they might be better without.

Rome was not built in a day ; it takes time for the truth to leaven. The example set by the missionary's generous, hearty contributions is the one irresistible argument which there is no gainsaying, such a missionary can speak with authority. In this, as in all else, one's preaching is not without effect, when he is careful to put it into practice. To endeavor to lead unwilling hearers to hear and know and understand a subject which is repugnant to all their feelings, is no light and easy task. However, educative methods will in time succeed ; denunciatory never. It is impossible to convince and convert by scolding.

A GOOD TRAINING SCHOOL.

There are many congregations in the Church where our young men can have advantages and comforts, but there is no better training school for the most important charges within our Church than in our Home Mission fields. The lesson of self-sacrifice and self-denial will sink deep into the life and character of the missionary, and he is fitted to teach others what he has so well learned by experience himself. The spirit which is to leaven our large and wealthy congregations is the spirit of the devoted missionary.

If all our young ministers will but voluntarily undergo the hard service which offers in our missionary charges for a reasonable period, it takes no prophetic vision to see the effect which will be produced throughout the Church as a whole. The widening and deepening of the sympathy of the strong for the weak will be a bond, stronger than iron to bind up the scattered fragments. The memory of the toil and drudgery of missionary life will not only enable our ministers to appreciate superior advantages, but intensify their feelings and broaden their views as to all progressive movements in the extension of the Kingdom of God.

Perhaps if we all had a taste of foreign mission work, so that we could clearly realize a few of the difficulties, we could preach and teach in such a manner that the whole Church would burn and glow with a hundred-fold greater missionary zeal than at the present time.

Great is the opportunity which our Church is offering at this hour to the brightest and best young men in the home field. Soft, easy parade never made great soldiers and generals. Soft service makes soft ministers. Good, hard service is grand training which will help us approach what we ought to be. The cry rises in the East and it comes in loud resounding tones from the West, "Come over and help us."

Will not young men arise, one here and another there, and say, "Here am I, send me."

Will not our churches pray more earnestly to the Lord of the harvest to send forth more laborers. The harvest is great, waiting, wasting, while laborers are too few.

Permit now a word or two in regard to fields. In the majority growth has been very gradual, for our young men and women go to the "States" or "go West," but one thing has been accomplished; our people in all sections of the province have now service either the whole or part of the year, none are neglected altogether. No more is heard the cry that the Presbyterian Church is losing ground through lack of missionary spirit at home.

It will take many years to regain the ground which has been lost. Not through carelessness so much as lack of men and means, for there was noble service given by our ministers in the past.

Let me cite one example out of many: A minister who has but recently passed from our midst, when he first came to the country was given charge of a field extending forty miles, including eleven preaching stations, and journeys were often performed on foot, and the supplement to stipend from the funds was fourteen shillings and sixpence a year.

The most marked growth is to be found in the financial condition of the stations, as increased contributions for stipend, schemes and charitable objects, not of the mere spasmodic "pie social" order, but regular and systematic. For example, Dorchester averages \$30 per family, Greenfield a little over \$40 per family, this year Fairville contributes over \$100 for the schemes of the church, and it is but a few years old.

There is a very manifest deepening of the spiritual life in all our mission stations. The membership is growing steadily. In one field there has been an addition of 15, another of 20 and still another of 40. Further evidence is furnished in the better observance of the Lord's day, a higher tone and sentiment in the temperance and other moral questions, and a deeper interest in foreign missions.

Two or three of our fields have grown smaller in numbers and weaker in means, not because our missionaries failed, but on account of shifting population. It is however but temporary as in the case of fields which are now strong and vigorous and were once small and weak.

Seven missionary charges have become congregations with settled pastors, e. g., Milltown which is self-sustaining and contributing liberally to the schemes of the church, and what was most encouraging, when going off Home Mission did not ask for a grant from Augmentation; Waterford which had been supplied by a catechist during the summer months, advanced to an ordained missionary charge, built four churches and a manse, and receives a very modest grant from Augmentation, and will be a self-sustaining charge in a few years; South Richmond, Kincardine, Pisarinco, St. George and others are congregations, and there are twelve missionary charges which qualify for augmentation and are practically ready to call if there were a sufficient supply of ministers ready to settle.

Two new fields have been opened during the summer, one of which cost nothing to the funds, but contributed \$50 over all expenses.

There is an encouraging development taking place in the Upper St. John. The population is increasing in different sections. In one field the number of families in two years has increased from 32 to 68. A new field has been opened and there are others to follow. Another railway line will open up a large tract of country for lumbering operations and settlement as well. Over the whole field the growth of population is not large, but there has been some increase the last few years, and what is more satisfactory our missionaries have wrought with the same faithfulness and zeal as if the population had been growing at a more rapid rate.

It may be that there are larger blessings in store for us, but the blessing of God is very manifest upon the labor of our missionaries, in the different life of the people, the interest in religious matters, the sobriety and industry and thrift which now characterize so many communities where profanity, Sabbath desecration and drunkenness abounded. Many precious souls have been redeemed and the name of God has been glorified.

HOME MISSIONS IN CANADA.

BY MISS ROBERTSON, TORONTO.*

By Home Missions, I understand, such mission work as is being done in Canada, whether among pagan Indians or heathen Chinamen, English-speaking people of Canadian, British or American origin, or the polyglot population that comes to us from Central and Northern Europe.

To young Canadians this should prove an attractive subject because religion has much to do with the prosperity, progress and perpetuity of a state, and we profess to be Christian patriots. For such active, trying work young men and women are best fitted. Pioneers are generally young, and young missionaries understand them best. The middle-aged are set in their habits, the frontier demands adaptability. The frontier requires strong limbs, a stout stomach, an unconquerable optimism, an infectious enthusiasm, infinite faith in human nature and in the possibilities of Divine grace, these are more likely to be found in youth than in age.

Glancing at the different elements of our population and what is being done for their moral and spiritual well being note first.

THE INDIANS.

Of Indians, according to the last census published by the Department of the Interior, there are nearly 100,000 in Canada; but their numbers are steadily diminishing. In the settled portions of Canada, these people live by mixed

* A paper read before the W. M. S. of Bloor St. Church, Toronto, 14 Dec., 1900, and kindly given for the RECORD. Miss Robertson is a daughter of Rev. Dr. Robertson, and her pen bewrays her parentage.

husbandry, in the far North by fishing, hunting and trapping.

The life of the hunter demands a thin, scattered population, and this again enhances the difficulties of mission work. And yet the Presbyterian, Methodist, Anglican and Roman Catholic Churches have engaged in this work energetically, and their labors have been rewarded with marked success. The unclean orgies of the past disappear wherever Christ is embraced; aged parents, who formerly had only slow starvation or the speedy bow-string to expect, are now tenderly cared for by filial affection raised to holy devotion by the love of Christ; children are now taught to read and write, and white men have been touched in seeing Indian bands resting on the Sabbath according to the commandment, and conducting services of praise, prayer and reading of the Word when no missionary was present. When the rising of 1885 took place in the Northwest, not a Christian Indian would take part in it, although urged and tempted by the emissaries of Riel. Instead, they volunteered their services to the Government to restore order, and had a tithe of the money spent in suppressing the rebellion been spent in Christianizing the Indians the rebellion had never taken place.

For the maintenance of peace Canada must look rather to the missionary than to the Mounted Policeman. The day school, the boarding school and the industrial school are our chief hope for the future; and through these the self-reliance of the Indian must be conserved and developed if he is not to be a perpetual burden on Church and State. The Indian has given us the most of his land, let us teach him how to get a livelihood from what remains to him; he is without God and without hope in the world, we must tell him of the Saviour who has been our Help in the past and who is our Hope for the days to come.

THE CHINESE.

The number of Chinese in Canada is variously estimated, but the most reliable authorities give about 15,000. They are all from Canton, and with few exceptions they are here to make money and return home. Their standard of living is low, they constitute a disturbing element in the labor market, and the attitude of labor towards them on the whole Pacific Coast, north and south of the International boundary, is hostile. Christian Churches in Eastern and Western cities are doing much to teach these people English and to instruct them in Christian truth; and, unless all signs fail, there have been genuine conversions among them.

Whatever differences of opinion may be entertained as to the wisdom or unwisdom of admitting these people into a country there can be no doubt as to the duty of Christian people since the Chinese are here. If the great commission compels us to go to China to preach the Gospel to its inhabitants, surely it compels us to preach the Gospel to those of them who live among us. And if, while they remain with us they become Christians, we can appre-

ciate the services they will render to true religion when they return to their own country.

More and more the Christian Church must make her work among the heathen a self-supporting and a self-propagating work, where could we get a better school in which to train agents than in what should be a warm Christian atmosphere in Canada? On the other hand, should we, for any reason, neglect these people when living among us, how could we expect then to commend the Gospel of God's grace to their own people on their return to their native land? On the Pacific Coast Canadians face the Orient. We look into the faces of the Chinese and Japanese. These people have keen eyes and acute minds, and they are judging our religion not by our professions but by our actions, and they will likely accept or reject it not because of what we say but because of what we do.

OTHER FOREIGNERS.

The Immigration Department estimated that, in 1898, over 35,000 settlers found a home in Western Canada; over 50,000 in 1899, and that likely from 70,000 to 75,000 would come during 1900. Of the incomers of 1898 and 1899 nearly one-half were from Central and Northern Europe. Canadians are divided as to the desirability of inviting Galicians, Doukhobors, etc., to Canada, although all classes seem to think Germans, Danes, Swedes, Norwegians and Icelanders an acquisition. Let Slavs come in any large numbers, and in the West they will be apt to change our national type. The large influx into the United States from Central and Southern Europe has changed, and is changing, the character of our neighbors to the South, and like conditions will produce like changes with us.

But here again we are dealing with facts. These people differ from us in manners and customs, in history and training, in language and religion, in aims and ideals. They are settled in blocks, they hold aloof from others, they are shy and suspicious of us; many of them have been but recently released from serfdom and know nothing of representative institutions; of the Doukhobors only about 4 per cent. can read and write. Is it not the duty of Canadians and Christians to evangelize, to educate and assimilate this foreign element—in a word—to make them loyal to our flag and to our Master?

Experience would seem to show that this needed work can best be done with the children. As is the case in some parts of the United States some ecclesiastics oppose the starting of schools or the teaching of English unless the schools are under their control. But the State must not tolerate illiteracy among its people, and all Canadians should learn English. The best solution of this perplexing problem would seem to be in the starting of schools where the branches of a good English education should be taught and where the inculcation of Christian truth should constitute a part of the training. But the latter in the broadest sense. Christian Churches must initiate and carry on this work in many a district, but they should be much

more concerned in making loyal Christians and patriotic Canadians of these strangers than in making them adherents of their own particular denomination. Already a good beginning has been made in appointing missionaries, and next summer will find several schools in operation.

Owing to the spiritual deadness of many of the churches in the countries from which these people come, it is difficult to secure efficient missionaries. Numbers of young Canadians volunteer for service in the foreign field, why should not some of them offer for this foreign work at home? These people are open to receive the Gospel, there is no Boxer uprising to fear, and the work of assimilation would proceed hand-in-hand with that of evangelization. In any case only mischief can follow from leading these people outside the influence of Christian and patriotic sentiment.

THE MORMON ELEMENT.

Of our population is too delicate for me to discuss, I may be permitted to say that these people are making decided progress in Southern Alberta where they have their settlement. By irrigation they are converting a desert into a fruitful field. No intoxicating liquor is allowed into the district, and the people are said to be thrifty and industrious. They are receiving accessions every season from Utah and Montana, and visits from priests, bishops and "apostles" help to keep them obedient to the faith. Their peculiar views they have not renounced, but teach them faithfully; they profess to live in obedience to our laws, but unbiassed travellers who visit their settlement have their doubts.

THE MINERS

constitute a distinct element of our population. In the early settlement of Canada the people were largely agriculturists, and they were loyal to the flag and loyal to the truths of our holy religion. The miners of recent years are from all parts, and were born and reared under many flags. Their moral and spiritual well-being has been neglected, and for the most part they are indifferent or hostile to religion; there is, however, little aggressive unbelief among them. The conditions under which they live and work are not conducive to their religious well-being, nor even to their living a moral life. Gambling dens, saloons, dance halls and resorts of darker import are everywhere, and the young and inexperienced and the old and reckless, whose self-respect and self-control appetite and passion have weakened and destroyed, are snared and slain without mercy and without help. In many a mining camp the missionary is the only influence for good, and for the work to be done choice spirits are needed; men of spirituality and humanity, men who have a message for men and the power to deliver it, men of tact and magnetism, men for whom God's grace has done much and who have infinite faith in the Gospel. This work is only beginning. The mineral output of British Columbia last year was estimated at \$15,000,000,

while that of the Klondike was \$25,000,000 more.

In all our mining camps there is a saving salt of Canadians, but, neglected, will not the saltiness be in danger of being washed out? And in such a case experience and Scripture teach us what to expect. A case in point. An elder from an Eastern town, who had settled in a mining town, was asked to lend a hand in starting a Sunday-school, he replied, "What do you take me for, sir? I am not here for the good of my health or for the good of my soul, either. I am here to make money, and I have yet to learn that a man makes much money teaching Sunday-school, if he did I should have been a millionaire long before now; no sir, thank you, count me out." As Canadians it is incumbent on us to assist our brothers who have gone where temptations are strong and where the agents of evil would deceive the very elect. And experience has shown that the Gospel is the power of God to save even the chief of sinners.

Canadian Churches have shown commendable activity in this department of mission work, and they have reaped if not the hundredfold at least the thirty or sixty.

The erection of hospitals and the appointment of nurses has helped very materially to supplement the work of the ordinary missionary.

The English-speaking settlers who come to take up land and create homes for themselves and families deserve some notice. Unless care is taken many of these will be apt to lapse. Church attendance, and even church membership, is often a matter of family or social constraint or a matter of environment. In the Sunderings of social ties incident to emigration, in changed surroundings, in the absence of congenial fellowship and in the struggles in beginning life anew, many have lost whatever relish they had for the house of God, the world has taken possession of the heart, and they have lost even the outward form of faith. The only way to prevent this falling away is to have the missionary accompany the settler or precede him and extend a welcome to him on his arrival, and to encourage and cheer him in that homesickness and loneliness and discouragement that form the experience of all pioneers. For such a work the cheeriest and best of our young men are needed, and we have been told of missionaries who have given a hand to rear a house, to dig a well, to stack hay or to thresh wheat, and they had their reward in souls that shall shine in the crown of our Redeemer.

IS THE HOME MISSION WORK IN CANADA ADEQUATELY OVERTAKEN.

In Ontario and Quebec there are said to be about 60,000 men cutting and hauling logs in winter and "driving" them in early summer for whom little is being done. In Western Canada there are said to be 150,000 English-speaking people without regular services. These things should not be. We have heard of men and women who had arrived at adult age without hearing a sermon or seeing a missionary, and this in Canada.

THE FRUITS OF HOME MISSION WORK

are many and valuable. They secure respect for law and order, they sweeten family and social life, they help to check the grasping, worldly spirit that is playing sad havoc with the highest and best things, they help to keep before us lofty aims and noble ideals, they infuse sincerity into our patriotism and strengthen and brighten the national life. These are some of the gains for the present life. For the coming life they secure the salvation of men, and here and hereafter the glory of Him who loved us and redeemed us with His own precious blood.

HOME MISSIONS.

WORK AMONG THE LUMBERMEN.

The Rev. Dr. Warden, Convener of the Home Mission Committee, sends us the following letter from the Rev. A. MacVicar, chairman of the Lumber Camp Committee, of the Presbytery of North Bay. The letter is dated 18th January. He quotes the letter of one of the missionaries, Mr. Munro:

"I got the most earnest attention in all the places I visited. The foremen, clerks, scalers and the heads of firms that I met were kind and made me quite at home. They also expressed their regret that the services could not be continued throughout the remainder of the winter. I feel myself that a great work can be done among the lumbermen by a man who can enlist their sympathies. They said: 'The church has neglected the camps in years gone by and we are glad they are now mindful of us.'"

Mr. Munro also states: "A large number of mere lads are employed in connection with these camps, and a few words with them had a good effect."

Mr. Nelles at one camp addressed one hundred and fifteen men. He was in a district where there are not less than about twenty camps in all.

Mr. Urquhart is still at work and sends very encouraging reports.

In each case a considerable number of settlers were also visited, all of whom gratefully received and provided for the missionaries while with them.

One field, Ravensworth, is without a missionary this winter. Here Mr. Munro gave an evening service, and states "one hundred were present."

Room could be found for twenty-five men, who could get more work than they could attend to among our lumbermen.

Mr. Leckie has over 400 camps under his charge, averaging over fifty men to the camp. His territory includes Parry Sound and Muskoka, a small slice of Nipissing and a mere corner of Northern Haliburton. He does not reach all, but sends literature, comfort bags, etc., etc.

I suppose that never in the history of the North were there so many men employed cutting as this winter. Nearly all of these men are

from our homes, and in their absence wives with little children find it impossible to attend church services. We have twenty or more such homes right here in Huntsville. I purpose soon visiting camps and will, if I can find time, give you a detailed account of my trip.

I feel that an ordained man taking charge of this work should be offered more than the minimum stipend, especially in the case of a married man. When a man is away from his family many things have to be paid for that he could do himself when with them. Besides, lumber camp work, which calls for week evening services and many long tramps, is no child's play. Few men care to be away from their families almost constantly, but if a little additional were secured, adequate provision could more readily be made for them. I would like to have your advice in relation to this matter.

The work, I believe firmly, is now only in its infancy and will in a few years, if the Church does her duty, occupy much of her attention and demand a large expenditure of her funds. To neglect the camps is to strike the heaviest blow at spiritual work in our settlements, but if we are interested and self-sacrificing enough to reach the men in the camps, it will be to the interest of the Presbyterian Church, and I believe, will result in glory to God.

Dr. Warden adds:—Men are urgently needed for this work. Indeed, the cry for men all over the Northern and Western Sections of the Church is more urgent than ever. Scarcely a day passes without a request from some quarter for missionaries, and scarcely any are offering their services. We are suffering terribly for lack of suitable men.

HOME MISSIONS, WEST.

BY THE CONVENER.

For the RECORD:

Steady and encouraging progress is being made all along the line. As reported to last Assembly, there were 132 Mission Fields and 86 Augmented congregations in the Western Section of the Church, when the union took place in 1875.

Since that date 641 new Mission Fields have been organized, making a total of 859. Of this number 93 have been merged into other congregations, 162 are now upon the Augmented list, 386 on the list of Home Mission Fields and 218 have become self-supporting, so that during the last 25 years the Home Mission Committee has fostered and helped to self-support 218 congregations, and raised to the status of Augmented charges 162 Mission Fields, all of which are now giving generous help to the various departments of the work of the Church.

A letter just to hand from Rev. A. S. Grant, Dawson City, says: "The Church won't begin to hold the people. Receipts for September over \$900. Upwards of forty (40) joined at the Communion lately."

The expansion of the work, more particularly in New Ontario, the North-West, British Columbia, and the Yukon, and the employ-

ment of missionaries—medical and others—among the foreign immigrants in the West, entails a large increase in the expenditure of the Committee.

The Committee has recently undertaken work among the lumbering camps in the Parry Sound and Algoma Districts, and are striving to supply Gospel ordinances wherever there are settlers all over the country.

In undertaking new work, they are specially solicitous to send missionaries where no other Church is represented, so as to use to the best possible advantage the money entrusted to their care. The Committee aim in connection with every Home Mission Field to have effective organization to draw out the liberality of the people themselves in the support of ordinances, and it must be encouraging to the supporters of our great Home Mission work to know that the average contribution of the people in the Home Mission Fields for the missionary's salary is in excess of the average all over the Church for ministerial support.

The amount required this year is \$94,000, or \$14,000 more than the total receipts of last year, in other words the contributions from the Church will require this year to be 20 per cent. in excess of those of last year. An average contribution of 58 cents per member or of \$1.10 per family will suffice. Many of our congregations will of course far exceed this. Is there any congregation in the Church unable to reach this average? It is not believed that there is one, and if we only had the hearty support of ministers and office-bearers, there would not this year be a single congregation from Quebec to the Pacific that would fail to reach this average.

When the detailed receipts of contributions for the schemes are published in the spring it will be interesting to ascertain how many congregations have come up to the average of 58 cents per member and \$1.10 per family for the Home Mission Scheme.

The Committee are most anxious to interest every Sabbath School and Christian Endeavour Society in this patriotic as well as Christ-like work, and earnestly ask the co-operation of all Sabbath School Superintendents and teachers and of the office-bearers of all Young Peoples Societies.

The average cost of supporting a missionary, over and above what the people in the field give, is \$250 per annum. Many congregations and individuals have generously agreed to become responsible for such a sum. Are there not many others who will regard it a privilege to assume the support of a missionary? Let all such correspond with the Convener.

It is important that all should bear in mind that the Church year now ends on 28th February, prior to which date contributions should be forwarded.

The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistake it.—Madame de Stael.

AUGMENTATION WEST.

To the RECORD :—

The revenue of the Augmentation Committee, West, fell short last year over \$2,000; in consequence, not one half of the missions that knocked at the door of the Committee last spring could be admitted, there was no room for them. In Western Canada alone there are 46 missions at this moment qualified to go on the list, according to the regulations of the Assembly, but the Committee cannot receive them—no funds. To deny these missions the status of congregations and the right of calling their own pastors is to inflict a wrong on them, to arrest development and postpone the day of self-support.

PROGRESS LAST YEAR.

Apart from the revenue, the record last year was encouraging. Eighteen congregations passed off the list and became self-sustaining last spring, and six more joined them this autumn. In addition the grants of the congregations remaining on the list were reduced for the current half year about \$2,000.

The history of some of these congregations is interesting and instructive. Strathcona was on the list, called a pastor twice, but in vain. In despair they asked one to be sent them on trial for six months. The man selected had faith in God, in the congregation and in himself, and moved out from Ontario with his family. Inside a month a congregational meeting was held; it was decided to call the new arrival, to build a manse at once, to become a self-supporting charge, and reduce the size of the large and laborious charge in spring.

A year ago last August, another of these congregations was visited; it was still on the mission list. They were anxious to call a pastor, and asked to be placed on the Augmented List. When asked to name their own figure for the support of the pastor, fifteen young men came up one after the other and pledged themselves to contribute \$1.00 each per Sabbath. They wanted a grant of \$150, and that only for one year. They had just built a church and had to build a manse, else no grant would have been asked.

In June, 1899, a student missionary was sent to a new mining district; work prospered so under him that in a year the mission became a congregation, and asked a grant *for one year*. To deny their request would seem cruel, for they wished to call a pastor.

PRESENT CONDITIONS.

At date, there are 162 congregations on the list. Connected with these are 7,950 families, 1,656 single persons and 13,886 communicants. These constitute about the eleventh part of the families, the fourteenth part of the single persons, and the twelfth part of the communicants, in the Western Section.

Last year the Augmented congregations contributed for the support of their pastors \$90,436, and received from the Committee \$23,456, which means that four-fifths of the salary was raised by

the people and one-fifth received from the Fund. The average rate for salary per communicant was \$7.92, while the average for the Church per communicant for salary is only \$4.37. Considering the newness of some of these charges, their poverty, and what they are doing in erecting churches and manses, this liberality is commendable and deserves recognition.

THE RECORD SINCE 1883.

The Augmentation Scheme, West, was initiated in 1883—seventeen years ago. Since, 334 congregations have been nursed to the self-sustaining point; this means that about one-third of the self-sustaining congregations of the Church are the children of the Augmentation Fund. The Missionary, Educational and benevolent schemes of the Church, these congregations support liberally—their contributions for Foreign Missions alone are much larger than the annual revenue of the Committee. The work done by the Fund is the best apology for its existence, and most who understand it support it heartily.

For the few who are not thoroughly familiar with its working and who may sometimes have their difficulties about it, some words of explanation may not be amiss. Please note.

1. This is not a Fund “to help ministers to get larger salaries,” but rather a Fund to help weak congregations to get and keep pastors. These congregations are weak in numbers and resources; without help they must go on the mission list or go out of existence. They think that, with a settled pastor, they will become self-sustaining in a few years, and help is asked; *the help is given to the congregations, not the ministers.*

2. It does not make the salary a large one. The average salary in the Church is between \$1,000 and \$1,100, the salary of the minister of the augmented church is \$750 and a manse. If congregations give \$1,000 and upwards to their own pastors, they surely do not think that \$750 is too high a salary for a neighboring minister.

But, modest as the salary is, many of the ministers do not receive it, about one-third of their number having less than the salary allowed. Some ministers of the Church receive \$600 only, or even \$500.

3. Think of what these congregations are doing for themselves. These congregations last year gave for their ministers' salaries 81 per cent. more than the average of the Church.

You belong to a large and strong congregation; it does not require a large amount from each family to pay the salary; in some of the augmented charges, the families are few, and they must dip deeply into their pockets if they are to have a minister at all. In some of them there may be mean souls, you find these everywhere; but it would outmean the meanest of them to refuse to help the generous souls because an indulgent Providence suffered these mean souls to live there.

But, if in the judgment of the committee, a congregation is not doing its duty, it sends the application back to the Presbytery, to the Synod's Committee, refuses the grant, gives a smaller grant, or applies the sliding scale?”

“But what is the sliding scale?” A congregation is promised \$200 for the first year; it is told that for the second year it will get only \$150, the third year \$100, the fourth \$50, and that after that it must shift for itself. That is applying the sliding scale.

4. “But do congregations not remain a long time on the list?” Sometimes. Congregations in many districts of Quebec, and some parts of Ontario, are getting weaker because people are moving away; shall we refuse those families who remain needed help, and compel them to close their church door? Read the 25th Chapter of Matthew, and ask yourself if Christ had only the bread that perisheth in mind when He commended those who fed the hungry and gave a cup of cold water to the thirsty.

On the other hand many congregations remain but a short time on the list. Shoal Lake was on the list less than a year, Cranbrook a year, Phoenix a year, Revelstoke only six weeks, Trail a year and six months, etc. Congregations have an ambition to be self-supporting; ministers are anxious to be pastors of self-supporting charges; and the Committee is anxious to do its work faithfully and conscientiously, and hence congregations are welcomed on, and speeded off. In seventeen years some 334 congregations passed off the list, or about twenty congregations a year; that is the best proof that they do not linger long. The list is a procession, a flowing, not a frozen, stream.

5. There is a minister's side to the question too. The Church wishes the salary to be adequate to free the minister's mind from worldly care, to enable him to live in a manner which the congregation expects him to do, to provide means to extend hospitalities to strangers, to set an example to others in helping on benevolent and missionary schemes.

6. The proper way to judge Augmentation is to look at it as a whole. This you do with any branch of business; with any enterprise. Lord Roberts, General Buller, General Kitchener committed some mistakes in South Africa, but what of their campaigns as a whole? At stocktaking, some business men find no profits in this branch, losses in that; but, on the whole, business has been good and profits satisfactory.

In Canada last season it was not all prosperity. Drought in spring and an excessive rainfall in August destroyed crops in Manitoba, but the crop in Ontario was good. Are we to impeach Providence for a poor crop in one Province? Has not the year been as a whole prosperous? Is not that true of Canada from the outset in spite of commercial depressions and failure of crops? Take a conjunct view of Augmentation, judge it from its record, and you will thank God for its success, and your grumbling will give place to thanksgiving.

SUGGESTIONS.

According to the report adopted by the General Assembly the Committee requires \$30,000 to carry on its work efficiently; in these prosperous times there should be no difficulty in raising this amount. The Patriotic Fund, the Indian Famine Fund, the Ottawa fire sufferers

got large help. Our people are in a position to give. Will ministers please set this case before them?

The success or failure of this scheme lies largely with ministers and sessions.

To ministers we say, the ministers of augmented charges are your brethren, they were with you in college, were your peers in scholarship in mental ability, but you were more fortunate. Will you not place their case fully and faithfully before your people?

To sessions we say, these augmented charges are anxious to have pastors; about a fourth of them are vacant. Will you not help to set their case before your people? If ministers and sessions do their duty in this case, the battle is won. Give light and leading to your people, and \$30,000 and more will come into the treasury.

A THOUGHT FOR THE RICH.

Are there not wealthy members of the Church who would be willing to support an Augmented charge? An annual contribution of about \$160 would do it. Could not some of you spare this out of the handsome profit of these growing times, out of your luxurious expenditure? Are you not afraid that the world may become too much for you?

When many of you were poor, you felt sure that if you had the means of the wealthy, you would deal generously with God's work. Your turn has come, the means you have, will you not fulfil the generous promises of earlier years? What is \$160 out of your princely income? Christianity has helped to create the conditions under which you are enabled to make your wealth. Should you not maintain the Christian cause?

A THOUGHT FOR Y. P. SOCIETIES.

The C. E. and Y. P. S. of the Church were asked last year to contribute \$2,500, enough to support the Augmented congregations in the Synod of B. C.; they could easily have done it. The B. C. field is largely that of young people; they have not your advantages; the country is in the formative period. Should you not help to make it sober, clean, honest, godly?

But how much did these societies give for Augmentation last year? \$330! i.e., one cent per member! And no wonder. Korea, the Yukon, Indians in N. W. T. and B. C., Honan, were the missions studied for the year. Why boycott Augmentation, Home Missions, etc.? Not to know is to neglect; \$12,932 for Church Schemes; \$30,424 for all purposes, and only \$330 for Augmentation, a scheme that is rapidly enlarging and enriching the Church. Please give ten cents this year per member, and wipe out the discreditable record of last year.

A THOUGHT FOR S. SCHOOLS.

In the Western Section are over 1,900 Sabbath Schools; many of the scholars are likely to find a home in districts where Augmentation work is going on. Last year these schools are reported to have given \$28,000 for Church Schemes; could not one-tenth of this sum be

given to Augmentation? This is for Superintendents and Teachers to say, for the scholars are sure to follow their advice. The people to be helped are their own fellow-countrymen, their own kith and kin. And the patriotism of their scholars will be made intelligent and sincere by learning of their own country and helping to provide for its religious need.

A CLOSING WORD.

The burden of maintaining this Fund must fall on the rank and file of the Church. Again, we ask, will not ministers present the facts to their people? Do not be afraid to put the case clearly and fully. The best of your people will like it. They have money to invest in God's work, and they will thank you for suggesting a good investment. Augmentation and Home Missions are doing much to build up our country in integrity and uprightness, and he is a true patriot and Christian who will uphold the hands of his brethren who are laboring in the new and distant regions of our land.

JAS. ROBERTSON,
*Superintendent and
Field Secretary.*

S. LYLE,
Convener.

December, 1900.

CHURCH NOTES AND NOTICES.

Nominations for the chair of Apologetics in Knox College are being received. The payment of a bequest has put the College in a position to secure this needed addition.

Rev. John Neil, Toronto, Convener Sunday-school Committee, writes that the recitations of memory verses selected by the Sunday-school Committee for 1901 must take place before Feb., 1902. Any Sunday-school scholar reciting the selected verses correctly before that date will receive a diploma. Cards with the verses selected, with full instructions as to the diplomas, can be obtained for fifty cents a hundred from Rev. R. D. Fraser, Toronto.

United Church, New Glasgow, N.S., for thirteen anxious, happy years the writer's place of labor, has been remodelled, and was reopened on the 20th of January. The Gothic roof remains, but instead of facing in long straight rows towards the desk and choir at the farther end, the pews curve cozily around a platform at the side. If it is symbolic of the true and honest hearts that occupy them gathering in closer sympathy and friendship, happy the platform, for of old it was good to be there. United Church was the first in the Presbyterian Church in Canada, and one of the first anywhere, to adopt the method of support by voluntary weekly offerings, without envelope, subscription or guarantee. It brings the giver face to face, not with subscription list or with men, but with conscience and with God, and to those who faithfully use it is a valuable moral training.

The Home Mission Committee writes of a great dearth of good men for the North-West.

Rev. D. McG. Gandier, so much needed and missed in Rossland and the mountains, but compelled to go to a warmer climate on account of his wife's health, is laboring at Santa Barbara, Cal.

Why not let a little more of what you are giving to the Debt Fund go to the Common Fund of the Century Fund, to help raise it to the \$600,000. You have other years to pay the debt.

Young People's Societies in writing to the Convener of the Assembly's Committee have been accustomed to address Halifax. Mr. Gandier's address is now 91 Isabella Street, Toronto.

The Church Books close for the year the last day of February inst. All contributions for the ordinary Schemes of the Church must be in the hands of the Church Agents on or before that date, to be included in the accounts of the current year.

Ottawa has been having special Evangelistic services, aided by Rev. Dr. Chapman and others. The interest is deep. A large Executive Committee has been appointed, and steps taken for an active and earnest "20th Century Gospel Campaign."

North Bay reports a marked awakening in religious matters. Special services were held in August last for ten days in a large tent. The interest has gone on with special week day and Sabbath services in connection with the churches ever since, and the interest is not abating.

In many congregations all over the church, in response to the request of the Century Fund Committee, the Sacrament of the Lord's Supper was observed on the opening Sabbath of the year and Century. May it be a symbol of renewed devotion to Christ's service in the days to come.

During the year 1900 the immigrants to Canada numbered 50,465, all told; of these 16,121 were English, 983 Irish, 1,734 Scotch, and 31,627 foreigners. What a field for Home Mission work, to leaven the more than thirty thousand foreigners with loyalty to Canada and to Britain, and the whole fifty thousand with loyalty to Christ.

An observer of religious matters in Eastern Ontario writes gloomily to an exchange that "Apparently the Week of Prayer has survived its usefulness." It has been the starting point of many a blessed revival in the past, and the same God makes the same promises yet. "Ye are not straitened in Me; ye are straitened in your own selves."

Members like that one of St. John's Church, St. John, N.B., who gives liberally at all times, and on New Year's Eve sent a cheque for \$200

to the treasurer, to enable the congregation to enter the new century free of debt are true "pillars"; and better than those of the temple, for there is gold within and without.

A S.S. superintendent writes to the RECORD that of 31 girls in his Sabbath School in Whim Road Cross, P.E.I., 29 committed to memory the Shorter Catechism without a mistake, while only one boy out of 25 performed the task, thirty in all entitled to the Assembly's diploma. The boys will be good for it next time after courteously observing "ladies first."

Annual Meetings, hundreds of them, have been held all over the Church. As a rule they have told of a good year of progress, temporally and spiritually. Many of them are rejoicing in a lessened burden of debt as a result of the Century Fund effort. On the whole the outlook for most of our congregations is hopeful as they enter on the work of a New Year and Century.

Rev. Geo. A. Sutherland, our missionary to Demarara, reports that after spending three or four weeks studying mission work in Trinidad, he reached Demarara 29 Dec., just in time to take up his work with the New Year and Century. "If I do my share of the work here, I will have some 40,000 people under my charge, with over 1,000 immigrants to receive every year."

Never before has there been such unanimity among the congregations of our Church in the observance of the Lord's Supper, as on the first Sabbath of the year and century. The suggestion of the Century Fund Committee for such an observance was generally adopted, and from far East to far West bands of worshippers renewed formal allegiance to Christ their King by joining in the sacrament of the supper.

On 21st Jan. Dr. Warden writes that it was necessary for him to receive \$34,000 between that date and 28th February to meet salaries of missionaries for current half year. From 22nd Jan. to 31st March, 1900, \$53,500 were got, so that very much greater liberality is needed this year. Will not every minister and missionary and Sabbath School Superintendent personally see to it that everything possible is done in their respective congregations and Sabbath Schools PRIOR TO 28TH FEBRUARY.

Toronto had recently three of its leading and historic congregations vacant, viz., Cooke's, Knox and St. James Square. All three of them are more or less in the older parts of the city from which the former constituency has in measure removed, but each has a grand work to do. Two of them are now well manned, St. James square by calling Mr. Gandier from Halifax, on the Atlantic coast, and Knox by calling Mr. Winchester from the Pacific coast. Cooke's, the largest, has the pulpit yet vacant, but the twenty-five hundred sittings keep well filled. The tendency of population in most cities is suburban, but the places behind fill up with another population, which if not cared for will lapse.

CALLS.

From St. Hyacinthe, Que., to Mr. S. Rondeau.
 From Alameda, Man., to Mr. J. R. Frizzell, of Goulbourn.
 From Erskine Ch., Ottawa, to Mr. A. E. Mitchell, of Almonte.
 From St. Andrews Ch., Westmount, to Mr. Geo. F. Johnston.
 From Granton, Ont., to Mr. F. W. Gilmour, of Newmarket.
 From Glenvale, Wilton and Harrowsmith, Ont., to Mr. W. Cram.
 From Dawson City, to Mr. A. S. Grant.
 From Sawyerville, Que., to Mr. Wm. Tanner.
 Accepted.

INDUCTIONS.

Into Greenwood, Jan. 11, Mr. W. H. Anderson.
 Into Phoenix, 10 Jan., Mr. John M. Millar.
 Into Duff's Ch., Dunwich and South Ekfrid, 11 Dec., Mr. D. J. Ellison.
 Into Bradford and Second West Gwillimbury, 27 Dec., Dr. J. Fraser Smith.
 Into Loggieville, Miramichi Pres., 17 Dec., Mr. A. W. Lewis.
 Into St. John's Ch., Halifax, 20 Dec., Mr. J. S. Sutherland.
 Into Knox Ch., Toronto, 15 Jan., Mr. A. B. Winchester.
 Into St. James Sq., Toronto, 3 Jan., Mr. A. Gandier.
 Into Lucan and Fraser, Mr. Smith.
 Into St. Andrews, Que., 3 Jan., Mr. R. M. Balantyne.
 Into Tamworth, Ont., 10 Jan., Mr. J. K. Henry.
 Into Knox Church, Roxborough, Ont., 27 Dec., Mr. L. Beaton.
 Into Wallaceburg and Calvin Church, 15 Jan., Mr. J. M. Nicol.
 Into Wilburn, Ont., 4 Dec., Mr. W. Morrison.
 Into Cedarville, Saugeen Pres., Jan. 8, Mr. Broad.
 Into Macdonald, Man., 24 Jan., Mr. Jno. Russell.
 Into St. Andrew's Church, New Glasgow, N.S., 29 Jan., Mr. S. J. MacArthur.

RESIGNATIONS.

Of Maitland, N.S., Mr. S. J. MacArthur.
 Of St. Stephen's, N.B., Rev. Dr. McKenzie,
 Of Nelson, B.C., Mr. R. Frew.
 Of Toledo and Athens, Ont., Mr. J. J. Cameron.
 Of Hibbert, Stratford Pres., Mr. Peter Scott.

NEW CHURCHES OPENED.

At Rochee Percee coal fields, N.W.T., 2 Dec.
 At Avonton, Ont., 9 Dec.
 At Tiverton, 6 Jan.
 At Suthwyn, Man., 16 Dec.
 At Turin, Ont., Chatham Pres., 18 Dec.

CHURCHES RE-OPENED AFTER RENOVATION.

Knox Church, St. Catharines, 10 Dec.
 Knox Church, Galt, 16 Dec.
 Crawford, Ont., Dec.
 United Church, New Glasgow, 20 Jan.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Bridgeport, 29 Jan.
2. Inverness, Whycocoma, 29 Jan.
3. P. E. Island, Ch'town, 5 Feby.
4. Pictou, New Glasgow, 5 Mar., 1.30 p.m.
5. Wallace, Tatamagouche, 4 Feby., 9 a.m.
6. Truro, Clifton, 5 Feb., 2 p.m.
7. Halifax, Halifax, 26 Feb.
8. Lunenburg, Bridgewater, 5 Mar., 10.30.
9. St. John, St. John, St. A., 2 April.
10. Miramichi, Chatham, 26 Mar., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Quebec, 12 Mar.
12. Montreal, Montreal, Knox, 12 Mar.
13. Glengarry, Cornwall, 12 Mar., 10.15 a.m.
14. Ottawa, Ottawa, Bank St., 5 Feby., 10 a.m.
15. Lan. & Ren., Arnprior, 16 April, 10.30.
16. Brockville, Brockville, 25 Feb., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston Kingston, 12 Mar., 2 p.m.
18. Peterboro, Port Hope, 12 Mar., 1.30.
19. Whitby, Whitby, 16 April, 10 a.m.
20. Lindsay Woodville, 12 Mar., 11 a.m.
21. Toronto, Toronto, 5 Mar., 10 a.m.
22. Orangeville, Orangeville, 12 Mar.
23. Barrie, Barrie, Mar., 10 a.m.
24. Algoma, Sudbury, March.
25. North Bay, Huntsville, 12 Mar., 10 a.m.
26. Owen Sound, O. S., 12 Mar., 10 a.m.
27. Saugeen, Harriston, 12 Mar., 10 a.m.
28. Guelph, Guelph, Chal., 12 Mar., 9 a.m.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 12 Mar.
30. Paris, Woodstock, 12 Mar., 11 a.m.
31. London, London, 12 Mar.
32. Chatham, Windsor, 12 Mar., 10 a.m.
33. Stratford, Stratford, 12 Mar., 10.30 a.m.
34. Huron, Clinton, 9 April, 10.30.
35. Maitland, Wroxeter, 5 Mar., 10 a.m.
36. Bruce, Paisley, 11 Mar., 7.30 p.m.
37. Sarnia, Sarnia, 11 Mar., 8 p.m.

Synod of Manitoba and the North-West.

38. Superior, Fort William, 12 Mar., 10 a.m.
39. Winnipeg, Man., Coll.
40. Rock Lake, Manitou, 5 March.
41. Glenboro.
42. Portage, Portage la P., 4 Mar., 8 p.m.
43. Brandon, Brandon, 5 Mar.
44. Minnedosa, Shoal Lake, 5 March.
45. Melita, Carnduff, 2nd wk., March.
46. Regina, Regina, March.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Strathcona, 19 Feby., 10 a.m.
49. Kamloops, Kamloops, 27 Feby.
50. Kootenay, Rossland, 27 Feby.
51. Westminster, W. Wmster, 26 Feb., 3 p.m.
52. Victoria, Nanaimo, 26 Feb., 10 a.m.

Our Foreign Missions.

NATIVE AGENCY IN COREA.

BY REV. W. R. FOOTE.

This and the following article are for Y. P. Topic.—ED.

Native agencies in Corea are of three classes—evangelists, teachers and Bible women.

I have mentioned evangelists first, because of the importance of their work and because they take precedence of the other agencies in order of time. There is no opportunity for the teachers and Bible women until the ground has been broken and a Christian community established.

The missionary's time is taken up in reaching places already opened and he is unable to work in entirely heathen villages. The native evangelist is peculiarly well fitted for this feature of missionary effort. He is a home missionary. His knowledge of the language, of existing customs, of the dissatisfaction with the commonly accepted religion and of the yearning for something better gives him entrance to the listener's heart which a foreigner can seldom gain.

But this is not his only service. Believers must be reproved, rebuked and exhorted; they must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Seldom can a missionary visit all villages where there are Christians more than once each year. Much of the preaching, teaching and house to house visitation is done by the evangelist who travels from group to group, from station to station teaching faithfully the Word of God. He labours as the missionary directs and is invaluable.

The teacher's sphere of labour is more local, being confined to some one village. Yet his work is by no means unimportant. He is training our future helpers. There is a marked difference between heathen and Christian schools. In the former children are only taught to read and recite Chinese classics. In the latter a Christian teacher teaches a Christian literature. It is quite impossible for a Christian child to study anything else than a heathen literature in a heathen school.

This is one reason why Christian parents are so very anxious for church schools. When there are enough believers in a station or group, one of the first cares is to have a school. The teacher is usually selected from among their number, and if qualified the missionary may appoint him leader, thus giving him a special interest in all matters connected with the station. The missionary usually prescribes a course of study, and if possible takes general oversight of the school. Although Corean custom is fast losing its hold upon the people, it still has influence enough to demand a middleman or go-between in all important transactions.

In Christian work also no missionary has his complete staff of helpers unless he has a Bible woman. She can go where no other agent would receive a welcome. It is not open to a missionary or even to a native evangelist to visit the homes of the people and converse with all members of the family. It requires a woman

to reach the women. Corean women are sympathetic and ready to learn.

The Bible woman meets women in their own apartments, induces newly made friends to attend service, and instructs all according to her ability. Much primary work such as teaching the women to read and sing has to be attempted. Bible women carry with them, for sale, a good selection of New Testaments, portions, hymnbooks and tracts.

The method of training these helpers is peculiar and interesting. There are no colleges in Corea, and even if there were, very few, if any, could avail themselves of the training unless they were provided for by mission funds, which does not agree with our views of self-support.

The present plan suits both missionary and native. Twice during the year one or two from each group of Christians meet with the missionaries for study. Usually entertainment is provided by the group which sends them or by the Central Church where the classes are held. Classes are in session three or four weeks. One missionary takes the morning class, another the afternoon and a third the evening class. Besides Bible study, singing and geography of the Holy Land and Church history receive attention. These are times of blessing, and leaders return to their home with brighter hopes, stronger faith and more earnest desires for higher service.

In all our work self-support is aimed at. As a rule with the exception of personal helpers employed by some missionaries, native agents are supported by the native church. Send us missionaries as you are able, and the native church will be only too willing to supply a native agency.

NATIVE AGENCY IN CENTRAL INDIA.

BY DR. MARGARET MACKELLAR.

The "Native Agency" of our mission is at work in that part of Central India called Malwa, covering an area of about 33,000 sq. miles, with a population of some 5,000,000 souls. Our church is responsible for the evangelization of as many souls here as there are in the whole of Canada, and the variety of races is, perhaps, as great, for we have Brahmins and Bhils, Maharrattas and Mohammedans, Rajputs and Marwaris. From amongst such as these, who are "afar off," God is bringing "nigh" to Himself a people to extend His Kingdom in this land.

It is self-evident that India must be evangelized by her own people, and the sooner we lay this truth to heart the sooner will we give more time, thought and strength to the training of the real missionaries. Spurgeon knew what he was talking about when he said that it was better to put ten men to work than to try to do the work of ten men. So too the First Foreign missionary, a greater than Spurgeon, took to training twelve who would carry on the work in his absence.

We foreigners from the West are here, as it were, but for a day, and like light from the West we pass away. The reformers and saviours of any land have been sons of that land, as Knox

in Scotland and Luther in Germany. We have been the heralds to usher in the dawn of the Light of the Sun of Righteousness, but India's sons and daughters must diffuse it until the land be filled with the "Light of Life."

Some 23 years ago our mission began work in Central India with one missionary. To-day besides 22 foreign missionaries there is a band of 171 Indian helpers; 143 are Christians, 2 are Mohammedans and 26 are Hindoos. The church at home will be glad to learn that the workers, other than Christians, are to be dismissed during this year, although their work is but to give secular instruction. Of the 143, 3 are assistant missionaries, 1 ordained pastor, 13 catechists and 9 Bible readers. As to their qualifications, there is one M.A., one B.A., two F. A.'s, and fifteen with partial normal training. Of the remainder, I am sorry to say, the majority have not an education equal to children who have passed through the public schools at home. In the medical work there are three hospital assistants and four trained nurses. Since the advent of so many famine orphans, our mission is undertaking industrial work, and has in that department some 22 trained mechanics.

As is the experience in every new mission, most of our workers come from other missions, and are not all that one could desire, for no mission would part willingly with its best workers. We have 28 workers, converts of our own mission, from heathenism. I add that last phrase as there are other workers who are converts of our mission, but the children of Christian parents. Of the 28, twelve are famine orphans.

Our Christian workers have to fight against fearful odds from within as well as from without. They have temptations and difficulties to contend with, which we, who are "The heirs of all the ages" of Christianity, have never experienced. Too often we become impatient with their follies and their weaknesses, forgetting the depth of idolatry and degradation from which they so recently have been raised. Rather than condemn our brother, better for us to spend the time in self-examination.

"Perhaps had we been driven through the hell Of his untold temptations, we would be Less upright in our daily walk than he."

Some of them have become "accursed" for Christ's sake, and have had to give up houses, brothers, sisters, fathers, mothers, wives. Between them and their caste people "a great gulf is fixed." No more happy meetings for them at the old home; no family rejoicings to be shared by the one who throws in his lot with Christ's people. The convert to Christianity is often treated as dead by his own family, and has the funeral rites performed over his effigy by those nearest and dearest to him by nature.

Who in fair Canada, because of his faith in Christ, has ever suffered anything that can be compared to the above?

What church in the home land with a communion roll of 283, supplies "evangelists," "pastors," "teachers" and other active helpers to the number of 143? About fifty per cent!

You will want to know how the agents carry on their work. It depends upon what they are engaged in. Evangelists preach in the bazaars and villages, out in the open streets. Sometimes the audience is attracted at first by the sound of a musical instrument or possibly the human voice accompanying the playing. It is ever true that "music hath charms." If a missionary is fortunate enough to have a magic lantern he will have no trouble in getting a crowd and of holding it while he or his native agent speaks to the people about Christ and "of righteousness, temperance and judgment to come."

What we feel to be the greatest need in this branch of the work, as in all others, is more of the power of the Holy Spirit. If He be present "showers of blessing or showers of stones" will accompany the preaching as the Spirit "reproves" the hearers of sin, and yet, even if these outward signs of inward conviction are absent, the patient worker is bound to go on in faith as "the bread cast upon the waters shall return after many days."

A week or two ago, two household gods were given to one of our lady missionaries as the result of words spoken by a fellow missionary and his native agents in the village from time to time during the past ten years. "If it tarry, wait for it."

The pastor's mission is in connection with the organized congregations, and his work is important inasmuch as it is that of building up the believers in the faith. The teachers have the care of the young, and day by day are laying "line upon line." Their work in many ways is the most hopeful and encouraging. The Bible Women go from house to house to tell the "old, old story," or tell the patients, while they wait in the hospitals and dispensaries to be treated, of the Great Physician of souls.

The 171 agents in Central India cost you at home \$904 per month, and of that only \$135 is paid to non-Christians, and even that is to end with this year. The salaries range from a minimum of \$1 to a maximum of \$33.33 per month. At present no moneys given by the Indian Christian people (except to ordained pastors) are appropriated to defray salaries of workers, but there is sufficient given in fees from the heathen in connection with the medical work to pay some of the workers in that department. In the printing and other industrial works increasingly large sums are realized every year.

Thirty-six give a tenth to the Lord; one missionary reports that some of his workers give more.

In several stations individual missionaries hold classes for the training of their workers, and a beginning has also been made in having collective classes for training in Theology and normal work. There are four C. E. Societies, with an active membership of 118, and associate membership of 98; two Y.M.C.A.'s, with 16 active and 60 associate members; one Y.W.C.A. with 20 active members.

On asking our missionaries what they felt to be the greatest need of our mission agents, I received the following answers, and pass them on to you in order that you may the better be able

to pray for our definite needs: 1. "The saw, the trowel and the plough." 2. "Truthfulness and a desire to escape from the citadel of chronic inertia." 3. "The need to feel a greater responsibility to God and love to man." 4. "A clearer conception of the supernatural, the miraculous, the spiritual in religion." 5. "A deeper sense of their responsibility to God." 6. "More devotion to Christ and a desire for the establishment of His Kingdom." 7. "A clearer conception of sin and a deeper sense of their duty to God and their fellow-creatures." 8. "The same as that of ministers at home."

THE FAMINE ORPHANS.

BY REV. NORMAN H. RUSSELL.

For the RECORD:—

One of the most important heritages bequeathed to the work of Missions by the famines in India is the care of the many orphans who by reason either of the death or desertion of their parents are thrown on the various mission bodies for food and shelter. Naturally the care of such children should be the charge of the religious or caste persuasion to which they belong; but any attempt on the part of these bodies to meet the demand has usually proved abortive, and in the end after the grumbling of a few native newspapers, the children have been left to the missionaries.

The immediate problem with these children is of course a physical one; they come to us for food, shelter, and in the majority of cases medical care. They come to us not even in rags, with but a strip of cloth about their loins, their miserable bodies worn to a skeleton, their sharp, hungry, restless eyes a dumb but constant appeal for food; sometimes scrofulous, sores having broken out, but oftener the child is a sufferer from dysentery or acute diarrhoea.

Here is a specimen:—"About an hour ago a sepoy brought us a girl baby that was found in a drain; it was quite naked and so cold I fear she will not live, but we will do all we can for her." The Mission house is turned into a hospital, and the missionary with his assistants is called on to nurse back to health sometimes two or three hundred of these little ones. With the terrible pangs of hunger they are ready to eat anything, but most of them have suffered so from inanition they must be carefully fed on gruel or patent foodstuffs till they are strong enough to eat solid food.

When brought back to health, and the nourishing food has made them feel strong again, many of course leave, though we try to persuade them to remain at least till the famine is over. Very rarely parents or friends will

turn up looking for their children, but oftener the little ones themselves, with that passionate love for their native village that is characteristic of the Hindu, will start off to seek their friends, always knowing however that the doors of the Mission are ever open to them if they are in need. Even with these shrinkages some 50 per cent. still remain whose parents are dead and whose friends, if they have any, are not heard of. These are the children of our famine orphanages whom we believe God has given us to train and care for, if perchance they may be won for His service.

I must now revert to the experience after the famine of 1897. With many children thus left on our hands the question was what should be done with them? Similar experiences in other parts of India had taught us that such a heritage may become a source either of blessing or curse, according as the children are dealt with. For some years at least the majority of them would be unable to earn a living, and would have to be fed and clothed.

During this time however they might be taught a trade which would make them independent artisans, and along with this they could be given sufficient schooling to enable them to read and write, and thus place them in a position of advantage for life. The orphans were divided between several stations, each group taking up a different trade. In one station farming was taught, in another carpentering, still another weaving, rug-making, etc.

It will be sufficient to describe one of these, the weaving of Persian rugs. The trades were chosen partly with the idea of their being exempt from caste restrictions (for all the children remaining with us would be outcasted), and mainly with the purpose of their being remunerative, the predilections of the boys, either by partial training or by inherited tendencies, being considered.

The weaving of rugs is a trade for which the patience and handicraft of the Indian workman are most suited, and being a luxury of no little demand in the home markets has the promise of providing a fair support; it is a trade moreover which can be carried on either in co-operation or in the individual workman's home, and there has developed as yet but little competition in their manufacture. This is one of the industries carried on by the "Industrial Aids Mission," and they, through their representatives in the American Mission at Ahmednagar, have lent us much aid in obtaining implements and material, as also in selling our goods.

The rugs are made with pure wool, colored with the fast vegetable dyes of India, upon patterns gathered from all parts of the world. Across the large hand-made loom, a warp of heavy cotton is stretched, and the wool woven in, leaving a pile of from $\frac{3}{8}$ to $\frac{1}{2}$ an inch.

From two to four boys work at a loom, one reading the pattern and the rest weaving; their instruments are a heavy disc-like knife for cutting the threads, a comb for beating home the woof and scissors for cutting the pile to the desired depth. Almost infinite patience is required in training these boys; some of them are

ter than the average earnings of the Indian craftsman, and it is a trade moreover in which a whole family can engage making it either their main means of subsistence or an auxiliary to farming.

Within a year several of our larger boys of the '97 famine were able to earn enough for their own support, and their number is constantly being added to. The finished rug is a beautiful and most endurable article, and finds a ready sale in the London market. The future of the boys is not yet decided. Either they will work in their own homes, or more probably the "In-



Carpet Weavers, Orphans' of the 1897 Famine.

small, the work though not severe is hardly play, and the mistakes are innumerable.

Under the missionary a native Christian assistant is in charge who himself has been thoroughly trained in rug weaving. Though the assistant remains with the boys through the working hours, it is necessary for the missionary himself to be present for a portion of each day and to examine all the work done, for the slightest error in pattern will of course spoil the rug. The work is slow, and rugs, though they bring a good price, do not give a very high wage; but its remuneration is a good deal bet-

ter than the average earnings of the Indian craftsman, and it is a trade moreover in which a whole family can engage making it either their main means of subsistence or an auxiliary to farming.

Along with the industrial training of the boys was presented the problem of their intellectual and spiritual welfare. For a certain portion of each day the boys have attended classes in the Mission school. Their success has been varied, but some have shown great brightness. An hour every evening is given to home study under the master in charge of their Boarding Home. This Home is not a single building but a row of native huts in which each boy is allotted his sleeping accommodation

and keeps his roll of bedding and extra clothes. Their style of living, food and clothing, though good, is not changed from that of the ordinary villager.

Every evening a portion of time is given to the study of the Word and prayer; besides this the boys have their Bible lesson in school and Sunday-school. Considering the class from which most of them have been drawn, their conduct has from the beginning been very satisfactory; some few have required to be punished, and one or two have run away, but even the wilder ones have been gradually reclaimed and the present general tone of the boys is excellent.

Their spirit is exemplified in the conduct of one of the lads who during the late famine, believing that his brother was still living and knowing what suffering he must be enduring, set out alone and without warning on a journey of over 150 miles to try and save him. After enduring terrible suffering he returned a month or so later, with his hard-won brother more denuded and physically wrecked than when he himself first entered the Orphanage. After the boys had been with us for some 18 months a number of them asked to be received into Christianity by baptism. A class of enquirers was formed and they were taught the main truths of Scripture, at the end of which all who expressed the desire and whose life and conduct showed their sincerity were received by baptism into the Christian Church.

What part is to be played in the destinies of India by these boys and girls (for with necessary modifications the story of the girls is the same as that of the boys) it would be impossible to tell. It may be within God's purpose to give us from among these children many of the future evangelists of India; in any case they will form a large and important element in the Christian community, and therefore their care and training is of greatest importance. During the late famine the ranks in our orphanages have been so largely increased that the present staff is quite unable to handle the problem of their instruction, and the C. India Mission sends most urgent appeal to the Church to provide more helpers.

The year 1900 has seen the entire New Testament translated into Korean. It has been the devoted industry of five senior missionaries of various denominations in Korea that has achieved this task.—Ex.

LETTER FROM REV. MURDOCH MACKENZIE.

This is from one of our foreign missionaries; not on foreign missions, but none the less interesting. Mr. Mackenzie and family, with our other missionaries, barely escaped from Honan with their lives, and had been but a few weeks in Canada when he responded to the call for helpers in India, until China should open again. On the way he spent a few days with his aged parents in the North of Scotland, and was present at the Union of the U. P. and Free Churches in Edinboro on the 30th of October. He writes to Dr. Warden on board the steamer, nearing the Red Sea:—

The Union meetings were most inspiring scenes. They surpassed my highest expectations. Nothing that I have yet seen in Scotland or elsewhere appealed to my heart as they did. I felt proud of Scotland and of her capital. It was a rare sight to see such a band of men from all parts come together for such a purpose. Dr. Rainy rose with and to the occasion grandly. He got a rousing reception and delivered a characteristic address. It was worthy of the occasion and the man. Only Dr. Rainy could have given it and he possibly on no other occasion. The evening meeting, when the congratulations of other churches were presented, was one of the best of the series.

I met all the members of our Canadian party in Liverpool on the evening of Friday 9th. Mr. Wilkie unfortunately did not secure passage on the "Hispania." He goes out on the "Rubattino." The voyage has been a fair one thus far. We have had several windy days, and almost all the members of the party, and indeed most of our passengers, were more or less sea-sick.

A majority of the passengers are missionaries. We have Church of Scotland, Episcopalian, Reformed Episcopal and American Presbyterian workers on board. Several have been to India already. Our intercourse has been pleasant and profitable. We have no stiff "churchy" folks among them and so no pretentious clerics. Some of us have many questions to put regarding work and workers in India.

To Mrs. Mackenzie, whom with their son he left in Toronto, he writes:—

On Tuesday the Free and U. P. Churches were to meet as separate bodies to finish up all business preparatory to Union. I attended the Free Assembly. We were in the Assembly Hall two hours and a quarter before the time of meeting, and even then were not the first to go in. It was crowded long before the hour. Dr. Ross Taylor gave a most appropriate short sermon as retiring Moderator. He was then re-elected for that day, and gave an exceedingly happy and suggestive address on Union from a Biblical standpoint. He spoke with almost breathless haste, and seemed to make a marked impression. Afterwards the Assembly

came to consider resolutions against the Union. Of course there were some who objected to the end, but the vote for Union was simply overwhelming, a majority of 616.

The Anti's protested at every stage, but almost all the aged men who were prominent against Union before voted for it this time. With the vote the last business meeting of the Free Church was really ended.

The Anti's evidently intended to continue sitting as "the true Free Church" when the Assembly was closed, but Dr. Rainy called for a meeting of the Union Committee on the floor of the house as soon as the benediction was pronounced, and their plan was defeated. Intimation was given to all except the Union Committee to retire, and thus the "genuine Free Church" men went into a small side room. There they constituted themselves into the genuine General Assembly of the Free Church of Scotland.

I glanced in but was shocked and grieved and went out at once. Many others watched the scene for a short time. It was enough to make me cry; with some others it had the opposite effect.

There was a great devotional meeting called for in the Synod Hall of the U. P. Church at night. About two thousand attended; Free and U. P. ministers and laymen took part. It was good to be there. I do not envy the man or woman who could be present and not feel drawn nearer to God while there.

Good old David Cairns, of Stithell (brother of the deeply lamented Principal), was one of the first to lead in prayer. For a moment one could almost imagine that John Cairns was alive again, the resemblance was so marked. Welcome any Union that can weld Christians together in such meetings.

The Scriptures read, Psalms and Hymns sung, prayers offered and spirit felt, helped us to realize God's presence and make us thankful to Him.

Wednesday the Union was to be consummated. The morning was cloudy and wet. We were in the great hall in the Waverley Market two hours fully before the time. It is capable of seating 6,500 persons. The members of the two churches started in procession from their respective colleges, met at a given place and came into the new hall together. Business was suspended on certain streets, and notwithstanding the dull weather, there were immense crowds of onlookers.

The sight was one never to be forgotten as the two retiring Moderators, Dr. Ross Taylor, Free, and Dr. Mair, U. P., took their seats and began the proceedings. Their addresses were admirably brief and to the point, the prayers and Scriptures were appropriate, and it fell to Dr. Mair to nominate the new Moderator of the United Free Church.

Dr. Rainy's was the only name proposed. Two ex-Moderators retired to introduce him, and probably no greater ovation was ever given to any man in a religious Assembly in Scotland

before. The vast audience sprang to their feet as one man, and stood some minutes cheering heartily as he came in and took his place. No man can say after that scene that Scotchmen have yet to learn how to give a welcome to a man they delight to honour.

The platform on which Dr. Rainy stood contained as great an array of men of mark as probably any country in the world could exhibit. I dare not attempt to characterize his address. He rose to the need of the day grandly, and struck a high key-note. We were allowed to breathe freely only when he was through.

Then there was an interval, and the adoption of the Uniting Act was moved by the oldest minister of the Free Church (Dr. Murray Mitchell, a missionary for many years in India), and seconded by a United Presbyterian. It was carried without a dissenting voice. Some technical details were then attended to and short addresses of congratulation were given. Lord Aberdeen spoke for the Established Church, Lord Kinnaird for the Episcopal Church, Thomas Shaw in a magnificent address for the U. P.'s and Rev. Dr. Whyte in a characteristic one for the Free. Lord Roseberry sat at Dr. Rainy's left hand all through the opening address, but retired as soon as it was over. Then we adjourned to meet at night and hear delegates from other churches.

The great hall was crowded then again, and not one of the speakers fell beneath the need of the occasion. F. W. MacDonald led off for the Methodists in a very fine address, Dr. Hamilton spoke well for the Irish Presbyterians, Davies for the Welsh Calvinistic Methodists, Ian MacLaren for the English Presbyterians, Leith for the Scotch Congregationalists, Joseph Parker for the English Congregational Union, Cameron Lees for the Scotch Established Church and Alexander MacLaren for the English Baptists. If such a band of speakers could be matched in any other part of the world I would like to know the place and the men.

And now Wednesday is over and the Union is an accomplished fact. It was worth while crossing the Atlantic to witness it. I thank God for it, and on every remembrance of it will be thankful I was there.

On entering the United Assembly Hall again on Thursday I heard Dr. Stalker, Professor Orr, Principal Fairbairn, Dr. Robertson (Canada), Mr. Robertson, (Victoria), Duncan MacLaren and Sheriff Jamieson. Each man had a message which was well received.

We then separated to meet for the last time at a great missionary meeting in the Waverley Hall at night. It grieves me to be compelled to add that this was the only meeting with which I was disappointed. I hope I was the only person at it who felt sad, but my feeling was that scarcely one of the speakers rose to the occasion and lost an opportunity such as will never return to them again.

At the close Dr. Rainy gave a brief address, and the first Assembly of the United Free Church was over.

LETTER FROM THE NEW HEBRIDES.

BY REV. JOSEPH ANNAND, D.D.

Tangoa, Santo, Oct. 16, 1900.

Dear Mr. Scott,—

The work in all its departments is going encouragingly forward. Our students are still zealous for the spread of the gospel around us. From twenty to thirty of them go out on evangelistic work every fine Sunday. Last week, one of our young men, in company with a Santo lad, made a three days' tour in the bush.

Poor dark Santo sorely needs the light and the peace of the gospel. Lately there were four men poisoned within a week on this side of the island. Three of them ate the fatal food at one feast. The other one was poisoned by a mere boy, that he might get the widow to be his wife. However in this he was disappointed.

As the murdered man lived in the same village as his murderer, and the former had no friend or relative to avenge his death, nothing has been done to the boy. Secret poisoning is now recognised here as both the surest and safest way of avenging an injury, real or imaginary. In using the club or rifle, the assailant has to run some risk of losing his own life.

Under this system of personal and tribal revenge, no man is safe ; for often the more innocent ones are the victims. If the offender be a bold reckless fellow, he has a far better chance of escaping the manslayer than his quiet neighbor or relative.

DANGER OF HAVING AN ATTRACTIVE WIFE.

The fact that a man has an attractive wife may endanger his life. There is here neither a Pharaoh, nor an Abimelech. Some weeks ago a man near here shot his own brother in order to get his wife. It is also almost impossible to guard effectively against the avenger, or the covetous man. Almost any man may be bribed, by a pig or two, to commit the worst crime against a friend, or even his brother. Nearly all the murders here are occasioned by the women. A wife runs away to another man, and usually, sooner or later some one falls a victim.

The Tangoans have lately been buying wives for some of their boys. Two little sisters, one six and the other four years of age, were bought for five pigs each. They were not both delivered to the purchasers at the same time. The youngest one was brought by the father to the point opposite to Tangoa, and as there was no one there to meet him, he left the child on the beach crying. After a time some one came along and brought the little thing over, and gave it to its guardian. Truly, "The dark places of the earth are full of the habitations of cruelty."

As Mrs. Annand and I purpose going for a short furlough, to the colonies, by the steamer leaving here about the first of next month, this will be my last printed letter for some time. We leave the work of the Institution in the hands of Mr. and Mrs. Bowie, assisted by Mr. and Mrs. Paterson. Under their efficient care and teaching, the pupils will lose nothing by the change.

However it is gratifying to us to hear many expressions of regret at our leaving them even for a few months ; and to be assured of their prayers for our welfare, and safe return to them.

We hope to secure capable and earnest assistants for the Institution during our visit to the colonies, so that on our return we may resume our labors with a full staff of zealous workers. A married couple and a single woman are the helpers that we are now seeking.

SATAN IN DISGUISE.

James Nanin, whom I have several times mentioned in my letters as doing a good work here, left us finally by last steamer. He has proved himself a villain,—a devil in the garb of an angel of light. I make this statement advisedly that none of our fellow laborers may be deceived by him. We thank God that he was permitted to injure the work here so little ; nevertheless we lose one of our students by his conduct. The heart searchings following the coming to light last week of hidden sins have produced a good effect on many. Thus with God's blessing even good arises out of evil.

There are now sixty-five students and eighteen women, with nine children under our care. They come from the different missionaries and islands, as follows ; beginning at the north end of the group, and running southward, we find the numbers thus :—

	Men.	Women.
Mr. Mackenzie, N. Santo,	6	3
Mr. Bowie, S. Santo,	2	2
Mr. Paton, Malekula,	4	2
Mr. Leggatt,	4	1
Mr. Smaill, Epi,	2	1
Mr. Fraser, "	7	6
Mr. Michelsen, Tangoa,	1	1
Mr. Milne, Nguna, &c.,	28	3
Mr. J. W. Mackenzie, Efate,	9	
Dr. Gunn, Aneityum,	2	

Within eleven months from this date thirty-two of these will finish their course here, and leave us. Unless the brethren turn the attention of their young men in this direction, and fit them for entrance, our numbers must decrease. However we have a large constituency from which to draw pupils. At present we have no representative from twelve of the stations in the group. We trust that as the training given in the Institution becomes more effective there will be more students who will avail themselves of the privileges here offered.

Let us give ourselves with all our power to making this immense missionary motive operative throughout all the churches, throughout and in all Christian hearts, till he shall come whose right it is to reign and take unto himself his great power and rule king of nations as well as king of saints ; and let us recognize this as the one truly magnificent errand for man on the earth—Dr. Storrs.

THE OLDEST MAN IN THE PACIFIC.

BY REV. DR. GUNN, FUTUNA, NEW HEBRIDES.

Last year, Yaupa, a native of Futuna, died of measles at the age of at least 130. Natives themselves cannot reckon their ages, and one of them wondered how many *hundred* years old Yaupa was. But, by comparing him with others whose ages we know to within a few years, we can estimate his age approximately. Some points from which we judge are:—

1. There was a very old family of three living in Futuna in my day, the oldest of whom, if living now, would be 110. Yaupa was born before the oldest of them.

2. When he spoke to the natives of Aneityum of his contemporaries in that Island, with whom he used to associate, the oldest men in Aneityum could not remember them: they had heard their names, but they were all dead before they were born. They had died 70 or 80 years ago, and as some of them probably reached old age, Yaupa must have been an old man then.

3. Epeteneto, Native Pastor, Aneityum, remembers seeing Yaupa in Futuna, 40 years ago, and he was then a very old man with a staff.

4. When the Samoan teachers were killed in Futuna in 1843, Yaupa was too old to take part in a sham fight at the birth of a boy (still living), but, as one side wanted a man, they called upon him to help, rather than have no fight. "Were you as old as so and so then, Yaupa?" I inquired, naming two men 55 and 75 years old respectively. "They are *young* men," he answered scornfully. "I was an *old* man." So if he was, say, 80 years old then, and he may have been 90, he was about 140 or 150 at his death. Other comparisons, given by Aneityumese, confirm this, and so he was probably, "the oldest man in the Pacific."

One would naturally expect much interesting old history from such a man, but life was monotonous in prehistoric days. Though he talked glibly of the past, and counted on his fingers friends of a century ago, as of yesterday, there was little worth preserving. One item may be told. When a child of 7 or 8, Yaupa remembers hiding in the bush during a time of great famine, lest he should be killed and eaten. The Futunese were never cannibals generally, and there were few cases of cannibalism since then.

Yaupa was one of nature's gentlemen, kind, courteous, thoughtful. When I went to his premises, he always placed a seat for me, though he could only offer a cocoanut leaf. Not long ago, when I went to visit a sick person, all around chattered unceasingly until Yaupa put in, "Are you not giving Missi a seat?" A number of years ago, when my wife was ill, he brought a present of green cocoanuts, "hoping the lady missionary would like them, as their women did when ill."

Shortly before going on furlough to Scotland, in 1893, I said to him, "Yaupa, you are an old man now, and we may not see you again: where will your soul go to when you die?" "To heaven, of course," he replied, "you

brought me the good word, and I received it." And, when his last illness came, he died saying that he was going to heaven. Though so old, he attended to his own planting, and helped in the arrowroot making every year. After escaping, for about a century and a half, from all the ills that natives are heir to, he died of a child's disease. His daughter died in 1893. A son is still living. For energy and activity few are like them in the group.—The New Hebrides Magazine.

THE NEW HEBRIDES SYNOD.

Preparing for the Arrival of the Missionaries.

BY K. L. MILNE, NGUNA.

Great were the preparations made when the time of Synod drew near. All the seats were taken out of the church and scrubbed, until one could easily imagine that no native had ever sat thereon.

Some energetic youths seized pails and brushes, and treated the floor to a generous plastering of whitewash. When it was dry it put to shame the outside of the church, although before the process, one looking at it would almost despair of ever getting it white again. If the steamer had arrived the Sunday following, and the missionaries had been ashore, some amusement would have been afforded them by the natives, before and after entering the newly cleansed church.

When the bell had nearly stopped, on looking out of the window, the writer was nearly convulsed by seeing one elderly dame come marching up, and when within a few feet of the door, stoop down and with a piece of cocoanut husk she had in her hand, carefully wipe the dust from her feet, then tip-toe gingerly inside.

Seen through a window on the other side of the church, a different scene was being enacted. A group of boys was gathered round a basin of water, washing their feet and drying them with the end of their lavalavas, then making their entrance in the same fashion as the woman.

Inside, some of them were just as funny. The women would come down the aisle, take the end of a seat which suited their fancy, and turning sideways, sit with their feet on the mats in the aisle. If a later comer made them move up, they would shuffle along, and put their feet up on the seat in front of them—a most unusual proceeding. Some, more modest, took a piece of calico or a handkerchief, carefully spread it on the spotless lime floor, and there planted their feet firmly down. Alas! that such thoughtfulness would not last! In a week or two the floor would be unrecognizable as the one which was so beautifully white-washed in honour of the missionaries.—New Hebrides Magazine.

Of the 250,000 Sawaioris, people found on many of the Pacific islands, 200,000 are nominal Christians.

THE "WAR" ON EROMANGA.

A WOMAN THE CAUSE.

BY REV. H. A. ROBERTSON.

I much regret that I found my beloved isle of Eromanga in a very unsettled and unsatisfactory state on my arrival there from Sydney on the 10th September. I had a letter from Daniel Usuo, the chief and elder of Dillon's Bay, and Mr. E. V. Schmitz, a trader in Portinia Bay, the end of July, telling me something of the disturbance, but Usuo seemed to think lightly of it, and desired me not to worry myself about it. I hoped it would soon pass over, and so I remained and pressed on with my work of putting my book for the natives through the press in Sydney.

But when, on August 28th, I received another letter from this same chief, telling me that the island was in a state of war, I immediately decided to go to Eromanga, Messrs. Burns, Philp & Co. kindly consenting to allow the SS. "Ysabel" leaving Sydney, September 1st, and bound for the Solomon Islands, to land me at Eromanga. After calling at Lord Howe and Norfolk Islands we anchored in Dillon's Bay September 10th.

Captain Todd most kindly took me on shore himself in the ship's boat, as he was resolved to see for himself if it would be quite safe for me to land. Of that however I had not the slightest doubt, but I was and am still none the less grateful to Captain Todd for his caution and kindness. Nor can I soon forget the kindness and real sympathy I received from himself and his officers during the voyage.

Directly the anchor was dropped and the whistle announced our arrival, the natives cheered—they knew I had come. Half-way between the steamer and the shore, my boat, manned by my own young men of Dillon's Bay, met us and followed us in. At the landing the whole village had assembled to welcome me.

Captain Todd sent his boat back to the steamer for my groceries, which he would not allow to be landed until he ascertained that it would be safe for me to remain. The groceries landed, and a pencil note written for my children in Sydney, my friends, Captain Todd and Mr. Hays, super-cargo, returned to the steamer, and almost immediately they were off for Fila and the Solomons.

And how sad and disheartening and gloomy my circumstances and surroundings I cannot describe, as they forced themselves upon my own mind. But all my Dillon's Bay people were the same kind people; delighted to have me back and with them again, for they never have been more kind and helpful to me than during the four weeks I spent this time with them.

But I could not but see the camps of the sentry here and there along the beach, nor could I shut my ear to the dismal sound of the war shell, and when I walked through the valley I missed the bright, free and easy manner of our people. Instead of this, I saw the heavy wood barricades they had set up for protection, should an attack be made by the enemy.

The cause of this unhappy strife and hatred, and fighting on the island, was the stealing of one woman. A heathen man of Unepang, a district on the south side of the island, *bought* a wife—a heathen woman of course—but soon afterwards left her and went in a labour vessel to Queensland.

After some three or four years of absence he returned home, found his wife had not been faithful to him, and sought revenge by attacking Naling, the father of the man who had wronged him. A number of heathen men joined this returned labourer. Naling's brother—a Christian chief, by name Nalial—defended his brother, and so it has gone on till now fully one-half of the entire island is involved in this strife and fighting. Two men and three boys have been killed, and three men have been wounded, but are recovering.

The desire and aim of the heathen is now to seek to restore rank heathenism in all its worst form back to the island again, and they are bribing a good many of the half-hearted of the nominal Christians by means of *navilah*, or sacred stones, held in great esteem by them. This stone, crescent-shaped, is a kind of *selenite*, semi-transparent, and is kept buried in the earth by the chiefs of Eromanga and brought out at their great annual feasts. For these charms about fifty men and women have gone back to heathenism, and have joined their old friends, *but not one person of any force of character or intelligence, or who has been helpful in any way in the mission cause.* NOT ONE.

Immediately I landed, I wrote over fifty letters (I had previously sent 400 circular letters from Sydney to the Christians and heathen of Eromanga, urging them to give up the strife and be at peace again. All these letters were prepared from my copy by my kind friend, Rev. Mr. Hammond, of St. Mary's, Balmain) to teachers and chiefs, who gathered at Dillon's Bay in response to my request.

After a whole day's conference held with them, I instructed them to act *entirely* upon the defensive, and *never* upon the aggressive.

The following day the Lord's Supper was dispensed in the Martyrs' Memorial Church at Dillon's Bay. There were about 300 people present, of whom 125 were church members. Two days thereafter the teachers and people returned to their homes.

Nearly all the schools have been broken up for the time being, as the people are living in stockades, but I am hopeful on my return to the island in December to get the teachers gradually back to most of the districts once occupied.

I married fourteen couples during my visit to Eromanga, and received a marriage fee from thirteen of the grooms towards the Teachers' Salary Fund.

Until this outbreak there had not been a war on Eromanga since 1880, though there had been cases of murder. I will *never* give up faith in God's promises, nor can I believe He will forsake us in His own cause on Eromanga.—The Sydney Presbyterian.

THE NEW HEBRIDES MAGAZINE

is the latest new venture in that line that we have seen. What would Mr. Geddie have thought of it? a College and a Magazine in the New Hebrides. May we not say, "What does he think of it?"

This magazine is not a pretentious one. Its price is a shilling per annum, 1s. 4d. by post. It is to be published 3 or 4 times a year as convenient. Its opening sentence tells that its "function" will be to collect and disseminate information regarding the islands of the New Hebrides, and to record the spiritual, social and material progress of their people.

Some of the subjects intended to be treated are: Physical Geography of the Islands; Ethnological Notes; Native Customs; Arts, and Folk-lore; Progress of Missions in the Islands; Bible Illustrations from Native Customs; Native Teachers' Illustrations; Medical Notes; Home Notes; Correspondence, etc.

Among its Notes, under date of October, we read:

We are glad to learn that British trade in the Islands is increasing so rapidly that the large steamer Mambare returned full to Sydney on her first trip; and on her second had to leave cargo behind.

The cool season, now closing, has been one of great drought, and, though welcome rains fell in the end of August, these were only temporary. Fertile and well-watered islands will feel the drought less, but in some islands it will materially affect the supply of native food.

The claims, made by the French Co., to land which the natives said was not sold by them, have not stopped at Epi; and we regret to learn that similar claims are put forth by the Company in Fila. In this extremity, when help is so much needed, the British ships of war have no power to give it.

Consumption continues its devastating march in the Islands. In Futuna it is now the *endemic* disease, and the mortality has risen to over 30 per 1000 per annum, from consumption alone. It can be traced in Futuna to those who have returned from work abroad. Exposure, and perhaps the constant strain of work and change of food when the natives return, are probable causes. The disease is carrying away Eastern and Western Islanders alike; and, when once introduced, native habits foster its growth and "it has come to stay."

Some of its news items are:

Aneityum.—The people prepared, after Synod, 2,195 lbs. of arrowroot, the largest contribution, probably, yet made in proportion to the population. The collection for Mr. Lawrie's church has been raised to £18:13:6. Day school at Aname up to August was attended by all children within 3½ miles.

Futuna.—Nine natives died of consumption from April to August. A severe epidemic of influenza prevailed in August. Habina was ordained as Native Pastor, Messrs. Watt and Inglis assisting. A church has been erected in the heathen district, some of the heathen helping.

Tanna.—At Port Resolution 9 adults and 2 children were baptized. The Lord's Supper was celebrated and 170 were present. More are looking forward to admission on Mr. Watt's return. Two schools are being erected and a Pt. Resolution lad goes as one of the teachers. We rejoice at the good news.

Erromanga.—Rev. H. A. Robertson has returned from Sydney.

Efate, Fila.—The French Co. are claiming land which the natives say they never sold to them. Several British residents have been notified that they are occupying land said to belong to the French Co. At the instigation of the Co., an armed demonstration by French residents was made, threatening natives if they occupied a certain tract of land.

Epi, Burumba.—British and French men-of-war arranged to meet in September to consider the claims of French Co. to land. Mission work encouraging—39 baptisms since June.

Nikaura.—£12 collected by natives for Indian Famine.

Ambrim.—Work at Hospital is overwhelming.

Malekula.—Work progressing slowly—2 books now in hands of the natives.

Pangkumu.—Additions lately made to Christian party, despite the opposition of the heathen.

Tangoa.—All who suffered from measles have recovered, only one death. The students collected £5 for the Indian Famine. Mr. Lang, assistant, has resigned. Dr. Annand says: "We shall miss him after having worked together harmoniously for 5½ years in the various duties connected with the Institution. We sincerely hope that the Lord may soon guide some other couple to offer to fill the vacant place."

S. Santo.—Mr. Bowie made several long tours inland in S. Santo. Teachers are greatly needed. In the west, the natives are in a chronic state of war. Land was purchased near C. Lisburn for the site of a Mission House.

E. Santo.—Dr. Mackenzie has been well received by the shore and inland natives. The Dr. and his wife are well, and "are looking forward with hope and trust to the work."

N. W. Santo.—A school and dwelling-house of a teacher, lately dead, were burned by the heathen, but both were rebuilt after Synod, and another teacher took his place, and by the death of the instigators the trouble ended. The Gospel by Mark, printed at the Mission Press, was put into the hands of the natives. At the Communion, 9 Candidates were admitted to church membership, and 27 children baptized. Present membership, 88 adults and 29 baptized children.

World Wide Work.

A Famous Hindu Shrine.

Deoghar (house of the deity) is a sacred place in India on the borders of Bengal, about 200 miles from Calcutta.

People from all parts of North India and the Central Provinces flock there to pay their homage to Baidyanath. There are special seasons of pilgrimage, but a day does not pass without its hundreds of worshippers.

It is also a health resort, and a missionary who visited it for that purpose, and lived on the main road of the town leading to the temple, writes of it in the "Chronicle" of the L.M.S.

"I could see hundreds of people going along in the direction of the temple every day. The poorer pilgrims, with bundles on their backs and staff in hand, wended their way towards the temple, escorted by clamouring priests.

They repeated some poetry as they went along, the words of which I could not altogether catch, but they meant to declare the praises of Baidyanath and the merits of the pilgrimage. I could catch the words 'Baba ho, Baba ho,' which meant 'O Father, O Father,' and served as a chorus at the end of each verse they repeated, and were apparently addressed to Baidyanath. They also descanted on the merits of the pilgrimage when they pointed with pride to the cuts with the cane which they received at the temple door, when the priests made a free use of the cane in order to disperse the crowd and make room for some wealthier visitor to have a look at the deity.

There are five hundred families of priests residing in the town, and they are the most well-to-do among all the residents. They infest the streets at all hours of the day, and pounce upon any pilgrim that they may come across. They go to the railway station to meet every incoming train, whether it be by night or day, and escort any pilgrim they meet with to their own homes. Taking them home, they give them shelter for as long as they may like to stay in the town, for which they do not charge them anything; but they more than make up for all this in the offerings they make the pilgrims present at the shrine.

The devotions of the pilgrims are commenced with a plunge in a large tank close by the temple, held very sacred. There are flights of steps on two sides of this tank, which is called Siva Ganga by name, down which hundreds of people are to be seen advancing at all hours of the morning and forenoon to get into sacred waters for purification and bath.

Leaving the tank, they proceed to the temple to offer their devotions and presents, which differ in different people according to their means and ability.

On the day of my arrival at Deoghar a rich merchant had come to pay his devotions to Baidyanath out of gratitude for the gift of a son and heir. Neither he nor his two brothers had any children. They vowed to make a good

present to Baidyanath if he blessed any of them with children. In course of time one of the brothers was blessed with a son, and he came with a retinue of one hundred and fifty persons to return thanks to Baidyanath. Along with the customary offerings he made also a present of 5,000 rupees and an elephant to the chief priest. Of course all these were formally presented to the idol; but, in fact, they were pocketed by the priest.

There are drummers in waiting on the approaches to the temple, and well-to-do pilgrims are ushered into the temple precincts with the beat of the drum, and drummed out of it again after their devotions are finished, for which the poor drummer is paid a few coppers. On my morning and afternoon walks I could with difficulty restrain these poor fellows from drumming me in or out of the town. They often mistook me for a pilgrim.

What there was inside the temple I cannot very well describe, as I never saw it with my own eyes. The fact of my being a Christian prevented me from going to the temple, for I knew that my presence there would defile the temple, however great might have been the sanctity of it. I might have gone there undetected, but my sense of propriety prevented me; while, on the other hand, if they found me out trespassing on the sacred premises, there would have been very little chance of my coming out of it without a fractured skull or broken limb, if ever I came alive out of it.

The idea of a Hindu temple generally produces a wrong impression in the mind of a European who has not seen it. It is not a large hall like a Christian church in which hundreds of people can be congregated together, but is a small building with a turret, steeple, or a dome on the top of it to indicate that it is not a house for ordinary habitation.

The idol is placed inside, and worshippers simply have a look at it from the door and offer their presents through the priests. On special occasions, when there is a large rush of worshippers, they assemble in the courtyard and wait their turn to have a look at the idol from the door of the temple.

Inside the temple of Baidyanath there is a large piece of black stone, about six feet in girth, placed on a golden pedestal. In the centre of this stone there is fixed upright another piece of the same material about two feet in height and six inches in diameter, on the top of which is drilled a little hole six inches deep and about two inches wide. This stone represents the idol Baidyanath.

Among other things that are offered to the idol there is water of the Ganges, brought from five points of its course where it unites with other sacred streams or with the sea, as it does at Allahabad, Tribeni, or Ganga Sagor. As very few pilgrims can bring these waters for themselves, the priests pretend to keep a supply of them, which they sell to the pilgrims. The price of a quarter-ounce phial is about sixpence. The pilgrims pour this water into the hole on the top of the stone idol.

What lies would not the Hindus believe about their gods? They will tolerate any amount of

wickedness, deception, or immorality in their conduct.

Before leaving Deoghar, I must not omit to mention the one bright spot in it. It is the mission station, which is situated at one end of the town. It is conducted by three lady missionaries, of whom Miss Adams, a venerable old lady, is the chief. They are the only English residents of the place.

Miss Adams has been there for several years, and carried on the work single-handed. Only recently she has been joined by her two younger companions. She carried the Gospel message to people in and out of Deoghar. The outlying districts she visits by means of her gipsy wagon—her home and conveyance when she goes out on her missionary tours.

These ladies have been able to gather a native Christian Church of about two dozen souls all told, two or three of whom are now employed as preachers of the Gospel. They have also planted a leper colony of about a dozen and a half persons on a hillside about two miles from the town. It is pleasant to see the joyous faces of these miserable creatures when they sing of Christ.

CHRISTIANS IN JAPAN.

The statistics of Christian and missionary work in Japan for 1899 give the number of Christians as 41,808 Protestants, 53,924 Roman Catholics, and 25,231 of the Greek Church, or 120,963 in all. Of the 981 missionaries, 716 (including wives) are Protestant, 262 Roman Catholic and 3 Greek Catholic. Of Protestant Churches the Church of England has the largest number of missionaries (124), the American Congregational Church next (67), the Methodist Episcopal Church next (65), and after these follow the Northern and Southern Presbyterians, the Northern Baptists, the Protestant Episcopal Church, the Reformed Church in America, the Methodist Episcopal Church, South, and a number of Churches having less than 30 missionaries each. Eighty-three churches, mostly Congregational and Presbyterian, are self-supporting. Eighteen boys' boarding-schools return 2,260 students, 43 girls' boarding schools 3,240 students, and 16 theological schools 113 students.—New York Advocate.

THE OUTLOOK IN CHINA.

THE FUTURE OF MISSIONS IN CHINA.

Dr. Griffith John is one of the oldest and most experienced missionaries in China, and while not a prophet, his opinion as to the future of missions in that greatest world centre of heathenism is of value. In the Chronicle of the L.M.S. he writes:—

"Twelve out of eighteen provinces have been swept clean of missionaries; but here at Hankow, and in all the surrounding countries where we are at work, there has been no sus-

pension. Christians have been meeting for worship as usual; hospital work has gone on; and our day-schools have never been closed. Till a fortnight ago the daily preaching was carried on regularly, but when the officials suggested that it would be advisable to suspend this branch of the work for the present, we thought it only right to meet their wishes.

"I do not take a desponding view of the future—quite the reverse. There are glorious days before us. I am amazed to hear that people are talking about giving up the work in China. They must be mad. Our prospects today are vastly brighter than they were six years ago. At that time I was beginning to despond. I do not despond now. My heart is full of eager expectation. The only question that troubles me is this: Will the Church of God be prepared for the magnificent opportunities which the new order of things is about to present to it? China will be ready for you; will you be ready for China? May God prepare all the societies for the China that He, in His own mysterious way, is preparing for them."

Some Mormon Incidents.

A tragedy in Utah. "A woman, comparatively young, became the second wife of a Mormon. She was cruelly treated by the first wife, and the husband compelled her to teach, and to give him all her earnings. When her health failed and she could no longer earn money, he deserted her. She lived on in a miserable way for some years, teaching when she could. One morning they found her dead in a small stream near her home. She leaves one little girl about eight years of age. God grant her life may not be like her mother's. 'These things,' says the missionary worker, 'make us feel like putting forth superhuman efforts to save all Utah girls from the possibility of such a fate.'"

Another authentic story is told of a Danish woman who, with her husband, joined the Mormons in Utah. When a second wife usurped her place, reason forsook her. She roves back and forth between two towns in suffering, but scorns to accept aid from the man who has ruined her life, although he is willing to do something for her comfort.

In Samaria "a Danish shoemaker became insane on the subject of 'Mormonism,' and his own guilt as a bigamist. His first wife lives at Samaria, the other in Salt Lake City. The former was never a sincere believer in Mormonism; she has taken her children out of the Mormon schools, and has placed them in our mission and Sabbath-school. Two of them are unusually promising."

Missionaries in South Africa report the fact that Mohammedans are interested in their teachings, and come to buy complete copies of the Bible.

PROTESTANTISM IN FRANCE.

In 1806 there were for the whole of France, excluding Alsace, 120 pastors in the Reformed Churches. Now there are more than 1200, ten times as many. In the Pas de Calais, during the last twelve years 1500 miners have been won from Romanism. In Dordogne there was six years ago one Protestant community, now there are five. In the district of St. Aubin de Blaye as far down as 1890 there was not a Protestant congregation. Now there are six, with numerous outposts, all formed by conversions from Roman Catholicism. The region round Pons was only five years since entirely under the influence of the Roman clergy, now there are four Evangelical congregations with seven annexes, and the Gospel is preached in more than forty villages.

I could quote similar instances of successful mission work in many other parts. Cherente in the West, Gers in the South, Lot and Haute Loire in the centre of France. In some cases the conversions have taken place in numbers. In Marcilloc 60 out of 100, in Le Monteil 70 out of 80 inhabitants, in Madranges from 300 to 400 have come out and joined the Protestant Church.

Now I do not wish to lead you to believe that France will become Protestant in a few years, but that we are gaining ground on Romanism, there can, I think, be no doubt.—C. Merle D'Aubigne.

EFFECTS OF HINDUISM.

"The tree by its fruits," is the test of the highest authority, Christ Himself. "A good tree *cannot* bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This text applies with special fitness to the various religious systems. What of Hinduism, judging by the effect it has on the people? A common saying among them is that the worshipper is like the god. So when the god is worshipped in the act of stealing, we cannot wonder that stealing is considered no sin for the worshippers. A telling fact is that in the Marathi language there is no word for conscience except a compound Sanscrit word which the common people would not understand.

Another effect of Hinduism is the ignorance of the people. Only one in nineteen can read or write, and among 140,500,000, only 543,495 are literate. It is a cardinal point of Hinduism to keep the masses in ignorance and degradation. Education is only for the Brahman. Another effect of Hinduism is the poverty of the people. It is difficult for us to understand this, even when we know that one-fifth of the population of India never eat to satisfaction.

Still another effect of Hinduism is the degradation and suffering of women.

Another effect of Hinduism is to dwarf sympathy, kindness, love, and all the finer qualities of human nature. Hinduism has no hospitals except for animals, has no compassion for the starving or suffering, hence gives no aid in famine or other times of distress.

A CONFERENCE ON CHINA.

Twenty-one F. M. Boards of Canada and the U.S.A. were represented in a conference recently held in New York, to consider the situation in China.

Many testimonies were given as to the faithfulness and heroism of many of the native converts in different missions in behalf of the missionaries, and throughout the American churches an appeal is being issued for contributions to aid the Chinese Christians who have been hunted from their homes. The request is that the Christian public in America manifest a spirit of generosity towards these Chinese Christians, such as was shown to famine sufferers in India during the past year.

The conference gave earnest consideration to the question of indemnity, which it was agreed should in justice include the value of the property lost or destroyed, incidental expenses to the mission in consequence of the disturbance, and the support of widows and children whose husbands or parents were slain.

It was believed by the conference that mission work could be resumed at an early date in the treaty ports and along the coast, but that some time might elapse before work could be taken up inland. Some missionaries, it was stated, were urgent in their desire to return immediately, and it was believed that a good deal of discretionary power could be given to men who feel strongly impelled in that direction, even if the risk taken should be great.

INDIANS TURNING MOHAMMEDAN.

"One of India's wisest and most observing statesmen and historians, Sir Wm. Hunter, once stated that there are fifty millions of non-caste people in India, all considered as outcasts, and that these millions would not long remain as they were; they would become Christians if the Church were ready to take them; if not, they would become Mohammedans. This statement is proving true. An Indian secular paper of June 22 gives an account of two entire villages of these people turning Mohammedans. The main reason is that it at once raises them from being looked upon as outcasts to a position of equality as men with fellow Mohammedans of any rank. But when once they become Mohammedans they will be much harder to reach with the Gospel. If the Christian Church could rise to her opportunity and send laborers enough to gather these waiting millions, what a harvest there would be. Soon it may be too late, not only for them, but for all who will come after them, for they will be trained in the Mohammedan faith.

A man in Hartford left in his will \$10,000 for the purpose of fighting against the Christian faith in immortality. His relatives contest the will on the ground that it is contrary to the public weal, and though usually we deem attempts to break wills a great wrong, we sympathize with this attempt, and hope it will succeed.

Pulpit and Pew.

"CALLING" AGAIN.

BY A BRITISH COLUMBIA ELDER.

Editor RECORD :

Dear Sir,—May I ask you to find room for my word also on the subject of "Calling," in continuation of the discussion to which "Down East Elder" and "Up West Minister" contributed interestingly in the RECORDS for September and November. Certain things said by these contributors, coupled with other things which have been said in other publications recently, incline me to ask if it may not be well to make quite certain where the fault lies before we set about to correct it. A doctor of medicine once told me that mistakes in practice result more frequently from faulty diagnosis than from any other cause.

If, as is asserted, "candidating" and "humiliation" have come to be synonymous terms in the minds of many, two things must be true: In the first place, presbyteries are not doing their duty. We are not Congregationalists, we are Presbyterians, and the courts of the Church should be prompt and faithful in the exercise of authority where such exercise would conduce to the good of the Church and the honor of its Head. In the second place, there must be a lack of moral courage (or, shall I say, Christian manhood) in the congregations.

There may be congregations in our Church in which all the members are so ignorant, so base, or so frivolous that candidating necessarily implies humiliation, but their number must be small to insignificance. The humiliation which the worthy candidate suffers arises from the fact that the ignorant, the base, the frivolous are allowed to have control because of lack of moral courage among the better class of members. Whence the lack? I may properly refer back to what I said just now about failure on the part of presbyteries; but behind that lies the sad fact that the supply of "bread" (using "Down East Elder's" word) to that congregation in the immediate past must have been scanty or much defiled with husks.

Again, if Mr Sky Scraper and Mr. Love Joke, and others to whom harsher names might be fitted, are to have the position and pay of ministers of the Church, why not in one congregation as well as in another. "Down East Elder" rejoices (and he has my sympathy)

that his congregation got rid of the rev. gentleman named; but he gives no thought to the fact that the Church has not got rid of them; that, in the ordinary course, they are supposed to be settled somewhere.

Now, if it was a good thing that his congregation got rid of them, would it not be a good thing that the Church should get rid of them? and how come we to have in the ministry of the Church a number of men of whom we would gladly be rid? Who allowed them to get in? Certainly not the people. A candidate who comes before a congregation with the stamp of one of our colleges and the imprimatur of one of our presbyteries should be—not necessarily one suited to the needs and circumstances of that particular congregation—but certainly one fit to minister to the spiritual needs of Presbyterian men and women, as far as human wisdom can judge of fitness.

When I say "fit to minister," I mean more than the ordaining authorities seem to require; more than the teaching authorities seem to consider necessary. Most of us know ministers who are not fit. Good men, many of them, and qualified to be useful in their day and generation as writers, teachers, lawyers, doctors, farmers, mechanics, business men; but not "fit to minister." Yet they are certified as fit; licensed, ordained; and congregations are left to find out the mistake—and to pay for their experience.

Now there should have been some one, at some point in the educational career of these men, to bring them face to face with the fact of their unfitness. I do not presume to say how this should be done; the point is that it ought to be done, and that this great Church of ours which has one foot on the rock-ribbed Atlantic and the other on the golden creeks of the Yukon, should be able to find brains enough and moral courage enough for the doing of anything which ought to be done.

But I fear that I trespass too largely upon your space. Let me in conclusion, just glance, in the Socratic method, at one phase of the matter which cannot be discussed now. How does it happen that colleges which exist for the training of men to preach the gospel to English-speaking people, so largely fail to give their students instruction in three things which would appear to the superficial observer to be among the essentials? These three things are—The Gospel, English, and Preaching.

Very truly yours,

ANOTHER ELDER.

GRANDMA AINSLEE'S GIVING.

She had passed her eightieth year, and her worldly possessions were the simple furnishings of two small rooms, and a pension that with wise management enabled her to live in what most people considered poverty, but which this sunny old saint counted as comfort, giving daily thanks for the bounty of the Lord who had not forgotten to "supply all her need" according to His promise.

She sat at her small table in the clean sunshiny room, an empty box open before her, and six little piles of money ranged about it—quarters, dimes, nickels and three sprawling heaps of pennies. It was not an orthodox mite-box, a little sermon on red paper, duly supported by Scriptural quotations, but a square-sided affair that had originally held mustard, and proffered no exhortation beyond the advice to "Get the Best," which is certainly Scriptural, and applies to all the investments of life.

The mustard box was not an accident. It had been set apart years ago to hold the sacred tenths from the family income, and to Grandma Ainslee no money could seem so precious as that which was gathered mite by mite in this trusty depository. Besides, was it not a perpetual reminder of the "faith like a grain of mustard seed," before which mountains removed and of the kingdoms whose beginnings were like the smallest of all seeds, but which would surely fill the whole earth?

She was not very strong on figures, but she counted the piles over and over, footing up the amount with a stubby pencil, and shaking her blessed gray head over the sum total, for there were only two quarters, and pennies count up slowly even when they are new.

"Seems such a mite for a woman to give that has had goodness and mercy for eighty years in this world and is going to have it right along in the place the Lord has prepared for her. I just feel hungry to bring a big gift—a great overflowing cup of thanksgiving." But as she mused her eyes fell on the open Bible, and the smile came back to her face.

"Why, of course it's the Lord that makes the cup overflow. I dare say it was a small pot of oil that widow woman had till she began pouring it into her neighbors' pots and vessels. I'll trust the Lord to make my offering overflow. He knows I'd love to do more if I could."

She took up her Bible to look for a text, but found it hard to choose among so many words of praise and promise.

"I'll fill the box up with promises," she said triumphantly, and pleased with the idea, she wrapped each pile in a paper of its own, on which was written one of her favorite texts. Finally she lifted her gown and brought from the pocket of her petticoat a slim knit purse. She poured the small store of coins upon the table, hesitated a little and then selected a dime.

"There," she said, "I don't really need milk in my tea,—folks say it's wholesomer without—don't seem as if a body ought to expect milk and sugar both when the promise only says

'Bread shall be given him: his water shall be sure.'"

The extra dime was winged with this petition, "Now he that ministereth seed to the sower, multiply your seed sown and increase the fruits of your righteousness," and then added to the precious treasure-trove.

"It's such a pretty day," reflected the dear old saint; "I believe I better carry my box right over to Mrs. Lawrence, so's it'll be on hand, case I can't get out to meetin' a Thursday."

Mr. Lawrence, in his elegant office, was also dimly conscious that it was "a pretty day," and his tide of fortune having long set him beyond the need of being a slave to business, he came home earlier than usual, coming up the steps of his beautiful home as a sunny-faced old lady was coming down. In the library his wife was sitting smiling, yet tearful, with the dingy old mustard box on the olive-wood table before her, and the contents lying in state on a card receiver of precious jade and silver.

"Well, Jennie," began Mr. Lawrence, "are you taking account of stock? The mustard seems to be pretty low."

"O Robert, sit down here. Yes, I am taking account of stock, and was just concluding that a good many items besides mustard were pretty low. Look at this, Robert, it is Grandma Ainslee's mite-box, she just brought it in for the Thursday missionary meeting."

"You don't mean to tell me that your society takes money from a poor old body like Grandma Ainslee, and that you encourage her to give it?"

"She doesn't need encouraging. Giving her mite to the Lord's work is the one luxury of her life, and I think nothing could make her feel really poor, but to be deprived of this pleasure. But look at this box. Every penny that goes into it means one penny less for her own comfort, but I don't believe she ever thought of it that way. It is just as it used to be with us in those blessed old days when we used to scrimp ourselves on gloves and cake and desserts to save money for an outing to the seashore or the mountains. We never thought of it as a hardship; it was getting the most out of the money and keeping out of debt. And Robert, I've been thinking whether I really give anything in that spirit of delight, whether I am even keeping out of debt."

"If you mean to the Lord, of course we must always be in debt to Him; the best of us are only unprofitable servants."

"Dear, do you think we ought to be satisfied to be servants, when He has said we might be friends and come into such close relations that His work and His plans would be ours? I had a little glimpse this afternoon of how much love counts for in service, and how precious a child might be who wasn't able to serve very much, but just had boundless love and devotion."

Mr. Lawrence mechanically took up one of the little parcels and unrolled the paper. What a mite it was—only a fraction of what he had spent that day for his lunch—and yet here was a promise that was a pretty substantial endorsement of value sent along with it. — *"My God*

shall supply all your need, according to His riches in glory by Christ Jesus." One might venture to give liberally with that assurance to fall back upon, and the smallest gift was munificent with such a pledge added.

"She told me once," said his wife, reading over his shoulder, "that the Lord sent her that text at the only time she was ever tempted to break her established custom of setting apart a tenth of her income for the Lord's work. Her husband was in the army and her children were small. They needed shoes, and the rent was nearly due, and with the month's wages came the news that her husband could no longer hold the place in the dispensary that had been temporarily given him, so that hereafter there would only be the pay of a common soldier to depend upon. She went away to pray over it, and the Lord sent her this text, so that it was just as if it had been spoken in her ear. She rose from her knees and put her tenth into the mustard box and went about singing without an anxious thought. Before rent day came another letter with news of her husband's promotion with an increase nearly double the amount he had lost."

Mr. Lawrence smiled at his wife's enthusiastic face.

"Well, just suppose she had not had faith; do you think it would have prevented the promotion?"

"Perhaps not," said Mrs. Lawrence gently, "but only think how ashamed she would have felt that she had not trusted her heavenly Father, because the promise was there and had been for hundreds of years."

Mrs. Lawrence was summoned to the parlor to meet callers, and her husband, scarcely conscious of what he was doing, opened the other parcels of money, reading the texts and counting the small hoard. They were familiar words, for he knew his Bible, but if the Spirit who spake through holy men of old had moved this saint of the latest century in her choice of texts, they could not have been more like "sharp arrows of the mighty."

"*If there be first a willing heart*"—how much he had made of that—he had never grudged giving—it had been a pleasure, and he had counted this very satisfaction as a virtue that sanctified even small gifts—but why had he never really thought of this, "*it is accepted according to what a man hath*"? When had he given according to what he had? When had his gifts ever approached in generosity the giving of this poor woman? And what was that exhortation in the Old Testament, "*When thou hast built goodly houses, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, thou shalt remember the Lord thy God, for He it is who giveth thee power to get wealth*"?

He had not forgotten God; he had given to many things, but not according to what he had: not as this poor woman had given, to the tenth of her income and even more. Why a tenth of his income would mean—he hardly dared think what it would mean—and he had so many promising investments that were sure to return a hundredfold, but just now—He picked up the old box and turned it about in his hand, "*Get*

the best," it counselled, "*Get the best.*" After all was he getting the best? Was he not allowing the love of power and the fascination of success to absorb his thought, and dull his perceptions of spiritual things? Was service the delight that it once was? As riches increased had he not more and more set his heart upon them? In the stillness he could hear the little crackle of the wood fire upon the hearth, and a voice that seemed more a breath from far-off years whispering to his soul, "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich."

He turned suddenly to the table, drew a check from his pocket, filled it out, and selecting the solitary dime that Grandma Ainslie had added to her Thank-Offering, wrapped the check with it in the benediction the apostle penned for the Corinthians.

And so it came about that when the mite-boxes were opened, and the president read, "Now He that ministereth seed to the sower multiply your seed sown, and increase the fruits of your righteousness," the prayer was already answered, and Grandma Ainslie's grain of mustard seed had already increased the fruits of righteousness, and multiplied far beyond the thousandfold.—Woman's Missionary Friend.

How to Waste Time.

One way is lack of system. Many people have no plan for their days. They let duties come and go as they will. They fly from task to task, having a score of undertakings in hand at once and finishing nothing.

A little method would keep things in their place and obviate that feverish haste which is such a waster of time and strength.

You find some people who are always talking of being overwhelmed with work, of having so much to do that they can scarcely get through their work. They are always in a hurry. But, really, if only they would learn the lesson, they could do far more work than they are now accomplishing, with one-half the expenditure of strength and energy. Hurry always hinders. It does not do its work well, and it does not achieve what quietness would do.

An eminent French surgeon used to say to his students, when they were engaging in any difficult and delicate operation: "Gentlemen, don't be in a hurry, for there is no time to lose." Haste unfits us for our best work in any line. Then it costs ten times more in outlay of vitality than work without hurry. Goethe's motto is a good one: "Unhasting, yet unresting."—Forward.

Seek to cherish in your children early the habit of being interested about the work of God, and about cases of need and distress, and use them, too, at suitable times and under suitable circumstances as your almoners, and you will reap fruit from doing so.—George Muller.

Youth.

YOUNG PEOPLE'S SOCIETIES.

Plan of Study for 1901.

The special monthly topics are—

For week beginning :—

January 13—Our Missions as Christian Patriotism.
 February 10—Comparative view of the Four Gospels.
 March 10—Native Agency in Our Foreign Fields.
 April 14—Luther and the German Reformation.
 May 12—The Teaching and Practice of Jesus.—The Home.
 June 9—The Teaching and Practice of Jesus.—The Sabbath.
 July 14—The Teaching and Practice of Jesus.—The Business of Daily Life.
 August 11—Missions to Lumbermen and Fishermen.
 September 8—Calvin and the Reformed Churches.
 October 13—Knox and the Reformation in Scotland.
 November 10—The Presbyterian Churches—Their Gift of Liberty to the Modern World.
 December 8—The Presbyterian Volunteer Movement.

Topic Cards containing the twelve special Topics mentioned above, together with the whole series of Uniform C. E. Topics, can be obtained at \$1.00 per hundred, also Booklets containing same matter, together with Daily Readings, at \$1.50 per hundred, from Rev. E. D. Fraser, Confederation Life Building, Toronto.

Topic for March.

Native Agency in Our Foreign Fields.

NATIVE AGENTS IN THE TRINIDAD MISSION.

BY REV. DR. MORTON.

There has never been any difference of opinion in this Mission with respect to the employment of native agents. Early in the second year of our work, some thirty years ago, Charles Clarence Soodeen was employed as a teacher. Soodeen came to Trinidad an orphan lad of 15 years. By pushing forward his work he was allowed at first one hour, and later two hours daily at a school which was supported entirely by the owner of the Cacao estate, upon which he lived. He walked four miles every Sabbath to the S. School of Rev. Wm. F. Dickson, of Arouca. His diligence, progress and conduct won the confidence of all who knew him, and in due time he was baptized,—Charles, for his kind Christian master—Clarence, for the ship in which he came to Trinidad, retaining of course his Indian name Soodeen.

When he came to us at Iere Village as the first East Indian teacher in the Mission, he took up the study of geography, grammar, Hindi and other subjects. Later he became our first teacher in Couva. His health having failed he turned aside for a time to other work, but his interest in our Mission never decreased, and for the last ten years he has been Mr.

Macrae's right hand man, and since 1891 a respected member of the Board of Education in Trinidad.

We have trained and ordained only four native ministers, of each of whom I propose to write briefly.

REV. LALBIHARISINGH

could read both Urdu and Hindu when he came to Trinidad, and has since acquired English. He had heard the Gospel in India, once, by the river side. One would like to know who was the preacher. This and his desire for books led him to the missionary, Rev. Dr. Grant. Books and the message of the Gospel led him to the Saviour. A man of thought and influence before his conversion, he brought a number with him into the church. Baptized in 1872 he was shortly afterwards employed as a catechist, so that for twenty-eight years he has been constantly and closely associated with Dr. Grant as a fellow-labourer.

REV. PAUL BHUKHAN

came into contact with us at Iere Village over thirty years ago. He could then read Hindi indifferently. But he studied it and English together till he was able to teach school. He was for years a successful teacher, when the standard required was not so high as it is now. In time he became a catechist. With the exception of a short time in Couva he has been all along under my supervision.

REV. ANDREW GAYADEEN

could read Urdu, Hindi and Sanscrit when he came to Trinidad. By caste a Brahman, he had a good position and much influence among his countrymen and at first opposed the Gospel. Chiefly by reading the Bible and comparing it with the Hindu books his faith in Brahmanism was undermined and at last overthrown. He set himself to learn English, and after his baptism, which was somewhat delayed, he taught an elementary school and held services on Sabbath for some time before he became a catechist. He has always been under my own eye since the day he came and bought a New Testament, and for over ten years he has laboured at Caroni, the southern part of my district.

REV. DAVID UJAGARSINGH

could read Hindi when he came to this country, and has since learned to read English fairly. Baptized by Dr. Grant in 1882, he became after a time of probation a catechist.

These three, Bhukhan, Gayadeen and Ujagar-singh entered our Training College when it was

opened in 1892, and after passing through the catechist's course, took with credit the course prescribed for native ministers, and were ordained at Tunapuna, April 3rd, 1896.

In an article like this it would be invidious to draw comparisons. It should be enough to say that all are doing well. I have given these as concrete examples of the employment and successful training of native agents.

CATECHISTS.

We have forty-five catechists employed in Trinidad, and ten have been sent to Grenada, Jamaica and St. Lucia. Of so large a number I cannot write in detail. Let it be noted that eight of these were born in Trinidad, and that of the others who came from India, about one-half could read one or more Indian languages when they arrived here.

Of the Indians who come as immigrants, but a very small proportion can read; and it is a fact worth pondering, that notwithstanding this, all our ordained natives and one-half of our Indian born catechists could read when they came. It shows that the ability to read, with the mental training which it implies and the larger outlook which it brings, is a preparation for the Gospel. All light, the lower as well as the higher, is of God. It is a great thing for time and eternity to be able to read, if men only laid it to heart. It is quite true that education is no substitute for the grace of God, nor intellectual ability for Christian character, but since God's message to man is a written one, the ability to read it is an important step towards the light.

Some of our catechists give but a part of their time to mission work without giving up their ordinary calling. These and also men acting temporarily, are trained at home by their own missionary, all others attend college at some time as part of their duty. That however does not entirely relieve the missionary, for in practice every one of us finds it necessary to continue in various ways the training of his workers.

TEACHERS.

At first teachers were employed before they were fit because of the urgency of the case. Improvement came gradually. We have now fifty-two certificated Indian teachers and over seventy pupil teachers recognized by government. Our Training School for teachers was opened in April, 1894, and the first graduates became available a year later.

Previous to 1890, Indian teachers did not need to be certificated, and the ordinance of that year accepted provisionally all on our list. By the aid of classes and private study, nearly all of those thus accepted passed the necessary examination and took certificates. This fact speaks volumes for the work which missionaries and teachers by tact and effort accomplished.

At present a school boy can choose between two courses.

1. Having passed the Fifth standard examination, if fourteen years of age, he may be appointed a pupil teacher at \$2.00 per month, and on passing the required yearly examination, get an increase of \$1.00 per month each year, till he reaches \$6.00 per month, and on serving for one year on that salary, he may become, if his conduct be satisfactory, a Fourth class teacher at \$12.00 per month if an assistant, with house-rent, attendance grant and bonus added if he be a head teacher. From this point he can rise by study and examinations to third and second class without attending the training school. First class is won by length of service.

2. Having passed his third year's examination as a pupil teacher and become entitled to \$5.00 a month, if circumstances permit and there be an opening available at the Training School, he may attend that school at least one year and at most two years, and take his certificate up to second class if competent. If careful, a student can attend the Training School on the government allowance, without drawing on private means.

All of our teachers do Sabbath School work in addition to the religious instruction which is part of their every day duty. Some of them hold an occasional Sabbath service, while others take regular Sabbath duty, at their own or a neighbouring station. These are undoubtedly preparing themselves for future usefulness and promotion.

A percentage of native agents—not failures—have after a time gone into other departments of work and been useful and successful. A percentage have failed from want of power, and some through lack of piety. The result shows that while the individual catechist or teacher is uncertain, as is the length of the individual life, the class is a success and is as certain as the average of human life. But the average must be set just where the facts warrant, and not unreasonably high. Much, of course, depends on wise selection and careful superintendence and training.

BIBLE WOMEN.

From the nature of the case the employment of Bible Women depends very largely on circumstances. The principal point is to train as many women as possible to be capable and willing to undertake such work when family circumstances permit. The "Girls' Home," classes for women and other special efforts of missionaries' wives have raised up a number who have shown both zeal and aptitude for work among their countrywomen.

Some of the work is voluntary. In some cases a limited amount of work is given for a small sum, while a few give all their time to the work. The efforts of Bible women are not confined to work for women. They influence the attendance at schools—the marriage question—temperance, etc., and sometimes directly tell upon men.

All our varied agencies and efforts should tell upon the people as a whole—old and young, men and women, and upon all the aspects of life that lead up to an intelligent Christian character.

The supply of native agents has never been greater than the demand, some would say not equal to it. I knew a family that spent \$1,500 per annum without saving, and afterwards lived on \$300 without starving. We think we would be rich with more, but get along with less. So Providence enforces "the law of parsimony," and teaches thrift, industry and economy.

 EVERY-DAY GREATNESS.

The one who goes through the work of the day with a calm patience that cannot be marred by any of the ordinary annoyances of life, really possesses every-day greatness. There is no more desirable greatness in the entire world than this, for a victory over each day cannot fail to crown the whole life with glory. A day is a small space in time, yet if it can be made a season of victory it will be a golden link in the life-chain. If one day can be lived rightly, all others may be, and the victor shall wear a hero's crown.

Every-day victory is obtained by mastering self, and then in walking very closely to God. Not a moment of time can be carelessly lived if true greatness touches all the day. Temptation would enter into the soul at that unguarded moment, and the fair day must certainly wear a stain.

Seek to possess every-day greatness, by doing its work well, and in remaining calm as obstacles hedge up the path of duty. God will help all who seek for every-day greatness.—Sel.

DISPOSITION.

BY MALTBY D. BABCOCK, D.D.

Have you ever said, "I wish I had a more cheerful disposition?" How much do you wish it? Enough to dispose yourself so as to be in the way of getting it? Your words are idle and sinful unless you will to have it, instead of wishing to have it. You are not responsible for the disposition you were born with, but you are responsible for the one you have to-day.

Everything you carelessly or seriously purpose to do affects what you are disposed to do. You are disposed to look on the dark side, borrow trouble and say discouraging things. Suppose you earnestly purpose for one week to look for pleasant things and speak of them, and never speak of what you dread or do not like. You will be more cheerfully and hopefully disposed at the end of the week, and you know it. "If ye know these things, happy are ye if ye do them."

 How Can I Get A Situation.

The solution of this question seems to be the chief anxiety with a large number of young men, when in fact none is more easily solved. Too many make it a rule to see how poorly qualified they can be, hoping to ride into responsible and lucrative situations on the shoulders of other people, instead of making it a point to so thoroughly understand what may be required of them that they can with confidence walk in on the strength of their qualifications. He who stands on his own merits will far outstrip him who is dependent on the influence of others. The one must beg or even buy employment; the other will be asked to accept a situation, and will be paid a remunerative salary because he is worth it.—Enos Spencer.

 Character in Business.

The man who succeeds, succeeds for the most part through character. It is chiefly in character that Mexico differs from the United States and Spain from England, says the *Atlantic Monthly*.

In hiring and contracting and lending and crediting we rely on character. In nearly every transaction of life it is on character rather than on law that we place our faith.

Success in life in its highest sense—that is, success in getting what we want or in convincing people that we have deserved it—is almost always the result of character.

And it is not the monopoly of any one class; in every class the virtues succeed as often as anything succeeds in this world. The sober, industrious, faithful, prudent working man has as good a chance for his faculties as the sober, industrious, faithful, prudent lawyer or capitalist. He may not obtain as much physical comfort, but he obtains more than the great mass of the community elsewhere.—Sel.

How Habits Hinder or Help.

BY MISS WILLARD.

I think that in school, from the very beginning, children should be taught how to carry themselves well, how to speak gracefully to one another, how to make every manifestation of their life a source of pleasure to those about them.

It seems a thousand pities that our faults and foibles should follow us our whole lives long, because nobody had the courage or the goodwill to speak to us about them, while almost everybody speaks of them with a free tongue when we are beyond ear-shot.

For instance, I know a man who has a choice education in classics and theology, who has a good mind and most kindly heart, but when he goes to speak, either in public or private, he "works in" what he has to say with such constant gesticulation that the head is sick and the heart faint after witnessing his "goings on." If some one had told him that an easy, quiet attitude, with very little movement, would be much more dignified and pleasing, he could have learned it, and the knowledge would have made a vital difference in the sum total of his success.

I know another man whose disposition to tell unrefined anecdotes alienated the young woman between whom and himself a life compact was pending, and another who ruled himself out of a cultivated circle that liked him for his kind heart, because he would reply to every observation with the one phrase "'Tis so!"

I know still another who was condemned because he had a laugh like a cistern pump where no water is, and another who, while he is "one of the best fellows in the world," has such an overpowering voice and overdone heartiness of manner that his entrance into a room reminds one of the coming of a Newfoundland dog out of a snow bank. And I know still another, the bumptiousness of whose manner throws a thousand good traits into the background, and another whose constant reiteration of "Don-cher-know!" palls on the ear like the distant bellowing of an unbefriended bovine of tender years.

We are told that at Court one of the first teachings is to be smiling and to say things that add to the pleasantness of the occasion. The smallest personal defect is guarded against as if it were a crime. For instance, the ancestral sneeze, the long inheritance of "throat difficulty," with all the "tricks of the trade" that appertain thereunto; the restless hands, the twitching lip, the too expansive smile, the everlasting giggle are all frowned down and thoroughly got rid of, because they simply cannot be tolerated in circles of refinement.

I know a lovely lady who has a pretty hand, but it is too much in evidence; I know another who has a lovely laugh, but it is going most of the time, so that it becomes a pain to the ear and entirely discounts her standing as to equi-poised and dignified character.

I know another who, for the most part, raises her eyes to sublime heights when engaged in

ordinary conversation, which gives her an air of abstraction and sentimentality. No one will ever tell these really admirable women what an incalculable gain it would be for them to weed out these manifestations whereby they are differentiated from the type of cultivated women that most persons of opportunity carry "in their mind's eye."

And now "in conclusion:" There is one quality which, if we would be well liked by those about us, is the most winsome of all that can be named, and that is responsiveness. No matter if the joke is feeble, take it at the valuation of him or her who puts it forth; no matter if the quotation be dull or the recital hackneyed, it is not so in the estimation of the narrator, and whoever gives him an attentive eye and ear has won his confidence. It is not what we say, but what others desire to say to us, that interests them most.

Who has not felt the chill of an unresponsive companion who failed to be enlisted by our commentary on the weather, the landscape, the new book, the latest entertainment? Who has not wished to "wake up"—not always in the kindest way—some absent, silent friend, who, had he regarded himself by the remembrance of how much it meant to *him* to be quickly and cordially responded to, would have been delightful where we found him "impossible" instead? It takes quick perception and real kindness of heart to be responsive. Some of the most gifted and cultivated men and women that we meet have not this quality; they are too much absorbed in their own thoughts or else in self-reflected acts of admiration, but nothing will atone for a plain face or an ill-furnished mind like the power to pay to those we meet the choice compliment of a continuously interested attention.

"WHAT YOU ARE?"

A boy was on the scales, and being very anxious to outweigh his playmate, he puffed out his cheeks and swelled up like a little frog. But the playmate was the wiser boy. "Oho!" he cried in scorn, "that doesn't do any good; you can only weigh what you are!"

How true that is of us bigger children, who try to impress ourselves upon our neighbors and friends, and even upon ourselves and yes—sometimes upon God Almighty, by the virtues we would like to have! It doesn't do any good. You may impose upon your neighbor's judgment, and get him to say you are a fine fellow—noble, generous, brave, faithful, loving; but if it is not deeply true, if you are not generous, brave and loving, these fancied qualities are not moving him to be generous, brave and loving. "You can only weigh what you are."
—C. E. World.

Do not be so busy that you cannot give another the benefit of a kindly smile, or a pleasant word, or a listening ear. Business and Christian sympathy need not, and ought not, to conflict. The loving heart should always find expression.

A Wonderful Composition.

Remarkable for its ingenuity is the following, copied from an old paper, *The Evening Fireside*. The initial capitals spell—"My boast is in the glorious cross of Christ." The words in italics read first from top to bottom, then from bottom to top, form the Lord's Prayer.

Make known the Gospel truths, *Our Father,*
King,

Yield us thy grace, dear *Father*, from above ;
Bless us with hearts *which* feelingly can sing,
"Our life thou *art* for *ever*, God of Love !"

Assuage our grief *in love* for Christ, we pray,
Since the bright Prince of *heaven* and *glory* died,
Took all our sins, and *hallowed* the display,
Infant *be ing* first, a man, *and* then was
crucified.

Stupendous God ! *thy* grace and *power* make
known ;

In Jesus' *name* let all the world rejoice ;
Now labour in *thy* heavenly kingdom own—
That blessed kingdom of thy saint *the* choice.
How vain to *come* to thee *is* all our cry !
Enemies to *thy* self and all that's *thine*,
Graceless our *will*, we live *for* vanity,
Loathing the very *be ing*, *evil* we design.
O God, thy will be *done* from earth to heaven,
Reclining *on* the Gospel let *us* live,
In *earth* from sin *delivered* and forgiven,
Oh ! *as* thyself *but* teach us to forgive,
Unless *it* s power *temptation* doth destroy,
Sure *is* our fall *into* the depths of woe.
Carnal *in* mind, we've *not* a glimpse of joy,
Raised against *heaven* ; in *us* hope cannot flow.
Oh, *give* us grace, and *lead* us on thy way ;
Shine on *us* with thy love, and give *us* peace ;
Self and *this* sin that rise *against* us slay.
Oh ! grant each *day* our *trespass* es may cease ;
Forgive *our* deeds *that* oft we do.
Convince us *daily* of *them* to our shame ;
Help us with heavenly *bread* ; *forgive* us too
Recurrent lusts, *and* we'll adore thy name,
In thy *forgive* ness we *as* saints can die,
Since for *us* and our *trespasses*, so high.
Thy Son, *our* Saviour bled on Calvary.

Remember now thy Creator in the days of
thy youth.

They that seek me early shall find me.

Call upon me in the day of trouble and I will
deliver thee and thou shalt glorify me.

"Groaning and grumbling under your burdens doesn't lighten them of one ounce of weight, but it does deprive you of that much breath which might be useful in carrying the load."

A Message to Young Men.

The nobility of life is work. We live in a working world. The idle and lazy man does not count in the plan of campaign. "My Father worketh hitherto, and I work." Let that text be enough.

Let your daily wisdom of life be in making a good use of the opportunities given you.

We live in a real and solid and truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is at best a painted lie. Let whatever you are and whatever you do grow out of a firm root of truth and strong soil of reality.

Never forget Paul's sentence : "Love is the fulfilling of the law." This is the steam of the social machine.

Do one thing well. "Be a whole man," as Chancellor Thurlow said ; "do one thing at a time." "Make clean work and leave no tags."

Allow no delays while you are at a thing. Do it and be done with it.

Avoid miscellaneous reading. Read nothing that you do not care to remember, and remember nothing that you do not mean to use.

Never desire to appear clever and make a parade of your talents before men.

Be honest, loving, kindly and sympathetic in all you say and do.

Cleverness will flow from you naturally if you have it, and applause will come to you unsought from those who know what to applaud ; but the applause of fools is to be shunned.—Sel.

RUM AND RAILWAYS.

It takes clear heads to run railway trains. Boozy beer drinkers and crazy rum drinkers cause wreck and ruin.

"In Chicago," says the *Union Signal*, "it seems that the rules against railroad employees visiting saloons are being rigidly enforced, and with the best of results to everybody concerned. One high official on one of the biggest lines running out of Chicago says that the reform has done more for the railroads and the men than any other movement undertaken. The feeling is steadily growing that it is not safe to risk life and property by entrusting the heavy trains of to-day to men who drink."

"And the reform has not been confined to subordinates. Many of the higher officials have ceased to carry liquors on their private cars, because they feel that otherwise they cannot consistently demand total abstinence from the men under them. One official reports that four years ago he visited a saloon in Chicago which was patronized by railroad men and found that fifty-four employees of one road were running monthly accounts ranging from \$5 to \$15 per month. He recently visited the same saloon and found that only six railroad men had accounts there. Further investigation showed that the money which before went for drink was being invested in homes."

Quit You Like Men.

Young men should be manly. Paul wrote, "When I became a man, I put away childish things." Paul's example is not always followed. Some boys take into man's estate with them the trifling natures, the petty spirit, and the thoughtless character that belong to childhood. They forget that inches and muscle and moustache do not make a man. Only manliness is everywhere and forever the mark of manhood.

A true man is strong. He is strong in self-control, and in his intellectual balance. He no longer does the headlong and injudicious things that were permissible to him in earlier years. It is required of a man that he be thoughtful, careful and considerate, alike of himself and of affairs and of other people and their rights. He has opinions and a will. Where once he followed heedlessly, he now picks his own way judiciously. A sense of responsibility belongs to the strong man that the youth knew nothing of. He must carry himself as wisely as all men, and more wisely than most. He knows that it is not true manliness merely to be greater than a small neighbor.

Dignity is ever a characteristic of a well-developed man. Dignity is not pride nor affectation nor foppery. It is but a proper respect for one's own manliness. People do not think highly of the man who bears himself in the capering way of a clown or a calf. Frolicsome thoughtlessness is expected and condoned in a child, but it is altogether unseemly in a man. Sturdy self-respect, then, is one of the things invariably required of a man.

Brave independence is another quality never absent from a well-rounded man. To unthinkingly accept the opinions of others, and to follow any or all leadership indiscriminately, is one of the saddest characteristics of the great masses of weak men. "Yes" comes more easily to the average lips than "No." Few care to risk popularity and ease by refusing to do the bidding of their fellows, even when they know obedience to be altogether wrong. It is this spirit of timid acquiescence that causes the ruin of nine-tenths of the young people who go wrong. The brave man allows no crowd to mould his opinions or fix his standards for him. He would just as soon run counter to the common opinion as to follow it, for he knows that he is in the former case likelier to be right. Unshrinking and unblinking independence must mark every man who is worthy of that exalted name.

One more trait, the strongest in the highest manhood, is religion. There never was a truly great soul that was not a reverent soul. The mightiest, noblest thing in all life is pure religion. Mark you religiosity does not make a man manly. Merely reading pretty booklets and talking pious sentimentalities is no indication of manliness. They are not strong men who are more useful or at home in a prayer meeting than in the world of affairs; who can be measured as men only in the presence of women and children, and whose vertebræ are as soft as their manners. No, no; the religion

that is true makes men better men, nobler, more fearless, more upright, more manly.

"Quit you like men"—like Joseph, like Elijah, like John the Baptist, like Paul, like Christ.—Sel.

Getting Along Smoothly.

BY CALEB COBWEB.

For a long time railroad men have known that if they could lessen the friction with the air caused by their rapidly moving trains, they might move ever so much faster.

The idea is to smooth off all the rough angles and projections of the cars. A sheath extends down the sides nearly to the track—to within eight inches of it. Between the cars are rolled curtains dropping down to the steps and flush with the sides. The windows also are flush at the sides, and even the sheathing is laid in the direction of the train instead of up and down. The roof is easily arched, and the end car runs off to a point like the tail of a fish.

On the trial trip of which I have seen an account, a tender and six cars were used, with an engine of only fifty-seven tons. This train ran a distance of forty miles, in thirty-seven minutes, thirty seconds. The least time in which this run had ever before been made was thirty-nine minutes, and that with an eighty-five ton locomotive. It is thought that with a more powerful engine a sheathed train could easily travel at the rate of a mile in thirty-five seconds, or nearly two miles a minute.

Does not all this give us, beloved, a useful suggestion for our living? Oh, the roughnesses of our lives, the little frictions, the frets and worries, the trifling annoyances, that trouble us all the more because we are ashamed to be troubled by them! Light as air they are, and as hard to see and to grasp, yet they are terribly real. The faster we go, the more there is of this air friction, and the more important it is to get rid of it. The faster we go too the less, usually, do we think about it, but consider it enough to crowd on more steam and wonder why we do not get ahead.

Let us sheath our trains! Let us encase our lives in a serenity from which all worldly friction will slip away, harmless to impede our swift progress, so that every ounce of power we have shall count for all its worth.

And what is the sheathing? You will find a full description of it in a certain old writer, who was one of the most practical men that ever lived. I can recall just now only a single phrase of the description. It is this: "Shod with the preparation of the gospel of peace."—C. E. World.

A clever Frenchman said,—“Most people use their first years to make their last miserable.” Let your way, young people, be the opposite. Use your first years to make happy your last here, and all beyond. How can this be done? By yielding to, trusting in, and following Christ.

Will the young people please look carefully over the first part of this RECORD, and see what they can learn from the articles there on the missions and work of their own church.

Guarding the Thoughts.

Our thoughts make us. They are the silent builders who work day and night on the walls of the temple of character which each one of us is rearing. What our ordinary thoughts are, that we become. As a man "thinketh in his heart, so is he." If his thoughts are white, a white life grows up. If he thinks vain, empty thoughts, the life will be vain and empty. If his imaginations and mental recreations are stained and unworthy, a life stained and unholy will be the outcome.

How important it is that we guard our thoughts. It is no easy task. Thoughts, fancies, feelings and imaginations flow through our mind like a river. Some people suppose that it is no matter what they think so long as they do not let wrong thoughts take form in expression. Hating another in the heart, they say, does no harm if it does not show itself in word or act. Indulgence in impure fancies is not sinful, they think, if the fancies lead to no evil acts. But this is not true. Wrong thoughts are sins, even though they find no outward expression in act.

Of course, it is not so bad merely to think evil as it would be to speak or do it. An unkind thought may not hurt the person it concerns as it would do if uttered in sharp, cutting words; but it is a sin against God and against love, though it remain only a thought hidden in the heart, and leaves its hurt in our own life. It is important, therefore that we keep a most sedulous watch over the thoughts as they rise in our mind.

It is well to understand where sin begins. Temptation is not sin. Jesus was tempted in all points like as we are, yet without sin. Evil thoughts came to the door of His heart, and clamored for admittance. If he had opened to them, welcoming them, we would have sinned. but he refused to let them in, and kept his heart pure and clean through all his three-and-thirty years of human life in this world.

That is what we should seek to do. We cannot live without being tempted, but we may resist temptations. We cannot keep evil thoughts from buzzing about our ears, but we can keep them from coming into our heart to nest and home there. We can refuse to read any book or paper which contains words that would start evil thoughts in our mind. We can shut our ears against any irritating, debasing, or indecent words. We should turn our eyes away firmly from seeing anything that would suggest evil. A godly minister in his old age told how when he was only a lad, a schoolfellow took a book from his pocket and showed him an improper picture. He looked at it only for an in-

stant, but it left a stain on his memory which plagued him through all his years.

One way to keep out bad thoughts is to keep the mind and heart always filled with good thoughts. Napoleon used to say, "To replace is to conquer." The best way to keep weeds from getting root in a garden is to cultivate lovely plants and flowers. The house left garnished and empty was soon occupied again by the evil spirits which had once been cast out, who brought back with them sevenfold more evil spirits. The house when emptied of demons ought to have been filled at once with good angels. If we would expel wrong thoughts and keep them out, we must fill our mind with pure and good thoughts. Dr. Chalmers once preached a great sermon on "The Expulsive Power of a New Affection." Love the good if you would shut out the evil. Let the Holy Spirit rule in your heart if you would destroy the rule of Satan there.

Another way of guarding the thoughts is to watch one's daydreams and broodings when alone. Some people allow their minds at such times to linger on things that are not good. They indulge in imaginations which are not right. They allow their thoughts to run on subjects of which they would be ashamed to speak to anyone. A great deal of harm comes from this habit. It leads to self-consciousness which is always unwholesome. Much degrading sin can be traced to feelings and emotions which are indulged when one is alone. If we would keep our thoughts white and clean we must maintain most careful guard over our mental moods and ponderings in solitude.

Here again the law of preoccupation is the only safe one—when you are alone give your mind some beautiful thought to ponder. Those who read a good book during the evening before retiring, will not experience much difficulty in keeping their thoughts in wholesome channels when they lie on their bed waiting for sleep to come. There is no better way to close the day than with the Bible, getting some of its inspired and inspiring words into one's mind. Then if one spends the very last moments before retiring in speaking to God in prayer there is little danger of one's thoughts running into any wrong ways. —Forward.

Take Care of Little Sins.

A little sin, like a little pebble in the shoe, will make a traveller to heaven walk very wearily. Little sins, like little thieves, may open the door to greater ones outside. Little sins, like little faults in machinery, may wreck the whole life. The one dead fly spoileth the pot of ointment. That one thistle may seed a continent. Let us kill our sins as often as we can find them. One said, "The heart is full of unclean birds; it is a cage of them." "Ah, but," said another, "it is our business to wring their necks." And so it is. If there be evil things, we ought to destroy them. We must not harbour traitors to the King of kings.—Spurgeon.

Childhood.

DEAR YOUNG FRIENDS,

Please read what has been written for the older people in a previous part of this RECORD, and see what you can tell of the following things:—

About what kind of a church there is to be in the twentieth Century, in which most of your lives will be spent, and what you can do to help it;—

About the Sabbath of the dawning Century, what should be done to make it a good and pleasant one;—

About the Century Fund and how much is yet needed for it, and what you may do to help by your Century boxes;—

About Home Missions in N. B. in the East, and about Home Missions in the great Northwest, and what kind of people are coming in there to be our fellow-citizens;—

About the New Hebrides, and our mission there;—about Formosa and our mission there;—and about Trinidad and native helpers there.

You will find something from the New Hebrides about an old man who was probably the oldest man in the world.

OUR FEBRUARY CATECHISM.

Question. In what countries does our Church carry on mission work?

Answer. In the New Hebrides and Trinidad and Demarara; in India, China, Formosa and Korea.

Q. How many mission families have we in the New Hebrides?

A. Three. Can you give their names and the islands in which they labor?

Q. How many mission families have we in Trinidad?

A. Five, and five Canadian teachers. Can you give their names and the stations at which they labor.

Q. How many mission families have we in Demarara?

A. Two, besides a third minister who is a great helper. Can you give their names?

Q. How many mission families have we in India?

A. Ten, with seventeen unmarried women, five of them medical doctors. How many of them can you name with the station at which they labor?

Q. What is the present condition of our China mission?

A. It is broken up for the present, and some of our missionaries were badly wounded, barely escaping with their lives. But it is hoped that soon the way will be open for their return.

Q. How many mission families have we in Formosa?

A. Two. Can you name them?

Q. How many mission families have we in Korea?

A. Three, and one unmarried lady missionary. What are their names?

Q. In how many of our mission fields have colleges been established for training native helpers?

A. In Trinidad, India, Formosa and the New Hebrides.

THE CHILDREN AND CANADA.

There has been more said and sung by young Canadians, in praise of Canada, during the past two or three years than ever before. The school songs are becoming more patriotic. Many such unknown to the school boys and girls of a few years ago are now familiar. Some of them are very beautiful in the prayer they breathe for Canada.

Did you ever hear the story of "wheat and prayers?" One morning a poor woman came to a well-off farmer, who had just thrashed his grain, asking for some food for her family. The farmer was "very sorry," but had nothing to spare. Then they went in to morning prayers. He prayed that God would help the poor and feed the hungry.

After prayers his little son came to him and said, "Did you not pray, papa, that God would feed the hungry?" "Yes, my son, why?" "Because, if I had your wheat I would answer your prayers."

Now children, when you sing or pray for Canada, do not forget to answer your own prayers. Remember that one little bit of Canada will be just what you are. And remember that some other bits of Canada will be what you help to make them by your example. And some other parts of Canada will be what you help to make them by sending to them Home Missionaries.

WHAT CHILDREN CAN DO.

Once, in Egypt, I saw a lot of people digging a canal. Instead of having wheelbarrows or carts as in Canada, the earth was all carried away in baskets. The men dug up the earth and shovelled it into baskets and the women and children carried the baskets away on their heads. They marched in a long row up with their full baskets, standing straight with the baskets on their heads, and down with the empty baskets in another row, to get a fresh load. Hard work wasn't it for women and children?

The one thing I wish you to learn from it here is that the amount carried away in a child's basket was just as much help in the work as the same amount in the baskets of older people.

That is the way with helping in mission work. The cent or dime that you give to send missionaries to teach the heathen children of Christ, who came to our world to save from sin and misery, will do just as much to that end as a cent or dime that comes from older people.

Who can tell the number of heathen children that have learned of Jesus, the Saviour from sin, from the missionaries that the boys and girls who read the RECORD have helped to send.



"A certain man went down from Jerusalem to Jericho."



"And fell among thieves."



"Leaving him half dead."



"Pouring in oil and wine."



"Set him on his own beast."



"Brought him to an inn."

The Parable of the Good Samaritan. Illustrated by a Chinese Artist.

CIVILITY IS CAPITAL.

"Black neckties, if you please."

Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt.

"What is it?" he said at last.

"Black neckties. Silk."

Drummond threw a box down. The customer opened it. "These are red—and not silk," he said, quickly.

"Nobody wears black silk now," Drummond said, yawning, and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No! That kind of goods went out years ago. We don't keep 'em," said the salesman, insolently.

"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railway boss, one a banker and the third a sugar man. All of them millionaires."

"A lucky family! How was it?"

"They all had capital to start with. The man with capital wins out every time."

"Perhaps you have neckties—black silk?" the old man who had been lingering near, said to Sanders.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a sales girl. Sanders anxiously took down box after box.

"I am afraid I'm giving you a great deal of trouble," said the old man, kindly.

"That's what I'm here for," said the salesman, pleasantly. "I am sure I shall find them." The box was found at last and a necktie of the right width chosen, wrapped and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were written the words, "Civility and efficiency are capital as well as money. You will fail because you have neither."

"Who was the old bore?" demanded Drummond.

"It was John Colton, the silent partner of the firm," said one of the men.—The Presbyterian.

JUST SUPPOSE.

"Every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

"Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend—

"How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere."

THE BOY WANTED IN BUSINESS.

"What kind of a boy does a business man want?" was asked of a merchant.

He replied, "Well, I will tell you. In the first place, he wants a boy who doesn't know much. Business men generally like to run their own business, and prefer some one who will listen to their way rather than teach them a new kind. Second, a prompt boy; one who understands that seven o'clock is not ten minutes past. Third, an industrious boy, who is not afraid to put in extra work in case of need. Fourth, an honest boy—honest in service as well as in matters of dollars and cents. And fifth, a good-natured boy, who will keep his temper, even if his employer does lose his now and then."—Reformed Church Record.

A TRUE STORY.

Two Christian men "fell out." One heard that the other was talking against him, and he went to him and said:

"Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went inside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you."

Life is made up, not of great sacrifices or duties, but of little things in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart.—Sir Humphry Davy.

Little Clare's Conversion.

A RECITATION.

Little Clare Brown of our town

From the City Library brought, one day,
An armful of books. I thought from the looks
She would surely grow wise right away.

There were some that told of India's strand,
While others dealt with China land.

Thibet was there, and I declare !

The pictures were enough to scare

A braver girl than little Clare.

Idols were pictured,—hideous, grim ;

And temples huge, grotesque and dim ;

The people, too, from every view

Looked wretched ; just as if they knew

The gods they worshipped were not true.

Japan,—Korea,—she had them all,

And others that I don't recall ;

But Africa, I know, was one,

And if a land beneath the sun

Is worse, find it ! *It can't be done !*

Those poor, poor huts, so small and low

Like beehives setting in a row,

Those girls and women, bought and sold,—

The picture did sad scenes unfold,—

Their degradation can't be told.

Well, little Clare the whole went through,

And me a-wondering what she'd do.

Sometimes hot tears brimmed o'er her eyes,

Sometimes she seemed dumb with surprise ;

But every day she grew more wise !

At last she spoke : " I used to say

That heathen girls were glad and gay

As I. They told me I must *read*

To learn the truth. So I agreed,

Although I thought there was no need.

" But—Oh ! 'neath every pagan sky

I've searched for girls as glad as I,

But nowhere, *nowhere* are they found.

I've been to 'Earth's remotest bound'

And the equator circled round ;

But where those dreadful idols stare,

And idol worship fills the air,

Why,—sad-eyed girls are *everywhere* !

" So I'm convinced. Now I can see

The difference 'twixt them and me,

And if the Christ-love I can send

To those poor girls who need a friend,

Both time and money I will spend."

Little Clare Brown of our town,

Took back all the library books again ;

But she'd learned her lesson ; and since that day

She's worked for missions with might and

main.

She says,—and I believe it's true,—

If selfish Christians would read and hear

About missions, why then *Thank-Off'ring days*

Would come, like sunshine, all through the year.

—L. A. S., in Children's Missionary Friend.

"If I Were A Boy Again!"

If I were a boy again I would practice perseverance oftener, and never give up a thing because it was hard or inconvenient to do it. When I think of mathematics I blush at the recollection of how often I "caved in" years ago. There is no trait more valuable than a determination to persevere when the right thing is to be accomplished. We are all inclined to give up too easily, in trying or unpleasant situations, and the point I would establish with myself, if the choice were again within my grasp, would be never to relinquish my hold on a possible success, if mortal strength or brains in my case were adequate to the occasion !

That was a capital lesson which Professor Faraday taught one of his students in the lecture-room, after some chemical experiments. The light had been put out in the hall and, by accident, some small article dropped on the floor from the professor's hand. The professor lingered behind, evidently to pick it up. "Never mind," said the student. "It is of no consequence to-night, sir, whether we find it or not." "That is true," replied the professor, "but it is of great consequence to me, as a principle, that I am not foiled in my determination to find it." Perseverance can sometimes equal genius in its result. "There are only two creatures," says the Eastern proverb, "who can surmount pyramids—the eagle and the snail."

If I were a boy again I would school myself into the habit of attention oftener. I would remember that an expert on the ice never tries to skate in two directions at once. One of our great mistakes while we are young, is that we do not attend strictly to what we are about just then, at that particular moment. We do not bend our energies close enough to what we are doing or learning. We wander into a half interest only and so never acquire what is needful for us to become master of. The practice of being habitually attentive is one easily attained if we begin early enough. I often hear grown up people say, "I couldn't fix my attention on the sermon or book, although I wished to do so." And the reason is, a habit of attention was never formed in youth.

If I were to live my life over again I would pay more strict attention to the cultivation of my memory. I would strengthen that faculty by all possible means and on every possible occasion. It takes a little hard work at first to remember things accurately ; but memory soon helps itself and gives very little trouble. It only needs early cultivation to become a power. Everybody can acquire it.—J. T. Fields.

The fault-finder does not attract. There is something about his face, his gait and manner, as well as about his temper and words, that repel. Sweetness, gentleness and charity are lacking in his composition, and people fight shy of him. Men become a bane to themselves and to society when dominated by a critical, carping and harsh spirit.—The Presbyterian.

The Story of a Young Mohammedan Girl.

I was born a Mussulmani girl in India. Before I was weaned, before I can even remember, I was married. My husband's age was about twelve or thirteen at that time. He used to go and gather mangoes, and I used to run after him to do the same. Folks used to say: "Who are you running along with?" at which he, being ashamed (it is thought to be contrary to good breeding for a husband and wife to take any notice of each other in the presence of others), used to drive me away, saying: "Be off with you!"

My mother-in-law had had fourteen children; all had died but two. But I was an orphan; my parents died when I was very small. I can just remember my mother taking me to my husband's house and putting me in charge of my mother-in-law, crying terribly the while. I was then six or seven years old.

I have three brothers and one little sister of ten, who was married when seven years old; but she is not very happy. I, however, was very happy with my mother-in-law; she treated me most kindly—like a true mother.

But though my husband Ali understood we were married, I did not. I used to play with him, and the people of the house used to call him my "dada"—that is, my "big brother." Ali, as he grew up, began to work in an indigo factory. I never went to school, but used to read at home, my husband and my father-in-law teaching me to read a little Bengali and Arabic, so that I should be able to read the Koran (our sacred book). Besides this, I learned a little arithmetic, and also to write, though not well.

After a while Ali went to a town at a distance, called M—— and there he heard something of Christianity from the native Christians there, and from the sahib who was in charge of the indigo factory; and by degrees he left off all Mussulman ways.

The sahib gave him a Bible, which he brought back to us when he returned home for a holiday. My mother-in-law had heard meanwhile that he was a Christian, and thought he would never return home, and that she would have to keep me, while he married some rich English person; then she burst out crying.

I was then only ten or twelve and understood nothing of all this. But when my husband returned home he began to read the Bible to me. To this I paid attention, and also used to read the catechism myself.

My mother-in-law made no objection; however the village folk did. They said, concerning my husband: "He never joins in Mohammedan prayers now, nor in any other of our ceremonies; he is a Christian, and he will make his wife one too. We must get that Bible away from him." They made a plot to do this.

One day a man came to me and said: "Give me the Bible; some Christians have come for a discussion, and we want it." But I did not consent; no, neither then nor when another came on the very same errand. At length they made up a story that my husband had said that they were to have the Bible given them; and I believed this, and so let it go.

When my husband found the Bible was gone he was very angry, and in the presence of all he said: "I will never stay among the people of this Mohammedan religion! I will become a Christian!" Six months later however I managed to recover the Bible.

My husband used to return home from the indigo factory to spend four months at home during the year. The other months—that is, during the indigo season—he was away with his father at M——. Two servants stayed with us to help look after the farm; my mother-in-law and I never went out-of-doors. Some years passed in this way; then the people of our village began to persecute my husband.

We have had two children the first, a boy, was born when I was about fourteen years of age; the other, a baby girl, came to us some years later. People threatened us so severely that my husband at length said, "We can't stay here;" for he had heard they were taking counsel to separate us by force, and shut me up. He began then to ask me, two or three times, "Do you love me?" I replied, "Yes." "Will you leave everything for me?" "If I do, everything will be ruined."

But then he spoke of Jesus, and what he had left for us, and we agreed together to run away, secretly, taking only the clothes which we stood up in, before the others should have time to carry out their purpose. So we ran away in the dead of night, I leaving my ornaments and other things. I took my baby boy in my arms, and we walked a long way. I was not used to walking, so felt very tired.

We made our way to some Christians in a neighboring town, and the missionary sent us away to another village to stay and be taught by a preacher and his wife who lived there. I therefore learned more about the Scriptures.

When my brothers found out my whereabouts they threatened me, and said they would kill me if I stayed with my husband. But I replied: 'You have no power. I am not under your authority.' They tried to frighten me by saying that they would take away my boy, and I should never have him again.

But God kept us safe from all harm, and now my friends are inclined to welcome us when we go to see them; they have even asked us when they saw our poverty, to return home and live among them, promising that they will not interfere with our religion. But we cannot do this. Still, I believe God will bring them to see that Christ is the Saviour.

Mrs. W. R. James adds the following paragraph to the above story:

The little boy referred to above as the first child of the young couple is an interesting child, and seems really a devout, though thoroughly childlike, Christian. A short time since he asked a missionary to let him go with him to the market to preach, and after the preachers had finished, the child (he is about eight) begged earnestly to be allowed to say a few words. At first the missionary thought he would not be able, but finally he told him he might try, and the little fellow spoke most naturally and sweetly, telling the hearers that Jesus is the only Saviour.—Juv. Miss. Herald.

All contributions for the Schemes should reach Dr. Warden or Mr. McCurdy on or before 28 February, as the books close promptly on the afternoon of that day.

Receipts.

For the Month of
December, by the
Rev. Robt. H. War-
den, D. D., Agent of
the Church. Ad-
dress: —Presbyter-
ian Offices, Toronto,

KNOX COLLEGE FUND.

Reported	\$1,909 45
Moore, Burns...	10
Dutton.....	10
Teeswater.....	7
McKillop.....	4
Winthrop.....	3 20
Beq Jane Mc- Pherson.....	100
Innerkip.....	3 25
Centreville.....	18
Kippen	4 80
Keady.....	2 50
Brooklin.....	2
Brotherston...	2
Mr Brebner, Sar.	5
Rev R A Mitchell,	
China.....	10
Motherwell.....	5
Avonbank.....	5
Tor, East.....	10
Bryanston.....	3
Ashburn.....	50
W Brant.....	2
Newbury, yphms	1
Rodney.....	3
Oneida.....	1
Wick.....	10 21
Paisley.....	24
Strathroy.....	60
Seaforth, 1st...	1 60
Scarboro, Kx...	17
Thedford.....	4
English Sett....	12 25
Martint'n, Burns	5
Cranbrook.....	10
Millbrook.....	5
New Glasgow...	2 85
Winterbourne...	6
—	\$2,220 71

QUEEN'S COLLEGE
FUND.

Reported.....	\$198 08
Teeswater.....	7
Oil Springs.....	5
Centreville.....	18
W Brant.....	2
Rodney.....	1
Scarboro, Kx...	7 60
Scotland, Staff d	5
E Nottawasaga	4
Metcalfe.....	4
Parry Sound....	3 35
—	\$255 03

MONTREAL COLLEGE
FUND.

Reported.....	\$166 46
Teeswater.....	7
Roxboro.....	8
Rodney.....	1
Scarboro, Kx...	10
Bristol.....	5 51
E Nottawasaga	1
Martint'n, Burns	12
Metcalfe.....	3 12
Mont, Erskine...	73
—	\$277 27

MANITOBA COLLEGE
FUND.

Reported.....	\$510 27
Roland.....	17
Dutton.....	10
Hanover.....	2 50
Teeswater.....	17
Pres Ch, Ireland	484 44
Keady.....	2 50
Woodville.....	17 75
Singhampton...	2 60
Maple Valley...	3 40
Rev R A Mitchell	10
S Plympton.....	5 40
Rodney.....	1
Blake.....	3 41
Ayr, Kx.....	15 17
Oneida.....	1
Seaforth, 1st...	1 75
Scarboro, Kx...	12 50
Martin'tn, Burns	5
Roland.....	25
Arrow River, etc	10
Comox.....	1 70
New Glasgow...	2
Winterbourne...	2
—	\$1,163 39

HOME MISSION FUND.

Reported....	\$19,756 17
Tor, Bloor.....	26 41
Stell'rton, St J's	29 25
Grand Forks...	7
Centre Bruce...	15 46
" " ce.....	4
La Riviere.....	11 40
Wm Wilson.....	2 50
Dutton.....	30
Carlow.....	6 25
Mayo.....	4 75
Greenock, Trin- ity.....	9 72
John McGeachy.	5
Wick.....	2 50
Hanover.....	30
Angus McBean..	3 75
McKillop.....	15
Winthrop.....	4
Dresden.....	19
Hagerville.....	5
Innerkip.....	30 40
Avonton.....	22 92
In His Name ...	8
Mooretown.....	1
Oil Springs.....	10
Keene.....	15
Per Agent, Hx...	33 63
Pres Ch, Irel'd	1,453 33
Keady.....	10
Plum Creek	9 39
" " ss.....	3
Roxboro.....	18
Maple Valley ss.	7 50
Oshawa, ce.....	7 70
Lachute.....	4 55
Westboro, etc...	18 30
Spanish River...	17
Brooklin.....	2 85
Virden ss.....	1 20
Newtonvil ss...	2 2
Exquesing, Bos ss	1 50
Finch.....	65 53
Crysler.....	30
Lakeview ss....	6
Lost River.....	12
Eramosa, 1st ss	5
Carlisle.....	30
Brotherston...	3
Morden.....	84 75
Athelstane ss...	10
Mr Brebner.....	5

Moore, Kx.....	7
Rev R A Mitchell	10
Seymour.....	7
Tor, East.....	25
Yes-Keady	7 50
Bryanston	4
W W Bone.....	5
Brantford, Far- ringdon	111 25
Ashburn	13
Summerstown las	16 50
Morewood.....	5
W Brant.....	20
Hartney ss	12
Newbury yphms.	1
Rodney.....	5
Cumnock.....	1 65
Franktown.....	13
Rev J McFarlane	1 85
Harwich ss	80
Strathroy.....	19 05
Beechwood ss...	3
High Bluff	17 70
Seaforth, 1st ...	14 20
Aud Johnston...	5
Arkona.....	3 08
W Adelaide.....	6
Scot'lnd, Stafford	28 50
E Nottawasaga..	6
Woodville.....	68
Turnberryss, sec2	5
Osgoode.....	4
Mr W Ross.....	5 80
Rev D Findlay..	10
W Bentinck....	5
English Sett....	8
Martint'n, Burn.	50
Dunbarton ss...	12
Grenvil, St Giles	5 80
Teeswater m b..	14 50
Drysdale.....	1
Farewell, Beth..	6 25
Wexford, ce....	10
Arrow River, etc	10
Comox.....	12
Parry Sound....	19 20
S Plympton.....	22 25
Rodney.....	2
New Glasgow...	10
yphms.....	10
Winterbourne...	15
Oakdale, ce....	1
Mrs McDougall	1
E Hawkesbury..	4
—	\$22,586 86

RESERVE FUND.

Beq Rev W Matheson...	\$200
AUGMENTATION FUND	
Reported.....	\$2,481 24
Dutton.....	10
Hanover.....	5
Teeswater.....	39
Rockwood.....	7 50
McKillop.....	4
Winthrop.....	10
Carlingford....	6
Avonton.....	16 80
In His Name...	4
Oil Springs.....	7
Keene.....	10
Blytheswood...	8
Keady.....	4
Woodville.....	29 55
Spanish River...	7
Brooklin.....	1 85
Peterboro, St P.	85
Exquesing, Bos ss	1
Ham'tn, McNab	85 40

Brotherstone....	2
Boissevain	7 80
Mr Brebner.....	5
Chatham.....	7
Rev R A Mitchell	10
Tor, East.....	15
Bluevale	8
S Plympton	7 60
Newbury, yphms.	5
Ross.....	30
Rodney.....	4
Bristol	5 33
Oneida	3
Harwich ss	80
Strathroy	20
Seaforth, 1st... 3 85	
Scarboro, Kx ...	15
Goldsmith.....	2
Scotland, etc ...	11
Ham'tn, St Paul's	117
E Nottawasaga	2
Ottawa, St And..	40 50
Martint'n, Burns	12
Farewell, Beth..	2 75
Portage du Fort,	
etc.....	7 05
Comox.....	7 20
Cranbrook.....	30
Millbrook.....	21 38
Rodney.....	1 75
New Glasgow...	4
" " yphms	3
Winterbourne...	3
E Hawkesbury..	4
—	\$3,211 55
FOREIGN MISSION FUND.	
Reported....	\$26,759 33
Roland.....	15
Gravenhurst...	2 85
Wm Wilson.....	2 50
Mrs Lloyd.....	2
Dutton.....	10
Oliver's Ferry...	4 10
Wick.....	11
Hanover.....	4
McKillop.....	8
Winthrop.....	4
Hagerville (J S)..	25
In His Name ...	8
Stanley ss	10
Rev N H Russell	30
Oil Springs.....	15
Keene.....	10
Merivale, etc...	28 98
Ilderton.....	2 50
Beckwith.....	14 42
Franktown.....	19 11
Almonte, St Jn's	10
" St And..	10
Clayton.....	8
Blackney.....	8 08
Pakenham, etc...	8 05
Arnprior.....	17 01
Lockwinnoch...	44 61
Stuartville.....	15 15
White Lake.....	9 53
Burnstown.....	20
Admaston.....	9 54
Scotch Bush....	9 55
Douglas.....	12 61
Marthaville....	3
Mandaumin.....	5 77
Moore, Burns...	5
Moore Line.....	8 57
Miss M Wald....	2
Keady.....	5
Plum Creek, ce..	5
W S Leslie, Mont	50
Lachute.....	4 6
Lunenb'g, Pleas	
Valley.....	75

Manitowaning...	5 55
Brooklin.....	1 50
Virden ss.....	1 50
Tor, W'tminster	25
Exquesing, Bos ss	1
Carlisle.....	14
Millerway ss...	16
Maple Valley, ce	12 50
Bretherstone...	3
Okanase.....	5 70
Athelstane ss...	10
Sydenh'm, 10 li ss	5
W F M S, West.	3,500 00
Ayr.....	5
Wick.....	3
Greenbank.....	4
Cobourg.....	3
Bolton.....	4 50
Camlachie.....	3 82
Arkona.....	4
E Adelaide.....	2 48
W Williams.....	4 47
Lieury.....	3 61
Parkhill.....	5 87
Oil Springs.....	3
Petrolae wfms	3 75
Mr Brebner.....	5
Lachine, St And ce	25
Rev R A Mitchell	10
Tor East.....	15
Yes,—Keady.....	7 50
Bryanston.....	3
Vyner.....	5 20
Brantford 1st m.b.	5
Farrington.....	24 25
Wroxeter.....	22 26
W Brant.....	16
John Penman...	500
".....	100
Parkhill.....	13 50
Primrose ss... H	12 80
Rodney.....	5
Cumnock.....	1 65
Watford.....	17 93
Strathroy.....	5 55
Seaforth, 1st...	7 55
MKM, Killarney	5
And Johnston...	10
Tor, Cooke's Chn cl	17 36
Arkona.....	11
W Adelaide.....	14
McKillop.....	2
Scotland, Staf	12
E Nattawasaga.	3
Otta, St And...	40 50
Thedford.....	22 70
English Set....	6
Hilt'n Stocktn &c	17 20
Martintn, Burns	30
Dunbarton ss...	10
Metcalfe.....	3
Farewell, Beth...	4 50
Arrow Riv &c....	5
Comox.....	10 20
Parry Sd.....	19 20
Cranbrook.....	30
Warwick.....	21
Rodney.....	2
NwGlasgow yphms	3 40
Winterbourn...	14
E Hawkesbury..	1
Weston.....	7 50
—	\$32,106 71

Reserve Fund.

Bq Rv W Matheson	200
" " " "	200
" " " "	200

WIDOWS' AND ORPHANS' FUND.		Hanover. 2 50	Windsor, St Johns 5	Sundridge ce ... 3 40	Pilot Md ss cl... 1 35
<i>Donations, etc.</i>		Teeswater 16	Hx, Chal 5	Martintn, Burns. 25	Oneida. 1
Reported .....\$2,834 82		McKillop 4	Wallace 4	Dunbarton ss... 6 85	Per Dr Geikie, 2
Roland 4		Winthrop 7	Earltown 3 50	Port Albert ss... 2	
Hanover 4		Grand Bend 5	New Annan..... 1 50	Crantook..... 25	\$46,059 78
Teeswater 21		Innerkip 1 75	Caledonia 2	Farewell, Beth.. 1	
McKillop 3		Centreville 4	Appin 2 95	Clinton, Willis.. 8	
Winthrop 7		Mrs AR Creelman 1	Roxboro. 3	Comox 3 80	
Innerkip 1 30		Keady 2	Spanish River... 1	Winterbourne .. 6	
Mrs AR Creelman 1		Peterboro, St Pls 65	Hills Green 1		KLONDIKE NURSE FUND.
Kippen 2 50		Hamilton, McNab 54 05	Greenbank 2 40	\$5,878 73	
Roxboro 6		Brotherstone... 1	Tor, East 7		Tor, Old St An las \$30 47
Brooklin 2		Jas Kinneear, sen 35	Bryanston 1		Mrs John Mac-
Peterboro, St Pauls 47		Hampstead 3	London, Chal 2		Dougall 5
Lakeview 1		Somerville 10 16	S Plympton..... 2 75	POINTE AUX TREMBLES.	Tor, Old St An las 5
Lost River 2		Tor, East 8	Elgin 3		Norwich las... 10
Carlisle 1 50		Bryanston 2	Rodney 1 04		Athelstane ss... 6 34
Brotherstone 1		W Brant 2	Strathroy 65	Reported ....\$1,199 72	Miss Bruce 5
Mrs S Sutherland 2		Newbury yphms. 1	Scotland, Staffrd 3	Lucknow ss 12 50	Cornwall, Kx ce. 5
Jas Kinneear, sen. 35		Gamebridge 7	E Nottawasaga.. 2	Mrs D A Irvine .. 5	Riversdale wfms 2
Greenbank 3 40		Rodney 3	Lake Road 3 50	Belleville, Jo St. 50	W Kinloss wfms. 2
Moore, Knox 2		Bristol 5 51	Martintn, Burns 3	Blanchard Road. 2 65	
Rev R A Mitchell 5		Oneida 1	Comox 1 40	Blue Mountain.. 3	
Tor, East 10		Strathroy 80	Cranbrook 5	Hx Park St 50	
Bryanston 2		Seaforth, 1st 2 40	Millbrook 2	Clifton ss 3 50	JEWISH MISSION.
W Brant 4 50		McKillop 1	New Glasgow... 1	Beq Wm Urqu-	Per Agent, Hx.. \$2
S Plympton 5 81		Scotland &c 5 50	Clinton, Willis.. 5	hart, Seaview 1,000	
Newbury yphms 1		E Nottawasaga.. 1	Winterbourne .. 4 21	Lakeview 1	
Rodney 3		Martintn, Burns. 12	E Hawkesbury.. 1	Lost River 2	
Bristol 5 51		Metcalfe 6 60	Mont, Chal 10	Cardinal ce 25	NEW HEBRIDES.
Oneida 2		Farewell, Beth.. 60		Mr J Cockshutt. 500	Friend \$1
Strathroy 2 15		Comox 2	\$2,229 98	St Columbia ss.. 11	
S-aforth, 1st... 2 70		E Hawkesbury.. 1		Eadie ss 1 10	
McKillop 1			FRENCH EVANGELIZATION FUND.	Mr E Brebner... 5	GOFORTH FUND.
Scotland, &c 6		\$1,675 24	Reported \$5,411 75	Minesing ss 1	Rev J G Murray 5
E Nottawasaga.. 1			Roland 4	Bethesda 3	C W Gordon... 10
Quebec, Chal ... 30		Ministers' Rates.	Dutton 10	Wm Lang 50	D M Buchanan.. 12
Martintn, Burns. 8		Reported .....\$648 35	Somerville 9 76	Rodney 1	Tor, W'minster.. 15
Farewell, Beth.. 4		W Hodnett 4	Hanover 4 50	Tor, St Mark's ss. 50	R A Mitchell... 10
Comox 2		A Lee 5	McKillop 3	Glencoe ss 4	Dr Proudfoot... 5
Cranbrook 7		J S Henderson.. 29	Winthrop 2 40	St Cath, Knox ss 25	Greenbank 2
New Glasgow ... 2		Jas Murray 4	Plum Creek ss.. 3	" " " " " " 25	Rev S H East-
Clinton, Willis.. 6		A MacVicar 5	Carlingford 4 50	Arch Kennedy.. 50	man 4
Winterbourne .. 3		P Musgrave 5 50	Avonton 3 51	" " " " " " 50	
E Hawkesbury.. 1		J McKenzie 3 75	Keene 12	Drum'd Hill ss. 20	
\$3,096 19		R V McKibbin .. 3 75	Summerside 10	Galt, Knox wfms 16	
Ministers' Rates.		D James 10	Scotsburn 24	\$3,166 47	
Reported .....\$2,022 38		Dr Murray 6	Windsor, St Johns 5	UNAPPORTIONED CONTRIBUTIONS.	KKOX COLLEGE STUD. MISS. SOCIETY.
W Hodnett 8		Joseph Hogg ... 6	Pleasant Bay ... 1 20	Stratford, Knox. 350	Acton ce \$5
A Lee 8		S Young 4	Portaupique 14	Tor, Bloor 162 70	A C H. 5
Jas Murray 8		J H Graham 5	Little Bras d'or. 4	Gravenhurst ... 23 45	
A MacVicar 8		A McLean 5	Hx, Chal 10	Griswold, etc... 67 15	S. S. COMMITTEE CENTURY FUND.
R V McKibbin .. 8		Dr MacKay 10	Strathlorne 8	Acton 19 55	Reported ....\$7,275 74
J W Black 20		E H Sawers 5	Pugwash 13	Reston 38	Indian Head ss. 8
W M Reid 10		D Y Ross 4	Leitch's Creek.. 3	Bowmanville... 100	Ashton ss 10
D James 10		P A McLeod 4	Hopewell, Un... 40	Smith's Falls, St	Win, Pt Douglas
Dr Murray 8		S Y Taylor 4	Campbellton... 40	Paul's 420 93	ss 10
Joseph Hogg 12 50		A Tait 10	Clifton 16 32	Columbus 80	Warsaw, etc, ss. 4
F A Macleannan.. 8		R A Mitchell 8	Keady 2 60	Barrie 120	Hint'bg, Beth ss. 2 50
S Young 8		Dr Proudfoot... 6	Roxboro 12	Strathroy 15 50	Northcote ss... 2 25
J H Graham 8		J Little 4	Lachute 1 75	Campbellford... 125	Guthrie ss 9
A McLean 8		A M Hamilton... 4	Manitowaning.. 2	Meaford 191	Lake Ainslie ss.. 3
Prof Baird 8		DA Thomson... 3 75	Lakeview 1	Collingwood... 139 05	Gravel Hill ss.. 1 70
E H Sawers 8		J Mc arlane... 3 15	Lost River 3 50	Mont, Erskine. 1,000	Thompson ss... 80
J B Duncan 8		WA Wyllie 4	Esquesing, Bos. ss 1		Atwood ss 13 35
R A Mitchell 16		R Hume 5	Brotherstone .. 1 45	INDIAN FAMINE FUND	Albarni ss 15 30
A M Hamilton... 8		R Thynne 4 50	Morden 10	Reported ... \$45,891 97	Aspdin 1 70
J W C Bennet... 8		\$823 75	Rev RA Mitchell 5	WFMS, West ... 50 75	Dresden 3
DA Thomson... 8		ASSEMBLY FUND.	Tor, East 10	Per Agent, Hx.. 28 50	Rossburn ss... 12
A H Macfarlane. 8		Reported .....\$2086 71	Yes—Keady 5	Mem, Paris 11 85	Mt Forest ss... 18 03
W A Wyllie 8		Roland 4	A Friend 5	Fergusbie ss... 2 81	Blythfield ss... 15
R Hume 8		Hanover 2 50	Ashburn 1 50	Friends 1 50	Fairville ss ... 12
AGED AND INFIRM MINISTERS' FUND.		Teeswater 12	Summerstown las 12 50	Morningtown, etc 5	Baddeck ss 11 45
<i>Donations, etc.</i>		McKillop 2	W Brant 5	Woodville 45	Louisburg ss... 11
Reported .....\$1,384 28		Winthrop 1	S Plympton 15 55	Per Dr Geikie. 1	Little Lake ss... 2 60
Roland 4		Carlingford 90	Newbury yphms. 1	" A S Gerrard. 1 50	Nashwaak ss... 7
		Avonton 4 16	Rodney 1	Vancouver, St A 44 85	Durham ss 1
		Fergus, St And.. 10 41	Glenallan 18 44	Rat Portage.... 1	Tabusintac ss... 1 20
		Centreville 2 37	Franktown 2	Streetsville.... 50	Kentville ss... 10
		Summerside 5	Bristol 27	Bristol 1	Chipman ss ... 23
			Oneida 4	Esplin 1	Hx, Cobourg ss.. 54 05
			Strathroy 2 20	Camilla ce 10 75	Bridgeville ss... 10
			Beachwood ss... 3	Rich'd Knowles. 1	Lockport ss 5
			Seaforth, 1st... 4 95		
			Scotland &c 5 25		
			E Nottawasaga.. 2 65		
			Lake Road 10		
			Osgoode 4		

Kouchiboung's ss. 2 65			Mary Kirk ss ... 9 27			Hx. mems Ft			Whycocomagh... 5			MANITOBA COLLEGE.		
Tweedy Brook ss 1 30			Ross ss. 10			Massey.....100			Wolfville, int.... 13 50			Reported.....\$24 82		
McLeod's Mills ss 2 30			Peabody ss..... 10 50			Clifton, Imbs.... 10			Waterville..... 10			Port Morien..... 5		
Brookfield ss ... 5 50			Chilliack. 1			Windsor..... 20						Pt Morien, whfms 3		
Kenzieville ss... 2 95			Parkhill ss..... 7			JosephMcNaugh-			Northwest.					
East Branch ss... 70			Uticass..... 4 55			ton..... 7			Amherst, ce. ... 18 43			\$32 82		
Bayside ss..... 8			Holland ss..... 6 20			Oxford..... 83 52			Mid Musq'boit.. 20					
St John's, St A			Oneida ss..... 3 80			Clifton, N S.... 3 44			Glenelg. etc.... 10 25					
ss, Nfld..... 18 81			Neeawa U S S... 15			Mary Magowen .. 2			Mid Stewiacke.. 30 30			AGED MINISTERS'		
Sydney & Sher-			Glencoe ss..... 9 35			Port Morrin ss.. 11			Truro, St A, Imbs 50			FUND.		
wood ss..... 30			Moffattss..... 11			" " whfms 50			Dalhousie..... 20			Ordinary.		
Hx, St Matt ss... 26 29			Ham, St John's ss 10 15			Pictou, Kx..... 58 50			Rog Hill, Cape			Reported. ...\$1,100 75		
Mid River ss.... 30			Thurlow ss..... 10			Studholm, etc.. 3			John..... 28			Amherst, St Ste.. 15		
Lyons Brook ss.. 1			Ro-lin ss..... 15			Riverside, Bass R 13 82			Port Morien ss.. 11			New Glasgow, Un. 100		
St George ss.... 7 77			Carlingss..... 3			Mrs C Geddie.... 85			\$6,241 20			Onslow, Belmont 6		
Cape North ss.. 7			Kempville ss... 21			Grand Falls..... 5			AUGMENTATION FUND			Mid Musq'boit.. 15		
Mahone Bay ss.. 9 73			Oxford Mills ss.. 13 56			Economy..... 4			Reported....\$1,460 27			Nine Mile Riv... 4		
Long River etc ss 6 25			Coldsprings ss... 7			Hx, Ft Massey .. 60			Onslow, Belm't.. 65			Elmsdale..... 8		
Up Caledonia ss.. 2 55			Emsdale ss..... 5 71			St Peters, wfms. 5			Mid Musq'boit.. 50 65			Mrs E C, int.... 21		
Lower Caledonia,			Meaford ss..... 6 18			Waterville..... 12			Nine Mile River 12			Horton..... 5		
etc, ss..... 5 26			W Bentinck ss.. 5			\$19,579.10			Elmsdale..... 13			Glenelg, E Riv.. 8		
Little River ss... 4 25			St Cath, Kx ss.. 48 79			HOME MISSIONS.			Glenelg, E Riv.. 37			Mid Stewiacke.. 10		
Galbarus ss..... 7			Campbellford ss. 6			Reported \$3,642 81,			Mid Stewiacke.. 40			Truro, St And.. 30		
Hx, Park ss..... 20			Lauder U S S .. 2			plus \$1,200 from Estate			Truro, St A..... 135			Orwell..... 4		
Lit Narrows ss.. 9 03			E Normanby ss.. 42			late Wm. Urquhart,			Orwell..... 2 83			St John, St Matt's 2		
Tatamagauche ss 10 15			Glenlea, etc, ss.. 6 85			making total now			St John, St Matt 4			Noel..... 4		
Little Brasd'Or.. 2 33			Simcoe, St Pa ss. 13 74			Reported....\$4,842 81			Stellarton, Shar. 51 45			H.A.M. int..... 27		
Bathurst, St L ss 13 23			Curry Hill ss... 5 50			A J McDonald,			Brookfield..... 32			Doaktown..... 10		
Lower Onslow ss 7 85			Dundee Centre ss 6			refund..... 10			Sherbrooke..... 40			Hx, Grove..... 5		
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ss..... 7			\$8,636 70			W A McKay, " 20			Dartmouth, St J 53			Port Morien. ... 8		
Boularderie, St			Receipts.			R H Stavert, " 10			Port Morien. ... 20			" whfms 4		
James ss..... 3 45			For the month of			W A Cunning-			" " whfms 10			Waterville..... 5		
Bermuda, St A ss 9			December by Rev. E.			ham, refund .. 20			Windsor..... 20			New Carlisle, &c 4		
W lfville ss.... 6			A. McCurdy, Agent			Amherst, St Ste. 31 57			New Carlisle, etc 20			Studholm, &c... 1		
West River Sta ss 1 20			of the Church. Office,			Carleton, Chemog 15			Whycomomagh 40			Grand Falls..... 7		
Summerfield ss.. 4 25			Hollis Street, Hall-			Onslow, Belmont 95			Riverside, Bass R 12 23			Economy..... 2		
Piedmont Val ss 4			fax.			Sunny Brae, St P 4			\$2,138 43			\$1,425 75		
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Clifton ss..... 8			Reported....\$17,673 97			Middleton..... 10 36			Reported ...\$5,831 77			Reported.....\$207 02		
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Covehead ss..... 6 29			Wolfville, St A.. 28 95			R B Layton, " 40			Mrs F D L, int .. 21 94			Samuel C. Gunn. 20		
Brackley, P ss... 4 32			Glenelg, E Riv.. 40			G M Miller, " 25			Middleton..... 1			John Murray.... 4 50		
Stanhope ss.... 96			Stud Miss Soc... 105			John Bradley, " 15			Nine Mile River. 4			R C Quinn..... 4		
St Peter's Rd ss. 13 43			Rev G A Suthrlid 10			P D McIntosh, " 10			Elmsdale..... 10			John Anderson.. 4 50		
Princetown ss... 20			" W A Ross.. 10			Little Harbour.. 12			Glenelg, etc.... 16			D A Frame..... 4		
Up Musq ss..... 19			" F Baird..... 10			W J Johnson, refd 10			Mid Stewiacke .. 20			A Rogers..... 5		
St Nich Riv ss.. 3			" T Irving.. 20			Horton, Chal.... 25			Orwell..... 10			W A Mason. ... 4		
New Carlisle ss.. 2 77			Mid Stewiacke .. 43 92			Glenelg, E River. 35			St John, St Matt 5			\$282 77		
Westvil, St Phil ss 44 45			Saltsprings, Eben 51			Beq Alex Mc-			Doaktown..... 10			Grand Total..\$1,708 52		
Mid Riv ss..... 1 20			Bedford..... 25			Donald..... 50			Hx, Grove..... 10					
Metapedia ss.... 3 40			Newly interested 25			Mid Stewiacke.. 18 67			St Croix, Eilers .. 7					
Runnymede ss... 3 15			St John, St Matt 8			St John, St Matt 10			Brookfield..... 15			FRENCH EVANGEL-		
Flatlands ss.... 5 70			Springhill, St A. 36			Noel..... 1			Shediac..... 5			IZATION.		
Longaketon ss.. 50			Noel..... 35 76			Dalhousie..... 65			Port Morien..... 12			In last month's re-		
Niag, St Jud ss.. 18 75			Mt Uniacke..... 5			Maitland, St Dav 17 75			" " whfms 5			ceipts Leitch's Creek		
Sault Ste Marie ss 6 60			Do H Moser..... 5			Clyde..... 7 86			Windsor..... 10			should have been cred-		
Millbrook ss.... 8			Doaktown..... 35			Doaktown..... 15			New Carlisle, etc 10			ited with \$5.00 instead		

THE FATAL CHURCH RAFFLE.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners, in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his congregation, convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the Gospel might reach even his gloomy cell.

As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the Church felt in his welfare.

At last the prisoner broke out, "Do you know you were what did it?"

"What have I done?" asked the pastor, striving to understand his strange language.

"I began the business," returned the youth, speaking very loud, "in your Sunday-school. Don't you remember the Sunday-school fair, when they hid a gold ring in a cake? For twenty-five cents, too, I got a whole box of little books. I was pleased with my luck and went in afterwards for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half mad with excitement; so I used other folks' names, and here I am. Don't let the Church come blubbering around me. Their raffling ruined me!"—Christian Standard.

THE DISCIPLINE OF LIFE.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that the puzzle of life begins. We try to play in school; the Master does not mind that so much for His own sake; for He likes to see His children happy; but in our playing we neglect our lessons.

We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us He comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like a thunderclap startling a summer night.

But one thing we may be sure of, the task He sets us to is never measured by our delinquency. The discipline may seem far less than our dessert, or even to our eyes ten times more. But it is not measured by these; it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's.

The discipline of life is a preparation for meeting the Father. When we arrive there to behold His beauty, we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains

life—why God puts man in the crucible and makes him pure by fire.—Henry Drummond.

The record book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time, but as we turn over that page now, and read it in the light of experience, we can write beneath it, "Thank God for these losses, they were my everlasting gain. Thank God for these bereavements, they have saved my soul from being bereaved in heaven." All things work together for good to them that love God; to them who are the called according to His purpose.—Cuyler.

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God never gives but one moment at a time, and does not give another until he withdraws the first.—Fenelon.

Brother men, one act of charity will teach us more of the love of God than a thousand sermons.—Robertson.

The *Indian Witness* says that it is safe to assume that 100,000,000 of the population of India have an average annual income of not more than five dollars a head.—Selected.

To save the beer barrels they are now making them with aluminium linings. What is needed is such a patent contrivance for the beer drinker's stomach.

Good works do not make a Christian, but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. No one is made a Christian by works, but by Christ, and being in Christ he brings forth fruit for him.—Luther.

A good many Christians pray that the world may be converted, and then sit down to wait for God to answer their prayers. But if they are farmers, they never pray that God would plow their corn-fields, and then get up on the fence and wait to see the furrow turn.

You can't isolate yourself and say that the evil in you shall not spread. Men's lives are as thoroughly blended with each other as the air we breathe. Evil spreads as necessarily as disease. Every sin brings suffering to others besides those who commit it.—Eliot.

Morning family worship is a strong seam well stitched on the border of the day to keep it from raveling out into contention, confusion and ungodliness. Wise is that Christian parent who hems every morning with the word of God and fervent prayer.—Theodore L. Cuyler.

Remember, God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how methodical they are; but the divinity of our prayers, how heart sprung they are. Not gifts, but graces prevail in prayer.—John Trapp.

Watch against all fretful and discontented thoughts which do but chafe and corrode the mind to no purpose. To harbor them is to do yourself more injury than it is in the power of your greatest enemy to do you. It is equally a Christian's interest and duty to "Learn in whatever state he is, therewith to be content."—Mason.

Prayer will in time make the human countenance its own divinest altar. Years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence, and the harmony of visible form matches the unheard harmonies of the mind.—James Lane Allen.

Now, in order that people may be happy in their work, these three things are needed. They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or, rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it.—John Ruskin.

"Make the prayer-meeting interesting," writes a correspondent to an exchange, which then asks: But interesting to whom? What would interest a careless and worldly person would not interest the men and women who have experience of spiritual things. You may make every religious service so "interesting" that it loses all its spiritual power.

A servant girl lay dying. The minister's wife visited her. The conversation turned to the mistress with whom she had lived. "Yes," said the girl, "my mistress is a very good woman. She is interested in many foreign and local charities and is an untiring worker in the cause of the Church, but in all the seven years I have worked for her, she has never said aught but words of reproof to me."

In West Central Africa they have a way of dealing with the slanderer that is not only unique, but quite effective. He is first given a fair trial, and if found guilty, is punished by being marched "through the town with a bell tied to his neck, calling out that what he said was a lie," and then he is compelled to visit "all the compounds and tell what he has done at every door." How would it do in Canada?

To live content with small means, to seek elegance rather than luxury, refinement rather than fashion, to bear all cheerfully, do all bravely, to listen to stars and birds, to babes and sages, with open heart, to study hard, think quietly, act frankly, speak gently; in a word, to let the spiritual unbidden and unseen grow up through the common—this is to be my symphony!—Rev. Wm. Henry Channing.

Cheerfulness and sweetness of disposition are often as great a force in trying situations as sheer intellectual ability. The power of restraining one's own temper under provocation, of looking on the bright side of things in discouraging circumstances and of not construing a difference of opinion into a personal matter, is one of those choice attainments whose winsomeness men almost universally recognize.

One may live as a conqueror, a king or a ruler, but he must die as a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations—the relation between the creature and his Creator. Here it is that fame and renown cannot assist us; that all external things must fail to aid us; that even friends, affection and human love and devotedness cannot succor us.—Daniel Webster.

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Published Monthly

BY THE

Presbyterian Church in Canada.



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No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—Phillips Brooks.

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THE CHURCH OF THE TWENTIETH CENTURY.

The future is not wholly uncertain. Based upon experience, it is, within certain limits, as truly assured in the national, commercial, social, moral, spiritual, as in the natural world. The movements of the physical universe, the succession of the seasons, the alternation of day and night, even the more vagrant phenomena of the heavenly bodies, as eclipse of sun or moon or the course of a wandering comet can be foretold. As certainly, in its sphere and measure, may be gained from the experience of the past and a knowledge of the laws and principles which govern it, an idea of the future of truth and righteousness, of the Kingdom of God in the world.

In addition to the experience of the past the Christian has that which to him is greater than all experience, the promises of God, and in no vague terms do these tell the outstanding features of the Kingdom to come.

But leaving out of view for the moment the latter, and reasoning only from experience, there are some things that may confidently be predicted of the church of the twentieth century.

I. IT WILL BE INCREASINGLY BIBLICAL.

The circulation of the Bible, which may be said to date in any considerable degree from about the beginning of last century, with the rise of missionary and Bible societies, and which has gone on in ever-increasing ratio through the century, will, according to all known laws and principles, continue in the same increasing ratio in the century to come. Such increase is as

certain as the continuance of the heart hunger and need of humanity and the adaptation of the Word of God, as proved by world-wide and age-long experience, to the satisfying of that need.

Increased Bible circulation means, of course, increased Bible study ; only for that purpose is it circulated. The study has naturally kept pace with the circulation in the century past, and must of necessity do likewise in the century to come.

This study of the Bible is along two lines :—
1. *Practical.*

The family reading of the Bible is probably not so general in proportion to the numbers of the Presbyterian families in the world as it was a century ago, for in the early Scottish home of much of the world’s Presbyterianism, it had a place in the family and school that it has had in no other land. But taking Christendom as a whole, even the family reading of the Bible has greatly increased, in amount if not in proportion, while its study in Sabbath schools and Y.P. societies and its private study in connection with these and with the various Bible reading organizations, a development very largely of recent years, is steadily increasing and must continue to increase so long as the Bible and the human heart continue as at present.

2. *Critical.*

The Bible is being studied by an ever-increasing number of learned men who bring to their work an ever-increasing knowledge of all subjects that throw light on the different departments of that study. By these men it is being sifted and searched. All the X-rays that human knowledge and ingenuity can devise are being turned upon it.

Now it must be assumed that almost without exception such students are honest seekers after the truth about the Bible. Men who have no true regard for God or His Word, and whose object is to discredit that Word, do not as a rule take the trouble to study it. They dislike it too much to do so. It is liable to touch their consciences and make them feel uncomfortable. They usually content themselves with scoffing at it, frequently betraying in the process their ignorance of its teachings. Bible students, critical or otherwise, are, almost without exception, honest seekers of truth with regard to it.

Sometimes they may not manifest that reverence which it seems the Word of God should receive. The conclusions of some of them may be far from what many Christian people believe to be correct, and far from the real truth, and to be guarded against as dangerous errors, but with such a multitude of honest, earnest men searching in their own way the Scriptures, the truth regarding them must ever become more clear and plain. The things that cannot be shaken will remain, standing all the more firmly from the very testing which they have undergone.

The Christian can look upon all this sifting and criticism without the slightest anxiety. It can only result in a fuller and clearer knowledge of God's message to men, to which ever-increasing multitudes will come with confidence and trust.

Taking then the increase in Scripture study along these two lines, practical and critical, it is as sure as that men have the Bible and are thus studying it, that the church of the twentieth century will be increasingly Biblical in the broadest and fullest sense of the term.

II. IT WILL BE INCREASINGLY GENUINE.

Genuine is a poor word for the place, but it is difficult to get a good one. The idea is that it will be increasingly a church of reality, with less of pretence or assumption or sham. Ever since the dawn of the Reformation, a phase of which is so well described in the Y. P. Topic in the Young People's department of this issue, there has been ever extending revolt against the assumption of special sanctity and authority by any church or class, and against the imposition of pretension and unreality upon the ignorance and credulity of the people.

Even yet many Romanists believe in the miraculous power of a bit of decayed bone at St. Anne de Beaupré, near Quebec, but their number will decrease as knowledge spreads.

In like manner whatever remaining traces there may be of assumption, either of class or church, or unreality of any kind among Protestants will be driven out, scorned out. Realities, and there are plenty of them, that will stand the testing of clearest light and fullest knowledge are the only things which in days to come will win men and women to the Church and keep them there.

III. IT WILL BE INCREASINGLY MISSIONARY.

The ideal of Christianity is missionary. The missionary is literally a "sent" one. Christ said "As the Father hath 'sent' Me into the world, so 'send' I you into the world." He was a missionary, a "sent" One. His people, so far as they are true followers, are "sent" ones, and for the same purpose, as He was. Only in so far as the Church realizes that end in her life and work is she worthy to bear His name.

In the first century the Church realized and lived her ideal. Then for many ages it was almost forgotten. About the beginning of last century the awakenings which had been for some time manifesting themselves greatly increased. All through the century the missionary spirit has been developing, for the past has been pre-eminently the century of Christian missions. To-day the Church is more actively and earnestly engaged in this, its true work, than ever before.

But may there not be a reaction as from the first century? That is impossible. The conditions are entirely different. Then the world powers were heathen, and heathen systems held almost universal sway. The Christian Church on the other hand was largely ignorant, even of the truths of Christianity, for printing was not and the Word of God was practically unknown. Speculations of all kinds arose. The Church drifted, both in doctrine and practice, far to sea.

Now with the spread of knowledge, the millions of copies of the Word of God translated into almost every language and read in almost every land, the religious literature of all kinds that is being distributed, there is no possibility of history in this respect respecting itself and the world lapsing into ignorance and error. There is no human probability but that the missionary interest will go on increasing, the Church realizing more fully its ideal, becoming more worthy of its name, until the whole world shall know the Father's message of welcome home to His wandering children.

FINAL EFFORT FOR CENTURY FUND.

Dear RECORD.

By March 1st annual contributions for schemes will be made up and the course cleared for a final campaign of two months for Century Fund. We may remind ourselves therefore of the present position of the movement. Congregations have provided for the payment of their debts to the extent of \$700,000, which to the heavily burdened ones will bring much relief and comfort. For Common Fund \$500,000 are in sight though not fully subscribed, and, as few congregations will initiate further effort for debt at this stage, the aim of the campaign ending in May may be thought of especially as the providing of \$100,000 more for Common Fund in order to reach the \$600,000 asked by General Assembly. Let us note then what sources there are from which this additional amount may be drawn.

First.—There are over 300 congregations who have not yet reported any subscriptions for the Common work. It may be expected that many of these will recognize their duty and make some provision in this respect. But as for the most part they are weak and struggling, it cannot be expected that any large amount will be made up by those congregations. If however Presbyteries act vigorously and provide assistance, so that each and every one shall be canvassed, it is possible that about \$20,000 may be secured in this way. Many missions have done well for Common Fund already, and their example may stir others to do the best possible in their circumstances. Every little will be needed, and the littles mount up to large sums. Again let us emphasize the importance of securing some help from every congregation and mission.

Second.—There are many congregations in which, for various reasons, the work resulted in comparative failure. Too much was made of the debt; the canvass was delayed or done half-heartedly; it was thought that the sending out of a circular would suffice; a good start was made, but the work was allowed to drag and has never been completed. The results in such cases are very disappointing. Congregations with large ability have reported trifling amounts, taking rank with mission fields, in many cases averaging one or two dollars a family for Common Fund where like congregations in the neighbourhood were averaging eight or ten dollars. These are known to Presbyteries and the reason for the failure under-

stood. It would be kindness to such congregations were another well-organized and well-manned effort made to bring them up to the position which they should have taken and which will overcome the failure made at first. I appeal to all Presbyteries to do as I know some have already arranged to do, viz., to send the most suitable man available to have kindly conference with such congregations, and to assist them in going over the work and having it satisfactorily completed. If this were done in every case where the least hitch has occurred, no doubt much would be secured.

In this connection also mention may be made of the congregations who reported on 31st Dec. that a certain part of their canvass had yet to be made. It will be understood by them that it is very important that by May the work should be completed, and where help is needed it should be asked from, and even offered by, Presbyteries, so that there may be no gathering to be done when final reports are due.

Third.—Thinking not so much of congregations as of individuals, I venture to suggest that there are large numbers of families and single persons and young men and women with a little means to spare who have never been asked to subscribe. They could not give ten dollars or even five. They did not care to subscribe smaller sums in the book where large subscriptions were set down. But many of them would gladly give a dollar or two, if opportunity offered. There should be plans made for the ingathering of these small sums everywhere. Sessions might call Young People's societies and members of Women's Missionary societies to their aid. Better still, each elder might undertake that, in his district, every person should be asked to contribute and along with that should be spoken to in such a message as would draw closer to the Church and to Christ many who are yearning for such recognition and thinking themselves forgotten because they are young or poor.

Fourth.—A number of our wealthy members have not yet subscribed. Should not some of these gladly share in the movement when they know that it has been heartily supported throughout the Church. We have *ten* subscriptions of \$5,000, *twenty* of \$2,000 to \$4,000, *thirty* or over of \$1,000. Would it not be fitting that by May we should report *fifteen* or *twenty* of \$5,000, *thirty* of \$2,000 and *fifty* of \$1,000, and also special subscriptions reaching \$10,000, \$20,000 or more? We have none of these "as good as promised," but we must not despair of

receiving them. Rather must we invite those whom God has largely endowed to consider what they owe to Him for the doing of His work, and have faith that some will add to subscriptions already made, and that others will make subscriptions which are fitting, thus helping the movement onward to completion.

Fifth.—More than half of what is in sight is from those who, out of limited incomes, have subscribed from \$10 to \$100 and even up to \$200, averaging about \$30. These are the Church workers who are always at work. They intended from the first that \$600,000 should be given. They should not have to do more than they have done already. But when they know the need they will join with richer and poorer neighbours of like sympathies in the final effort now to be made. In every congregation there will be a few such friends who will cheerfully add to their former subscriptions in order that our Church's "vow may be performed unto the Lord." I fear they will have to be asked to do this. I do not fear that they will not respond if necessary to ask them.

Sixth.—Not only subscriptions but payment of subscriptions must be kept in mind during this campaign. By May 1st there should be full returns from congregations, Sabbath schools and all who have been working for the Fund. Sabbath scholars should return their banks by that date, and should be reminded of this by teachers and superintendents.

Lastly.—There is deep truth in the words of one of our large and generous givers who when spoken to about the situation said: "I am ready to increase my subscription and to ask others whom I know to do the same. But more of us must make this matter subject of prayer, united, earnest prayer, waiting daily upon God with the desire that He would fill the hearts of our people with love and with loving interest in His work." The invitation to prayer and loving effort is being made by the Committee on Church Life and Work. Prayer is asked that there may be outpouring of God's spirit—opening of doors for effort in many fields—ingathering of souls—refreshing of God's people. Prayer also that hearts may be touched with gratitude for great benefits bestowed by God, and that many may become faithful stewards unto God who hath blessed them, and willing hearted to provide for His service. Let us join in such prayers, and the Lord will give such success to our movement as He knows to be best for it and us.

R. CAMPBELL.

NOTES.

The Agents of the Church closed their accounts for the year, 28 Feb., a month earlier than the previous year. Last Assembly decided that as almost without exception the congregations of the church close their accounts at the end of the calendar year, two months would be ample time for gathering the results of the year's work, holding annual meetings, making allocations to the schemes, and making any special effort they might wish to supplement the work of the year. It also gives time after the books are closed for the Agents to report any scheme that may still be lacking, so that the church at large may supply its need and enable it to report to Assembly free of debt. It is hoped that this may not be necessary.

From 20 Jan. to 3 Feb., the Presbyterians of Winnipeg had a fortnight of special religious services. Much thought and prayer preceded it. The first week each pastor arranged the services for his own church, and ministers of other denominations kindly assisted. The second week was arranged by the Presbytery's Committee, and besides the college staff, brethren from Fort William, Rat Portage, Gladstone, Manitou and Brandon gave help. The ministers and workers met daily for prayer and conference and the services have left a marked impress for good upon the churches and their works.

Scottish papers tell the death, 22 Jan., of Rev. John Campbell, a native of Sutherland's River, Pic. Co., N.S., for some years pastor of St. Andrews church, Halifax, N.S., and for the past eighteen years minister of Buccleuch parish church, Edinboro, Scotland. He preached Jan. 13th, went to Glasgow for treatment for facial neuralgia, and a few days later was called to his rest. We received from him quite recently a very kindly letter, warmly commending the RECORD, and speaking heartily and hopefully of their plans regarding the *Mission Record* of the Church of Scotland.

Jubilees in Manitoba sound strange, but the Presbyterian congregation of Kildonan, a few miles from Winnipeg, held its fiftieth annual meeting 21 Jan. At its organization and for long after it was far off in its loneliness, now beside one of the world's great highways of commerce.

The final two months' effort for the Century Fund, from March 1st, when the accounts of the ordinary schemes close, to May 1st, when the Century Fund is to be completed, is well set forth by the agent, Rev. Dr. Campbell, on another page. Let it be a personal question with each one, after reading carefully that statement,—what more can I do for the Fund personally, and what can I influence others to do. There is one class to whom the appeal of Dr. Campbell for this final effort should come with special force, viz., the stewards to whom God has entrusted much and who, as yet, may not have allotted to this Fund its portion.

Never before, in all literature, has the English language been wrought into so much of beautiful thought and phraseology over any one thing as over the passing of our late beloved Queen. Were all the funeral addresses, even in our own Dominion, and all the written memorials gathered, there would be many gems, while a world-wide selection would exceed in beauty of thought and diction any collection of essays ever before known. Such a collection judiciously made would be a thing of beauty and helpfulness to all who would study it. Best of all, it would be an inspiration to purer and better life both in palace and cottage.

Rev. Dr. Black, of Halifax, discusses in the *Presbyterian Witness* the future of our Church with regard to its Synods and Assemblies. Instead of six Synods as at present, he suggests ten, which would start with an average of 200 congregations each, and should have larger powers than at present. The Assembly numbering 100 ministers and 100 elders, ten on an average chosen by each synod, and meeting in rotation within the bounds of each synod, would visit the whole church from ocean to ocean once every ten years, and give the synods in turn the inspiration and uplift of its presence.

Thousands of our readers, hearing of what is done in the busy world beyond their quiet life, think that such things are far removed from them, that they can do but little. Remember that the world's best service is all unconscious. "When saw we Thee hungry and fed Thee" is the answer to the Lord's "well done." There are multitudes in the quiet of lonely, humble homes who in God's sight are the good and faithful, and who by and by will receive God's highest coronation.

One thing that our church, that all religious work has to contend with in Canada as elsewhere, is materialism. By that is not meant any form of false doctrine, but the devotion to worldly things which loses sight of the great fact that the things which are seen are only temporal, while the things that are unseen are eternal. This is one thing that every Christian has to contend with in human life.

Little news has come from India since last issue. The worn toilers who have held the fort through the terrible famine are doing what they can, but the mental and physical strain must seriously tell upon them. The new arrivals are aiding in the burden. There is still much of poverty and want. In some places the famine cannot be spoken of as past. The missionaries are pleading earnestly, I had almost said piteously, for more workers. A letter just to hand will appear in next RECORD.

One of our missionaries in China writes:—"When the first party of missionaries in escaping from Honan had reached the sea-coast and had gone aboard a Japanese steamer, one of the little girls in the party was very much surprised and shocked at seeing a man dressed in foreign clothes with a cigarette in his mouth. Running up to her mother she said, 'Oh, mamma, there's a man that believes in the True God, and he is smoking.'"

Four years ago, Greenwood, B.C., did not exist; now it is a growing town of 2,000 inhabitants, and the Presbyterian congregation, already self-supporting, opened their new church on the first Sabbath of the new year. On the following Sabbath the pastor of their choice, Rev. W. H. Anderson, formerly of Aylmer, Ont., was inducted.

The Treasurer of Queen's College Fund reports from Ft. Massey Ch., \$35.00; N. Gower, \$3.00; Tor. St. And., \$110.00; Maxville, \$20.00. The above was accidentally omitted from receipts.

The Presbyterians of Georgetown, Ont., have met with a sore loss, in the destruction by fire on the 18th Jan., of their beautiful church.

Rev. J. G. Shearer, the Secretary of the Lord's Day Alliance for Canada, is holding meetings in the Northwest Territories.

The five-dollar shares for sending Mr. Robb to Korea are being rapidly taken up. Yet there is room.

CHURCH AND PRESBYTERY.

CALLS.

- From Lansdowne, Ont., to Mr. D. B. Marsh of Hamilton.
- From Camilla and Mono Centre, Orangeville Pres., to Mr. J. W. McNamara, of Ripley.
- From Neepawa, Man., to Mr. R. F. Hall.
- From Glenboro, Man., to Mr. R. Paterson.
- From Gordonville and Arthur, to Mr. W. T. Hall, of Belgrave. Accepted.
- From Lower Musquodoboit, to Mr. A. H. Campbell. Accepted.
- From Athens and Toledo, Ont., to Mr. J. R. Frizzell, of Dwyers Corners.
- From Hartney, Man., to Rev. J. A. Bowman.
- From Essex and Willis, to Mr. A. McD. Haig, of Smithville.
- From Billing's Bridge, to Mr. D. M. McLeod. Accepted.
- From Rossland, B.C., to Mr. J. M. Robinson, of Moncton.
- From Lunenburg, Ont., to Mr. D. N. Coburn, of Farnham Centre, Que.
- From Laskey and West King, to Mr. J. A. McConnell, of Waldemar.

INDUCTIONS.

- Into Harrowsmith, Wilton, etc., 22 Jan., Mr. W. H. Craw.
- Into St. Andrews, Westmount, 24 Jan., Mr. G. F. Johnston.
- Into Wallaceburg, etc., Ont., 15 Jan., Mr. J. M. Nichol.
- Into Sawyerville, Que., 7 Feb., Mr. Wm. Tanner.
- Into Drummond and Chippewa, 5 Feb., Mr. W. B. Findlay.
- Into Ivy and Townline, 12 Feb., Mr. Geo. Craw.
- Into Hawkesbury, Ont., 18 Feb., Mr. D. D. Miller.

RESIGNATIONS.

- Of Rockburn and Gore, Que., Mr. Jas. H. Beatt.
- Of Portsmouth, Mr. Godfrey Shore.

NEW CHURCHES OPENED.

- At St. Louis de Gonzague, Que., 30 Dec.

CHURCHES RE-OPENED AFTER RENOVATION.

- Port Stanley, Ont., 20 Jan.
- United Ch., New Glasgow, N.S., 20 Jan.

OBITUARY.

REV. LEWIS JACK died at Buétouche, N.B., 28 Jan., ult., at the ripe age of eighty-five years. He was born at Culloden, Scotland, in 1815, and studied at Aberdeen and Edinboro. Coming to New Brunswick in 1848, at the age of 33, he gave to that province a ministry of 45 years, his longest pastorate being at Springfield. He retired from the active work of the ministry at the age of 78, and after eight years of restful evening calm, followed by some weeks of serious illness, he fell asleep.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, St. A., 26 March, 10 a.m.
2. Inverness, Whyco., 19 March.
3. P. E. Island.
4. Pictou, New Glasgow, 5 Mar., 1.30 p.m.
5. Wallace, Oxford, 6 May, 7.30 p.m.
6. Truro, Truro, 19 March.
7. Halifax, Halifax, 26 Feb.
8. Lunenburg, Bridgewater, 5 Mar., 10.30.
9. St. John, St. John, St. A., 2 April.
10. Miramichi, Chatham, 26 Mar., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Quebec, 12 Mar.
12. Montreal, Montreal, Knox, 12 Mar.
13. Glengarry, Cornwall, 12 Mar., 10.15 a.m.
14. Ottawa, Ottawa, Bank St., 5 Feby., 10 a.m.
15. Lan. & Ren., Arnprior, 16 April, 10.30.
16. Brockville, Brockville, 25 Feb., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston Kingston, 12 Mar., 2 p.m.
18. Peterboro, Port Hope, 12 Mar., 1.30.
19. Whitby, Whitby, 16 April, 10 a.m.
20. Lindsay Woodville, 12 Mar., 11 a.m.
21. Toronto, Toronto, 5 Mar., 10 a.m.
22. Orangeville, Orangeville, 12 Mar.
23. Barrie, Barrie, Mar., 10 a.m.
24. Algoma, Sudbury, March.
25. North Bay, Huntsville, 12 Mar., 10 a.m.
26. Owen Sound, O. S., 12 Mar., 10 a.m.
27. Saugeen, Harriston, 12 Mar., 10 a.m.
28. Guelph, Guelph, Chal., 12 Mar., 9 a.m.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 12 Mar.
30. Paris, Woodstock, 12 Mar., 11 a.m.
31. London, London, 12 Mar.
32. Chatham, Windsor, 12 Mar., 10 a.m.
33. Stratford, Stratford, 12 Mar., 10.30 a.m.
34. Huron, Clinton, 9 April, 10.30.
35. Maitland, Wroxeter, 5 Mar., 10 a.m.
36. Bruce, Paisley, 11 Mar., 7.30 p.m.
37. Sarnia, Sarnia, 11 Mar., 8 p.m.

Synod of Manitoba and the North-West.

38. Superior, Fort William, 12 Mar., 10 a.m.
39. Winnipeg, Man., Coll.
40. Rock Lake, Manitou, 5 March.
41. Glenboro.
42. Portage, Portage la P., 4 Mar., 8 p.m.
43. Brandon, Brandon, 5 Mar.
44. Minnedosa, Shoal Lake, 5 March.
45. Melita, Carnduff, 2nd wk., March.
46. Regina, Regina, March.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Strathcona, 19 Feby., 10 a.m.
49. Kamloops, Kamloops, 27 Feby.
50. Kootenay, Rossland, 27 Feby.
51. Westminster, W. Wmster, 26 Feb., 3 p.m.
52. Victoria, Nanaimo, 26 Feb., 10 a.m.

Our Foreign Work.

Rev. Hervey Morton has been appointed by the F. M. Com. E. D. as assistant to his father, Rev. Dr. Morton, in Trinidad; and Rev. Alex. Robb to Korea.

This issue is largely devoted to Foreign Missions. The Reports of all the missionaries, both in Trinidad and Korea, are given in full, a complete résumé of the work in both fields.

Since his report from Demerara, given on another page, Rev. George E. Ross has resigned the work there on account of his wife's health; the physicians would not permit her return. The F. M. Com. E. D. is looking for another man to take the place.

A brief letter from Koa Kao in this issue tells of the illness of Rev. Dr. G. L. Mackay. His iron constitution has borne so much that it is difficult to realize it yielding to the strain. May he be spared for years yet to gather fruit of his labors in North Formosa.

What a satisfaction it must be to Rev. Dr. Grant, our missionary, as he looks back over thirty years when he began work at San Fernando, Trinidad, among the East Indians of that district, and looks now at the fruit of his labors, when the central congregation, apart altogether from the many outside stations, has assumed his full support. And what an encouragement to our church at home.

There was expended on the work under the direction of our missionaries in Trinidad last year \$53,471.23. Of this amount only a little more than \$17,000, or less than one-third of the whole, was borne by our church in Canada. More than two-thirds, or some \$36,000, was raised on the Island; by the native church, by estate owners, and by Government in the shape of result fees for children and young people who pass certain standards in the government examinations.

A very sudden storm cloud arose over Korea a few weeks ago about the close of a most peaceful and prosperous year. A secret edict, like to that in China, was issued from the palace to kill all foreigners. A friendly official shewed it to Rev. Dr. Underwood, of the Am. Pres. Mission, when the latter was touring in the country. He telegraphed it in Latin to Seoul, their headquarters, whence it was telegraphed all over the country, calling in the missionaries who were touring and all foreigners. When the King found that it was known the edict was recalled. The missionaries hope that the danger is past, but there is no touring at present. The people, on the other hand, as will be seen in the Reports in this issue, are most friendly. The edict was no doubt the work of a palace clique who fear the incoming of Christianity and western civilization.

The furlough of a foreign missionary is well illustrated by that of Miss Blackadder, of Trinidad, last summer. She came home in May for a rest. And what a rest! Visits, meetings, addresses, in Ottawa and Montreal, on the homeward way. In Nova Scotia, almost easier to name the places omitted than visited. Annapolis, Kings, Hants, Colchester, Guysboro, Pictou, New Glasgow, Antigonish, Truro, Halifax, P.E.I., etc., etc. Eighty public addresses, one hundred places visited, many calls upon shuts-in who used to be active helpers and whose hearts are still in the work, were part of what went to make up, what Miss Blackadder calls "a year of greater variety, of better health and larger happiness than I have ever known."

Rev. H. A. Robertson is much grieved over trouble in Erromanga. It began about a woman. Her husband had gone to labor in Queensland. For several years she heard nothing of him. When he returned he found she had married another man. This man was now dead, but his father was made the object of the returned husband's revenge. It has now become practically a strife of the heathen remaining on the south side of the Island against the Christians. Some professed Christians have gone to the heathen party by the acceptance of *Navelah* or sacred stones. Some half dozen lives have been lost. It is one of the testing times. Heathenism is making a struggle for lost supremacy, but there can be but one termination, and in the passing of the cloud the conduct of the Christian chiefs and people will doubtless have its influence for good.

LATEST FROM HONAN.

BY OUR MISSIONARY, REV. J. GRIFFITH.

Our regular messenger left Honan on Dec. 18th. He reports the drought still unrelieved—no rain, no snow. The wheat sown in the fall is dead, which means no crop again for the next half year. This fall's crop, too, seems to have been more generally a failure than we had supposed from last report. Thus three crops in succession have failed and the fourth is already doomed. Knowing, as we do, how the majority of the people live from hand to mouth even in an ordinarily good year, we can form some idea of the misery and suffering of this year.

It is true grain is not dear—millet, 420 cash; Kat-liang, 360, and flour, 40. Farmers who have grain, being afraid of foreign invasion and of local robbers, are anxious to sell in order that they may hide the money, but the poor have not the money wherewith to buy, as their ordinary sources of income are dried up. There is no spinning or weaving, no freighting of goods or grain and little trade. Even food-vendors dare not venture more than three miles from home for fear of being robbed.

There seems to be a return to the "good old days" when might was right. Grain cannot be moved any great distance because of the highwaymen who everywhere infest the roads.

Everywhere the able-bodied club together to rob. A man from Hsin-ts'un says he can name sixty men of that little town who now make a business of robbing all who come their way. Even the soldiers fleeing from the North have been set upon and robbed of horses and clothing.

Fuel, too, is scarce, and some are reduced to the necessity of tearing down part of their houses in order to obtain fuel to cook their food.

SELLING WIVES AND CHILDREN.

Already wives and children are being sold for food. A man near Hui-lung, who owns 200 Chinese acres of land, sold his wife for about \$12 Canadian currency. Girls can be bought for a dollar.

In addition to the drought, many of the Christians were looted of everything during the summer. It would be useless for them to beg, for no one would give to a Christian at this time, and besides they are heavily handicapped in any trade they may follow. Therefore this year of famine falls more than usually heavy upon them. Some of them, at least, have been trying to help one another, but with starvation staring them in the face no one has much to spare.

By Wang Mei and Ch'eng Pu Yüe we sent in about \$23 gold. The road is long and the risk of robbery is great, but something must be done to save them if possible. We expect to send more help by the messenger who leaves next Monday. Ch'ai Fung Feng will accompany him to take charge of the distribution of the relief.

The Taotai of the three prefectures north of the Yellow River has recently moved his official residence to Chang-te. In order to quiet the fears of the people he issued a proclamation assuring them there was no cause for anxiety, for since his coming to the city the Allies had fled in alarm.

This same Taotai during last summer issued a proclamation in which foreigners are accused of cutting out the eyes and hearts of people, and the deluded Christians are exhorted to leave off following the devil barbarian. A copy of this proclamation is in our possession.

About 20,000 troops are now in North Honan—said to be drawn from Chê-Kiang, Kiang-su and Liang-hu. They are entrenched chiefly to the north of Chang-te, with their supply base at Wei-hui Fu. Proclamations have also been recently issued calling upon all villagers to dig trenches about their villages in order to oppose the expected advance of the Allies.

Captain Yang, who was in charge of mission property at Ch'u-Wung, has died, and his successor is selling off our building material, some at least going in the direction of the residence of our friend the mayor. The contents of the safe, including all the accounts for the half year, are lost.

The little chapel at Tou-Kung still stands in spite of the fact that the Christians were ordered to tear it down.

We are sorry to hear that Mr. Ting of that place recanted under threats of violence. We are also informed that Wang I, Liang Ch'ien

Yu and Yang Chin Fu did the same. These four are the only cases of denying the faith, of which we have heard, and some of these may have done it without quite realizing the seriousness of the act, and under great pressure. This supposition is strengthened by the fact that the three last named still keep up their former associations with the Christians.

THE WORK GOING ON.

The little band at Hsin-ts'un not only holds its own but is even making progress. From twenty to thirty continue to attend Sunday services at Mr. Ch'eng's house. Five men have recently joined the Christians, one of them—a Mr. Wang—being a man of some means.

The story told in North Honan about the Acting-Viceroy of Chili, who was some time ago found guilty of the massacre of foreigners and beheaded at Paoting Fu, is to the effect that he was executed, presumably by Chinese authorities, for having embezzled the public funds. This is a striking example, showing the need for publishing everywhere, by means of proclamations, the true version of the cause, progress and results of the present inane outbreak.

We hear that Bishop Anzer has returned to Chinan Fu. Two or three Protestant missionaries, whose stations were near Chefoo, have returned to their work. Those from stations farther inland are beginning to plan for return now that peace negotiations are on the way. However, it is not likely that any great number will leave the coast until peace is fully assured and the Consuls have given permission, and then only the men will return at first.

POOR PROSPECT OF EARLY RETURN.

We fear that, as regards our Honan stations, the prospect of an early resumption of work is not so favorable as in Shantung, for several reasons: First, the lawlessness and disorder caused by famine and military occupation; second, the presence of an anti-foreign Governor; third, its location far inland; and fourth, the ill-effects of the official encouragement given to the Boxer movement in the province.

From Shansi and Shensi is reported one of the severest famines on record; and the surviving Christians there are in dire distress, while there does not, at present, seem to be any way of sending them help. In Honan flour is 40 cash, in Shansi it is 100 and in Shensi 200 cash per catty.

A letter from Rev. T. Hobart, Secretary of the Tientsin Relief Committee, published in the North China *Daily News* of Jan. 3rd, shows the distress among the Christians in Chili and western Shantung to be very great. Out of 12,000 Protestant Christians connected with the London, American Board, Methodist Episcopal and Methodist New Connection Missions in the vicinity of Tientsin and at Yen-san, Hsiao-chang, Pang-chwang, Lin-ch'ing and Lao-ling two-thirds or more are destitute and require help. These people have been through the furnace of affliction and have suffered terrible persecution for righteousness sake, and many from among them have won a martyr's crown.

TRINIDAD, GENERAL REPORT FOR 1900.

In the month of April Dr. Morton and Miss Blackadder left for Canada on furlough. Dr. Morton returned at the end of October and Miss Blackadder in December, both much invigorated.

The Rev. H. H. Morton's appointment as Dr. Morton's assistant and substitute terminated with the return of the latter in October, when he left the Island for Great Britain, Mr. Alison Cumming, B.A., arrived in the month of May to fill the position of headmaster in the Naparima College, now affiliated with the Queen's Royal College, Port of Spain.

Mrs. Thompson, urged by medical advice, left for Canada in June, with her two children who had suffered severely from fever. Mr.

Thompson, much in need of rest and change, followed in November on furlough.

Miss Fisher, after nearly ten years of faithful service, retired from the field in June.

Mrs. Ross, under medical advice, left Demerara for Canada in August.

Rev. G. A. Sutherland arrived in December on his way to take up work on the West Coast of Demerara.

The contributions of the Native Church in Trinidad amount to \$5,204.36, exceeding that of previous year by \$521.82.

The Mission Council records its heartfelt gratitude to the Giver of all good for many tokens of His mercy and goodness during the past year, and its cordial thanks to the many friends of our Mission—some old and tried and others new—for generous contributions and continued interest in our work.

STATISTICS.

	Tunapuna.	San F'do.	P. Town.	Couva.	Totals.
Canadian Missionaries	1	2	1	1	5
Ordained Natives	2	2	.....	.....	4
Catechists	9	10	16	13	48
Bible Women	2	3	3	4	12
Baptisms, Adults	77	62	19	38	196
" Children	64	78	37	32	211
" Total	141	140	56	70	407
Marriages	17	33	13	11	74
Canadian Lady Teachers	1	1	1	.....	3
Schools	17	18	15	10	60
Boys on Roll	1,123	965	807	484	3,379
Girls	374	460	320	224	1,378
Total	1,497	1,425	1,127	708	4,757
Average daily attendance	860	851	606	424	2,741
Total enrolled for year	2,600	2,147	1,666	1,144	7,557
Communicants, Dec. 31st, 1899	150	362	141	100	753
Added during year	30	51	8	9	98
Died	2	5	4	.....	11
Removed during year	11	5	.....	5	21
Returned to India .....	.....	.....	.....	.....	.....
Suspended	6	1	.....	.....	7
In good standing, Dec. 31st, 1900	161	402	145	104	812
Net increase	11	40	4	4	59
Sunday Schools	15	18	22	18	73
No. on Roll	702	1,010	1,096	855	3,663
Daily average	359	759	516	487	2,121
Contributions of Proprietors	\$600	\$456	\$96.00	\$288	\$1,440
" of Native Church	\$1,006.16	\$2,244.16	\$946.04	\$1,008.00	\$5,204.36
Average per communicant	\$6 25	\$.558	\$6.52	\$9.69	\$6.41

THIRTY-THIRD ANNUAL REPORT.

OF REV. JOHN MORTON, D.D.

From January 1st till April 14th my work proceeded as in 1899. April 15th I sailed for New York to be present at the Ecumenical Missionary Conference. I attended chiefly the meetings for practical subjects, such as: The Training of Foreign Missionaries, The Training and Superintendence of Native Agents, Self-Support in Mission Fields, Evangelistic and

Pastoral Work, and the Place of Primary and Higher Education. While the Conference no doubt discharged a teaching function, it seemed to me to be most largely helpful from its evident earnestness, helpfulness and singleness of aim, and from the felt presence of God among His servants.

FURLOUGH.

Of my six months in the Maritime Provinces I need only say that I attended with pleasure my first Canadian General Assembly in Halifax,

filled up every Sabbath with work among the churches, spoke at W. F. Mission Presbyterials and at the General Annual Meeting, and attended and presided over the meeting of Synod at Chatham, N.B.; that I was gratified with the deep interest shown in our work, and especially with the splendid results of the W. F. Mission Societies, cheered by receiving many kindnesses from individuals and from the Church, and have returned to my work refreshed and strengthened in body and mind. Since my return in October I have carried forward the work incidental to the season.

REV. H. H. MORTON,
my son, assisted me for nearly a year and

Arunguez Estate, St. Juan, which was formerly the dance-house of the labourers, and at very small expense converted it into a school and service room, with accommodation for the teacher, and successfully established both these branches of work.

REVS. PAUL BHUKHAN AND A. GAYADEEN.

During the year these two native ministers laboured faithfully and successfully in harmony with each other and with the whole mission staff. The former who lived at St. Joseph two miles to the West of Tunapuna, during the absence of Miss Blackadder, removed to her station, Tacarigua, two miles to the East. His



having thus prepared himself by work and study, acted as my locum tenens during my furlough. On my return he handed over the work, accounts and money balances and left on a visit to Great Britain. The Mission Council has recorded its appreciation of his fidelity and diligence. I can only say that the work was so effectively carried on by him in my absence that there is an increase of nearly 25 per cent. in the contributions of the Native Church, that the Blue Ribbon roll now numbers over 1,000, and that a very distinct advance has been made in the religious instruction in the schools.

He also, through the generosity of John A. Rapsey, Esq., proprietor, secured a building on

services were therefore easily available at the centre where they are under present arrangements indispensable. He exercised his ministry in close connection with the missionary in charge; his statistics are therefore not separable from those of Tunapuna.

Rev. Andrew Gayadeen's district lies South of the Caroni, somewhat apart. In it there are six stations with sugar estates and immigrants fresh from India, as well as rice and cacao lands where the older immigrants are settling.

There are good metalled main roads, but also miles of mud tracts to be traversed by the native pastor and evangelist. In his field there were 50 baptisms and 6 marriages during the

year, 10 removals to India and 18 to the interior of the Island.

A CONFERENCE

of all the workers in the Tunapuna district was held at the close of the school year, December 17th and 18th, to consider the results of work in 1900 and form plans for 1901. Among other things the conference unanimously recorded its conviction.

"That the regular observance of family worship in the home and public worship on the Sabbath are the most important means by which the Christian intelligence and life of our people can be promoted."

And it was agreed to give to these two in practice and preaching the prominence due to them.

It was resolved "that the hour for religious instruction in schools is a most valuable missionary opportunity in reaching the young."

It was noted that irregular attendance is the chief drawback in school work, but that in cacao settlements where the people are in better circumstances, this drawback scarcely exists. It was resolved

"To meet at least one-half of the expenditure on native preachers, ordained and unordained, by the contributions of the native church in 1901."

Lists were revised, committees re-appointed and strengthened and plans formed to give this resolution effect. The native ministers, all the catechists and the teachers with but three exceptions, are now agreed in giving one-tenth of their salary to the Church.

STATISTICS.

Besides the two native ministers, 9 catechists and 2 Bible women were employed during the year. Three teachers are entitled to rank as teacher-catechists combining the work of both. Seventeen schools were in operation with 1,497 children on the quarterly roll, 2,600 enrolled for the year and 860 in average attendance. The Sabbath schools were 15 with 702 on roll and 359 in average attendance; 141 were baptized namely, 77 adults and 64 children, and 17 couples were married. The communion roll now numbers 161, being a net increase of 11.

The contributions of the native church amounted to \$1,006.16 or \$6.25 per communicant. There is no debt on this field.

EXTENSION.

Besides the extension at St. Juan from the first of the year a regular service was established at Caratal, in the cacao woods, 3 miles from Cumuto railway station and 8 miles from our nearest station at Guaico. I have secured a piece of land there and a building should be erected in 1901.

December 20th to 26th, we spent among our people at Sangre Chiquito, our most easterly station, 32 miles from Port of Spain, 24 from Tunapuna and 6 from the Atlantic. The railway extends 29 miles, the road is well metalled for 4 miles further and is likely to be metalled to the sea within a few months. In this quarter there

is room for hopeful extension, and I am more than ever convinced that these settlements, where the people cultivate their own lands and where the workers still have to contend with mud and jungle, are of the first importance. They are built up altogether by removals from the older settlements of the industrious and enterprising, some of them converts and nearly all friendly.

December 27th we came here to La Merced Cacao estate, Maracas, to remain 12 days following up the work as at Sangre Chiquito. La Merced is the property of Messrs. Cadbury Bros., of Birmingham, who are liberal and interested supporters of our work.

MRS. MORTON.

Owing to difficulties in the work, temporary but serious, it was considered unwise to reduce the staff. So Mrs. Morton remained while I went to Canada. She devoted, as in former years, all her time to mission work, conducting a daily Bible class for advanced school children and pupil teachers from 8 to 9 a.m. and a night-school from 7 to 8.30 p.m., attended by an average of 26, most of whom could not be reached in any other way. This class was markedly successful and greatly strengthened our Tunapuna services. She also taught the sewing in Tunapuna school, 5 hours a week, besides work for other schools, for women, girls, temperance and mission band.

THE COLLEGE.

During the first term I took my usual work as President of the College, but as the classes closed almost immediately after my return, I leave Dr. Grant to present the Annual Report.

THIRTIETH ANNUAL REPORT

OF REV. K. J. GRANT, D.D.

Thirty years in the mission field with San Fernando as our centre and home were completed on the 21st November. The very full attendance at the weekly prayer meeting on the evening of that day indicated a special interest. After devotional exercises the chairman of the Board of Managers stated as follows:—

"The question of marking the 30th Anniversary and the opening of the new century by assuming Dr. Grant's entire support has seriously engaged our attention, and that after a careful canvas of the congregation, the Board felt free to recommend, and I now offer the recommendation that from the first day of the new century the congregation should pay their pastor's salary in full."

On motion this recommendation was unanimously adopted. It may be proper here to state that by this motion no responsibility is placed on the 28 country stations. They all contribute, and some of them very liberally, to the general funds of the mission. Susamachar Church, which has declared itself self-supporting and whose membership consists almost wholly of the children of the East with the exception of the mission families and those engaged in teaching work, has services every Sabbath both in

Hindi and English. When relieved by Mr. Fraser, Babu Lal Beharisingh or one of the catechists, I take service in the country.

Our Chinese members are well acquainted with English. To implement their new engagement in the matter of salary will require on their part tact, perseverance and self-sacrifice, as they are not very strong either numerically or financially, although a few are in very comfortable circumstances. Most are thrifty; very few indeed live in rented houses. They clearly understand that the mother church in Canada is relieved to the extent of their contributions.

Gratitude too for what has been done for them inclines and stimulates, and a real hearty loyal interest in the advancement of the cause of Christ prompts to liberality and sustains in the persistent effort necessary. The fulfilment of promises in the past affords the fullest guarantee that they will make good their engagement. Subscription lists have generally proved to be worth their face value.

Thus far we have taken our offerings weekly in envelopes and have no disposition to make any change. The great liberality of Babu Lal Behari and a few others has had an educative effect. Weekly offerings vary from a cent to \$2.30, the largest contribution offered for the coming year is \$120 by an East Indian.

Susamacher Church in 1900 contributed \$1,298.53, and the Sunday School \$175.39, making a total of \$1,473.92. The Sabbath School made a very special effort as it undertook to purchase an organ for the church.

The interest in the Sabbath School has been well sustained. We have now 21 classes, on roll 236 and an average attendance including teachers of 163.

We have to regret the removal of my son Geddes to Port of Spain, who has for 15 years efficiently done the work of secretary and treasurer of the Sunday School, but his successor, an East Indian, has taken up the duties with vigor.

The Christian Endeavourers numbering 40 active and 40 associate members meet regularly every week and give proof of growing familiarity with their bibles and readiness to co-operate in church work.

EDUCATION.

From the outset all your missionaries holding strong views on the importance of education set about establishing schools. At an early date proprietors of estates, gentlemen in business and the government came to their help with the result that a grand work has been carried forward at a comparatively small cost to the church.

The primary school in San Fernando enrolled during the year 376, with a quarterly average roll of 312, and a daily average attendance of 190. There is unquestionably a steady improvement in our common schools and this is due in a large measure to our elementary teachers' training school, opened in January, 1894, and now under the control of Mr. Frank Smith, who is doing admirable work.

As early as 1883 we were made to feel the need of a school of secondary education. I then started a class to instruct my son George

in the rudiments of Latin, etc. Mr. Charles Pasea, a recent graduate of Dalhousie, joined this class. Later the numbers increased and finding parents willing to pay fees a master was employed. Some of the children of our mission took advantage of this class, as well as the sons of gentlemen from the surrounding country.

When the school for the training of teachers was opened in 1894, this class was merged into it, first under Mr. Pasea, then Mr. H. M. Clark, and now Mr. Smith. Such was the divergence in the course of study that it was difficult for a teacher to do justice to all and as the numbers increased the difficulties increased.

After much consideration the Mission Council recognized these students as forming a school of secondary education, and in 1899 petitioned the Council of Queen's Royal College, Port of Spain, to have our school affiliated to said College. Said Council took immediate steps in the line of our petition, and in due time the prayer was granted. Early in this year the Governor promised aid, 1st, a salary to the principal, 2nd, £100 sterling in the shape of bonuses. These allowances to date from the first day of the new century. The institution is known as Naparima College, as it is in the chief town of the district so named.

Mr. Allison Cumming, B.A., of Dalhousie, entered upon his duties as Principal in May. Fifty students of several nationalities form the attendance. I devote an hour daily to instruction, half of this time is given to a Bible lesson.

It is only our Theological School that draws upon the funds of the church. We see, in the great influence that these schools of learning give our church without burdening her funds, causes for profound gratitude. The Eastern people are here to stay, and under our own hand we have now the equipments necessary to fit them to compete fairly and honourably in the struggle of life.

CATECHISTS.

The special work committed to us of preaching the Gospel is carried forward with diligence, perhaps I may add zeal, by a considerable number of workers of whom no church need be ashamed.

Old friends whom we often named are still kind and true, continuing their support and the representatives of non-resident proprietors afford us facility in carrying on our work. With a view to economy, the government has reduced its educational grant to Primary Schools, and whilst we feel the pinch, we have no reason to complain as a denomination of unfair treatment.

We look to a new century with the confidence that He that hath been mindful of us will still bless us.

FOURTEENTH ANNUAL REPORT

OF REV. WM. L. MACRAE.

The number of adults baptised during the year is somewhat small, but the number now under instruction, and deeply interested, is encouragingly large.

In the month of January we lost by death one of our oldest catechists, Nathan Gopi. Colin

Pragsing, a promising young babu, has taken his place.

We find it pays to look after the people who move into the country. Hence a place for worship is now a necessity in a section of Pragsing's field known as Brothers' Settlement.

The scattered nature of this field is one of the difficulties in the way of thoroughly concentrated work. The missionary cannot possibly be in each section of his field as often as he would like to be on account of distance. There are however decided evidences of progress all along the line.

The people of Riversdale have set their hearts on building a church in which the three neighbouring sections, viz., Piparo, Mareschal and Tabaquite may join with them in their quarterly communion services. They have already raised about \$400 for this purpose and their expectations are high. Thomas Padarath is the faithful catechist in this district.

Miss Layton laboured faithfully in the Princes-tow school till the end of September, when Miss Archibald took charge of the school and Miss Layton removed to Riversdale where she is earnestly exerting her influence for good in S. S. and C. E. work, as well as the weekday school.

The aggregate daily attendance of our fifteen schools is 606, while the number enrolled for the year is 1,666.

Religious instruction has therefore been given daily to over a thousand children, many of whom we believe to be secretly trusting in the Lord Jesus, although, on account of the prejudice of their parents, they dare not profess his name.

GIVING BY THE NATIVE CHURCH.

Special stress has been laid on developing the resources of our native church, which of necessity, in this district at least, must be gradual. Some of our out-stations on account of losses and the scarcity of means, caused by the comparative failure in the cane and cocoa crops, have not equalled that of last year. Others have done better. On the whole, however, our contributions exceed that of last year by \$28.30. In addition to this four special children's services were held in connection with the Century Fund, and thereby \$28.76 were raised for that purpose.

The average increase during the last six years has been about \$40 per annum. If we add together the two items above, we find we are this year above the average, trying though the year has been.

We have estimated \$1,000 for 1901 and we feel sure our people will rise to the occasion.

A teacher's house was built at Elswick, a new but growing district. Also a catechist's house at Cherkoo Village, as well as about \$600 spent on repairs of other buildings. It is putting it mildly to say that this climate is hard on buildings, as well as on the health and temperament of those brought up in a colder region.

Twenty-two Sunday Schools, four Endeavour Societies and one Boys Brigade have received considerable attention. These organizations are in good working order and afford excellent

opportunities for the development of Christian activity among our young people.

Mrs. Macrae, with three Bible women, have done good work in their own special line. Regular meetings were held in several places, besides visiting and teaching the women in their homes.

VISIT TO ST. LUCIA.

In the month of August, by appointment of Mission Council, I visited St. Lucia and spent several days with our workers in that field. Here we have three schools, one catechist, one teacher catechist and one half-time catechist, with about one hundred Christian people. Mr. R. Cropper is our esteemed agent and takes a deep interest in our work. They have contributed to the funds of the Mission \$78.86, besides sending to India a contribution for the relief of the famine sufferers of \$51.34.

I have pleasure in bearing testimony to the fact that all our agents, with one or two exceptions, have done their work faithfully and well, notably Mr. Soodeen, whose interest in all the phases of missionary work increases with advancing years.

SIXTH ANNUAL REPORT.

OF REV. S. A. FRASER, SAN FERNANDO DISTRICT.

At the request of the Mission Council, we came to Couva, Nov. 20, to take charge of this district during the absence of Mr. Thompson on his well-earned furlough, still spending two days a week in San Fernando district in connection with schools, finances and buildings.

Under the blessing of God steady progress has been made in all branches of our work. Assisted by native ministers and ten catechists, Sabbath services have been conducted regularly at thirty different stations in the S.F'do district, and also at several estates and hospitals. Through the week the Gospel is preached wherever an opportunity is given.

The Sacrament of the Lords Supper was dispensed to a very large gathering in San Fernando at the beginning of the year and at six central stations outside of San Fernando during the year. Fifty-one new members were added to our Communion roll.

The services generally have been very well attended and the interest well sustained.

Many Hindoos and Mohanmedans attend the regular services and I notice a greater disposition among the heathen to listen to the truths of the Gospel. Often in the evening after their work is over, sixty or seventy will gather together on the estates to hear the bhajans (hymns) sung and the words of "Yisu Masih." Many of them are believers at heart, but are not ready to take up the cross of profession. Often do they enquire, "Can I not through faith in Christ go to heaven without being baptized?"

The contributions of the native church have increased \$332.05 over last year.

We had a thanksgiving service in Fyzabad, one section of the Oropouche congregation, to which the people brought the products of the

land and sold them on the spot, realizing \$34.00. Our people also liberally responded to the appeal made to them for help to their starving countrymen in India.

PREPARING CATECHISTS.

All our catechists come up to San Fernando on Fridays to report their work, take counsel, and receive instruction in preparing for the Sabbath's work.

They all prepare weekly a short discourse on a subject chosen the previous week, and three of their number are chosen in the class to read their discourse before the others. Criticisms and suggestions are then made for the benefit of all.

Rev. Lal Behari has given them very valuable instruction in the Hindoo books, which if wisely used will be of great service to them in meeting the arguments of the Hindoos.

Three Christian women gave a portion of their time to Bible Woman's work, going from house to house giving instruction to the mothers and girls which our catechists as a rule would not be able to give.

WOMAN'S WORK.

There is a large and important sphere for Christian work among the women. A very few of the women who come from India know one letter from another and by our school reports it will be seen that only about one-third of the children in our schools are girls, due to the strong prejudice of the Hindoos against educating their girls. There is therefore great need of special Christian work and instruction among the present and future mothers of our people. This work can be best done by Christian women.

Miss Archibald, by a special arrangement, was partly relieved from the routine of ordinary school work for nine months of the year, so that she was able to render valuable assistance in the women's work, visiting and examining schools, temperance work among the young, Sabbath Schools, book-keeping and giving out school supplies, etc., etc., for all of which work she is specially qualified. Under this arrangement she was able to take charge of Princetown school at the request of the Mission Council for the last three months of the year.

NEW SCHOOLS.

We opened two new schools during the year, one at Dervi, a large and growing settlement containing over one hundred children of school age. Our average attendance during the wet season, on account of bad roads, was only thirty-five, but we expect to have an average of sixty in the dry season. We have applied to the government to take it on the list of government assisted schools.

One Hindoo Brahmin gave me a contribution of \$72.00 towards the building of this school and instructed all the people living on his lands to send their children to school and go to church.

The other school was opened on Golconda estate, where we have an average of twenty-five heathen children.

We have had in operation during the year eighteen schools, with a total enrolment of 2,147, and an average attendance of 851. Our schools have all done good work. The government inspector who examines them annually says they are steadily increasing in efficiency.

Great care is taken to teach the truths of the Gospel in our day schools as well as in the Sabbath schools, so that large numbers of heathen children know the Scriptures, and often read them to their heathen parents at home. They have no faith in their parents' idols and you may often hear the sound of some sweet Christian hymn issuing from a heathen home.

Our building account for the year has been very heavy. Ste. Madeleine school-house, being removed to another part of the estate, required extensive repairs. We also erected a new teachers' house on this estate, a teachers' house in Siparia, a catechists' house in Fyzabad sufficiently large, by building a small kitchen, to accommodate both catechists and teachers; a new school and catechists' house at Dervi. We get a rental allowance from the government for teachers' houses. We purchased two lots of land and a house in San Fernando adjoining the mission premises for Rev. Lal Behari and family, his old house being too small. Thanks to all the friends in Trinidad and Canada who have extended to us a helping hand.

REPORT OF THE PRESBYTERIAN THEOLOGICAL COLLEGE, TRINIDAD, FOR 1900.

San Fernando, Dec. 31, 1900.

On March 30, the first session of the year closed, and after Easter holidays, work was resumed.

In the interval on the 15th April, Dr. Morton left on a six months' furlough, taking en route for Canada the Ecumenical Missionary Conference held in New York.

Previous to his departure it was arranged that for the remaining months of the year the College should be in session, not as it had been every alternate week, but every third week. It was further arranged that all the missionaries should lend a helping hand, and this they did very cheerfully up to the close of the year.

During August holidays most of our Christian workers assembled at the College in conference for four days. It proved to be a season of refreshing. The addresses by the ordained native brethren and catechists were edifying, practical and stimulating. Many at the last session testified to the good obtained, and expressed the hope that such conferences should be often held.

Though our class for the year numbered only eleven, yet the work done was satisfactory, and the conduct, diligence and progress of the students commendable.

The running expenses for the year were \$460.40, being less than previous year, as the meetings were fewer, leaving a balance to credit of \$147.92 plus \$193.36, being rent from Training School, leaving a total to credit of \$341.28.

K. J. GRANT,
Acting President.

REPORT OF THE TRAINING SCHOOL.

San Fernando, Trinidad, Dec. 31, 1900.

In the Training School, young men are prepared for the work of teaching. Mr. Frank Smith is responsible for this School. In "Agriculture" he is relieved by Mr. Cumming, in "History" by Mr. Akham, and in "School Management" by myself. When relieved, Mr. Smith invariably took classes in "Naparima College." This arrangement afforded an agreeable variety both to teachers and pupils.

At the Easter examination in April a class of eight passed successfully: six withdrew to take up teaching work, and two remained with the hope of a higher class at the next examination. Four new students were admitted, having passed the entrance examination.

As usual the Government grant met the whole cost of the school, including \$193.36 paid as rent.

K. J. GRANT,
Manager of Training School.

REPORT OF THE NAPARIMA COLLEGE.

To the S'c'y of the F.M. Com., E. D., of the Pres. Church in Canada:

DEAR SIR:—

The Secretary of the Mission Council, under date of July 3rd, 1900, has acquainted your Committee of the formal recognition of Naparima College by its affiliation to the Queen's Royal College, Port of Spain. We can now add that by a vote of the Legislature, a month ago, the Principal's salary of 200 pounds a year will be paid from January first.

To date the expenditure has been \$402.66 in excess of income. Since the arrival of Mr. Cumming in May, fees have averaged \$80 a month. We estimate that fees will average next year \$100 monthly and this with the Principal's salary and 100 pounds in shape of bonuses, will enable us not only to pay off the debt of 1900 and meet all the cost of 1901, but to add another master to the staff.

Fifty boys, representing several nationalities, make up the attendance. The work done has been very satisfactory and the prospects for a much fuller attendance are good.

This institution belongs to the Canadian Mission and increases its prestige without costing the parent church a penny. The action of the Missionaries in meeting the wishes of their people has done not a little to promote that *esprit de corps* so helpful in every department in life.

Faithfully submitted,

K. J. GRANT,
Chairman of Committee.

SAN FERNANDO, Dec. 31, 1900.

If men would consider not so much wherein they differ, as wherein they agree, there would be far less of uncharitableness and angry feeling in the world.—Addison.

REPORT FOR 1900 FROM DEMERARA.

BY REV. GEORGE E. ROSS.

From Better Hope we report with profound gratitude for the blessing that has attended us all the way; for the measure of success that has crowned our efforts; and for the encouragement received in every department of our work. The past year has been one of activity and progress. The good seed has been faithfully sown. The prospect for harvest is bright.

In this particular field the work is two-fold—West Indian and East Indian. The two are kept entirely distinct and are to be reported accordingly.

I. WEST INDIAN.

In addition to being missionary to the East Indian immigrants, my position as minister of Better Hope Church claims a portion of time to be devoted to services among the English-speaking people of the estate and community. On Better Hope Estate and in the neighboring village of Plaisance there is a creole population of some 400 black people connected with our church. For them as well as the managing staff of the estate a preaching service in English has been given every Sabbath morning. The average attendance has been more than one hundred. A Sabbath School conducted by a creole superintendent and nine teachers has been regularly attended at 9.30 a.m. Cottage prayer meetings, under the care of some worthy members of the congregation who are "apt to teach" have been in operation during the dry seasons and have resulted in much good. I have conducted the weekly prayer meeting in the church myself and in addition to exercising a general superintendence of the work have given due attention to the visitation of the sick.

Our creole people manifest a great deal of interest and loyalty to the church and appreciate the privilege afforded them. They are nearly all very poor and unable to contribute much to church support. The commercial depression so long felt throughout the colony continues and the poorer classes are reduced to straightened circumstances.

II. EAST INDIAN.

To the work among the East Indians we have devoted by far the greater portion of our time and attention. We have experienced great encouragement and, although we have found it impossible to reach the entire number of this populous field, progress has characterized every phase of our work. The Holy Spirit has been applying the Gospel message to many hearts, the increasing attendance at public worship and all the schools gives evidence of deepening interest and appreciation and everything combines to give high hopes for days to come.

Our Better Hope Mission does not cover a large area—it is all within a compass of seven miles—but there is an East Indian population of at least 7,000 within its bounds, and ample opportunity is afforded to extend our work when we are able to do so. Better Hope Estate is the centre of our operations and here our cause is strongest. There are no less than 1,800

East Indians resident on the estate, some of whom are under indenture, but the greater number are free.

One of our catechists and a Bible woman have devoted their time almost exclusively to this estate. They have visited each section systematically. During the day they conduct meetings where opportunity is presented or give religious instruction in the homes. In the evenings they teach the night-school which has been largely attended and the means of great good. Men, women and children delight in it and readily grasp the spiritual truth which is ever the prominent feature in all that is taught.

On Sabbath, at 8 a.m., a school has been conducted by the catechist and one of the day school teachers in the Vryheid's Lust section of the estate, attended by 35 scholars. At the same hour another has been held regularly in Montrose section under the care of another teacher and the Bible woman. A Bible class in the church in charge of the head teacher of the school and myself has been well attended.

The preaching service at two o'clock has witnessed an average gathering of seventy and frequently more than one hundred. A very promising feature is the increasing number of young men taking an interest in all pertaining to the church; and the regularity of Sabbath School attendance in every quarter is most gratifying.

Adjoining Better Hope is the village of Plaisance, with at least 500 East Indians. A catechist visits here weekly and conducts a Sabbath School in the early morning. A few of our Christian families live here and come to Better Hope Church to service. We own a building lot in this village which will be valuable when we decide to strengthen our work in this locality.

Two miles to the East is the village of Triumph with an East Indian community of fully 1,000. This too is visited regularly by our catechist in the district. When we are able to extend our work, Triumph will become one of our strongholds.

Next to Plaisance is the large estate of Ogle whose proprietor the well-known Mr. Middleton Campbell, of London, has given us every encouragement in our work among his two thousand East Indian labourers. Here we have a school; and a catechist who devotes his time to this wide and promising field. In addition to many privileges accorded our workers, Mr. Campbell has this year shown his interest by forwarding to us an unsolicited donation of £50.

To the East of Better Hope are the estates of Ressouvenir, Success and La Bonne Intention, to each of which we devote as much time as possible. At Success we have a Sabbath School attended by 40 East Indians. The proprietors and managers of these estates are most favorably disposed toward our mission work, and our only regret is that we are not able to increase our staff of catechists in this direction. By the death of the Hon. E. C. Luard, proprietor of La Bonne Intention and attorney for Better Hope, our cause has sustained the loss of a friend indeed, one who was ever ready to assist us in a way that few can do.

Mr. Alexander Crum Ewing, of Scotland, the honoured proprietor of Better Hope, continues to show his deep interest in our mission here both by word and deed. His annual contribution of £100 and the privileges given our mission staff on the estate mean very much. His letters from time to time expressing his personal interest in the spiritual welfare of his labourers are always a source of strength and stimulation.

Reviewing the past year therefore we rejoice in the progress we have been enabled to make and the auspicious outlook for the days to come. It is to be regretted that owing to ill-health Mrs. Ross has been compelled to return to Canada to recuperate. With this exception our staff have enjoyed good health.

The new century dawns with a keynote of hope from Demerara. The mission of the Presbyterian Church in Canada is commending itself most favourably to the colony. The appointment and arrival of Rev. Geo. A. Sutherland gives strength to our hands and vigor to our life. Our church has a grand future before her in British Guiana, but there remaineth much land to be possessed.

STATISTICS.

	W. Indian.	E. Indian.	Total.
Missionary.....	—	1	1
Catechists.....	—	3	3
Bible Woman...	—	1	1
Baptisms.....	5	18	23
Marriages.....	3	5	8
Schools.....	1	2	3
Scholars on Roll.	44	137	181
Communicants..	83	23	106
Sabbath Schools.	1	5	6
S. S. Teachers...	9	—	—
S. S. Scholars...	68	160	228
Contributions ...	\$132	\$34.19	\$166.19

FROM THE NEW HEBRIDES.

BY REV. J. W. MACKENZIE.

Eratap, Efaté, New Hebrides, Dec. 10, 1900.

Dear Mr. Scott,—

I am here at one of my outstations for a few days. This is the village which, many years before the Gospel was introduced, treacherously murdered a shipwrecked company. Some of the bodies they kept for themselves, and others they sent as presents to neighbouring villages.

Perhaps you remember hearing the different treatment another shipwrecked company received from them after they became Christians. Part of them they took to their homes, the rest having been accommodated in other villages, and supplied them with food, although owing to a drought that year, they had little enough for themselves, until another vessel came and rescued them.

Kalomet, their chief, the first of their number to come in, and unanimously chosen by the whole village after they renounced heathenism, is one of the finest native Christians I have ever known. The house in which I write, a lime cottage a few yards distant from his own comfortable lime house, he and his people built for

me of their own accord. Their hospitality when I come here is unstinted.

Lalé, the chief's wife, the mother of five as bright looking children as are to be found in any village in the group, is equally exemplary. All the years they have been church members, I have never had a single occasion to reprove either of them for unseemly conduct. Bickering and fault-finding, so common with other natives, are almost unknown in that home. The training of their children would do credit to a home in a civilized land.

Considering the value of a soul in God's sight, it would have been worth while for the church to have sent us here, even had we no other fruit of our labour than this godly pair.

I might mention that they are in a sense indebted to Christianity for their children. When Lalé was a heathen she could not rear a single child. One after the other they died in infancy. After they became Christians, Kalomet said to me that he would like his wife to come and live at Erakor, in order to bring up their child on goat's milk, as they knew it would die if she nursed it. He came regularly every week, although the distance is about three miles, bringing her yams and other food. In this way their five healthy children were raised, only instead of Lalé coming to Erakor we sent them goats to their own village. Other children too have been brought up on goat's milk. Three or four have been on our premises at one time.

I had rather a rough time getting here on Saturday. The early part of the day was wet, so was rather late in leaving home. I had only come a short distance when rain again came on, and I was soon soaked to the skin. Part of the way along the shore I had to walk knee deep in water, as the tide was full and the waves were dashing in past the edge of the bush. Where there is no path cut, it is impossible to get through the bush, owing to the network of creeping vines. I generally send word that I am coming and a canoe is sent to meet me. This time word failed to reach them, so no one came.

Like Fila, Erakor and Mele, Eratap is a small island. We found an old rickety, water-logged canoe at the landing, and a broken paddle. The three of us—I had two little boys with me to carry my basket—got into it and shoved off.

We had not gone far when we found to our dismay that it was too small. It was getting late and what were we to do. To retrace our steps would be too fatiguing after such a tramp, and darkness would soon be on, so that we could not find the path. To cooey would be useless. I left the boys and set off by myself. The wind was high and the sea was rough, and both were against me. For a time I felt doubtful whether I could manage to reach the village. Almost every wave came toppling into my frail craft, so that it was in danger of being swamped. For a bailer I had a bit of a cocoanut-shell, but what was the good of this? the sea was coming in faster than I could bail it out.

Fortunately I had in my basket a small billy in which I make my tea, but then another difficulty met me, when I stopped to bail out, I was speedily carried to leeward. Progress was slow, but by keeping hard at it, I at last gained

the shore, tired enough, I can assure you. What shouts of surprise there were at the village, when I made my appearance. A large canoe was soon sent off for the boys I had left behind.

Some weeks ago we had our annual feast for the natives. How they enjoy these gatherings! Except communion seasons, they are the only occasions on which all the villages meet. Not only are they a benefit in that we are able to realize a considerable sum of money, but the natives become acquainted with each other, and see that they are one people. They see too that they can have a pleasant time, although they have given up their old feasts and customs on which formerly their hearts were so much set. The children begin months beforehand to save up their pennies, for like all children, they like lollies and other sweet things.

Mrs. MacKenzie was busy from morning to night for the greater part of a week preparing for it.

As usual a booth was erected in the church enclosure, a lovely grassy spot, and in various heaps on raised forms the food, European and native, was placed. On a table near by was a steaming urn of tea, a beverage of which natives are very fond. I am glad, too, that they are fond of it, as it is a good substitute for the kava which they have given up.

In one corner of the booth there was a stall for children's garments, of bright colours and neat shapes, made by the deft fingers of the girls in their sewing class. This was well patronized by parents who are particularly fond of their children, and added two or three pounds to the sum realized.

One of my daughters had charge of this stall and the other had the lollies. Two of our smartest teachers had charge of the cash and half a dozen others were ranged along the table to pass out what was asked for. Mrs. MacKenzie and myself superintended things in general.

After a short service the bazaar was opened and the business of the day commenced. I wish you could have been present. What a scene! In an amazingly short time there was not enough left on the tables for a rat to feast on. The food was not all eaten then however, a large portion they took to their homes.

In the afternoon we had games for the young people. Several of the settlers came to see us, and among them a French artist from Noumea, who is going through the group taking photos for a book he is getting up. He took several groups with which he was quite pleased.

At night we had a magic lantern exhibition interspersed with singing. The sum realized was about eleven guineas. This is to go towards meeting the expense of finishing the church at Vila. We expect the Mission carpenter in a few weeks to work at it and to put iron on the roof of the church at Erakor.

If there is time he will also erect a small cottage for us at Mele.

The church at Erakor is much larger than is required for that village, but we hold the communion there, hence a smaller building would not suffice. All the villages are contributing

towards meeting the expense. At the last two communions we took up collections for this object and they amounted to over £25 sterling. Not bad for natives, was it? Then the Erakor people themselves raised nearly £17 sterling. In addition to the expense of the roof we have to pay the carpenter's wages.

Trade has greatly developed in the group during the past year, consequently the trading company, the same that does our work, has put on a second steamer. Fila Harbour, the only port in the group at which the second steamer calls, is thus brought more in touch with the outside world as we get a monthly mail. The extra steamer goes on to the Solomons where she gets the rest of her cargo.

With warmest greetings,

I am, yours sincerely,
J. W. MacKENZIE.

FACING DIFFICULTIES IN CHINA.

BY DR. PERCY C. LESLIE.

For the RECORD.

To preach the Gospel where Christ has not been named is one of the greatest privileges of the children of God, but that does not make it all plain sailing, and many difficulties meet the missionary to the heathen, that take away a good deal of the romance of missions and substitute solid hard work before the day is won.

I enumerate some of the many difficulties that meet us in work in China, which make the work of the Gospel all the more glorious because of the victories won.

SELF-COMPLACENCY OF THE PEOPLE.

The Chinese are very well satisfied with themselves; their Emperor is the Son of Heaven; there is no country like theirs; Confucius is their sage; they themselves are the most highly favoured people under heaven; and there is nothing to compare with their country's civilization. So they think and therefore believe that they have nothing to learn from us, and consider us much their inferiors.

CUSTOM.

Chinese life runs in a rut out of which it is difficult to turn them. They put on winter clothes when the right day, according to the almanac, comes, and irrespective of the degree of temperature. They worship their ancestors because they revere the past so sincerely and nothing can be so good now-a-days, and for the same reason they turn not to the right hand nor to the left, but are ambitious to follow on as their ancestors have done. They knock their heads on the ground to their clay gods because they have always done so and because every one does so; and reason and right are very weak arguments against "custom."

ANTI-FOREIGN PREJUDICE.

It is claimed that this originates in the forcing on the Chinese the opium traffic against their will and laws, and that this is ample cause for such widespread hate and prejudice against us. But it seems altogether unlikely

that it is the sole or main ground of ill-feeling. Their own pride and haughty contempt of the "foreign devil" or the "barbarian" is probably at the root of this sentiment which has been fed by the unfair treatment meted out to China by many foreign powers during the last hundred years.

As the black man did not want a heaven where the white man would be, so the Chinaman does not want the Gospel from the foreigner who has ill-treated him so and against whom he has a natural prejudice. Let it be said that the average Chinaman does not distinguish between the nationalities, but all are to him "Outside Kingdom Men," nor does he distinguish between the politician, merchant or missionary.

POVERTY AND IGNORANCE.

These are conditions which in every land make the spread of the Gospel slow work, and the Chinese are as a people very poor, on the ragged edge of starvation it might be said, and in a country whose wondrous resources are yet undeveloped the people naturally crowd one another and the weaker go under.

"The great question with the people is not 'what must I do to be saved,' but 'How can I fill my stomach?'" and so they pawn their winter clothes in summer and their summer clothes in winter; and are normally in a chronic state of insolvency and waiting for something to turn up to relieve them. To preach the Gospel to a hungry, ill-clad man is not very encouraging.

Hand in hand with poverty goes ignorance. It is said that the Chinese are a nation of scholars. True, there may be enough scholars in China to make an ordinary nation, but the great mass of the Chinese are untaught and emphatically ignorant, and a new idea makes headway very slowly, their inability to read makes the work of instructing the converts very slow and tedious. Most of them learn to read after they are converted and only their commendable plodding work gives them the victory.

Even the most enlightened among the people are densely ignorant on matters spiritual and their language does not admit of transmission of religious or spiritual ideas with any readiness. It is very difficult to speak to the heathen and represent "God" to them, and what term to use in this connection is a question yet under debate among missionaries.

THE LITERATI.

Contradictory as it may appear, the educated Chinese are even a greater hindrance to the Gospel than gross ignorance among the masses. The Literati are the aristocracy. They are the men who have memorized the sayings and writings of the sages so as to be able to reproduce these to the satisfaction of the examining board, they are then eligible for positions as officials and then grow rich.

That many are disappointed and never get beyond the place of expectancy is apparent, for everywhere you go in China you meet the idle scholar with his empty degree. Work is be-

neath him for he must not soil his hands. Usually a victim to opium, always the idol of his village, he is a force that must be reckoned with in the progress of the Gospel.

The scholar's word or opinion is final and is almost invariably used against the Truth; and why? Because the books are not the books of his beloved classics, and because God is exalted even higher than his own ancestors; while the more enlightened among them know that when Christianity has recognition in China, the educational system will alter, and government positions will be available for men of intelligence and ability and not for memorizing machines like himself. Probably to this cause may be attributed much of the revolutionary movement of the present year; the revolt of the official class (all literati) against progress.

NATIONAL VICES.

Works and workers of darkness do not like the letting in of light and opium smoking and gambling are adversaries of the Gospel. The national vice of China is undoubtedly opium, and nothing could be more destructive. The progress or decay of the greatest nation on earth will to a large extent depend on the elimination or cultivation of this habit. The poison is eating away the heart of the nation and bringing the people to a condition of moral, mental and physical wreckage.

Fifty years ago its use was almost unknown, now the officials, almost without exception, are slaves to the habit; one-half or one-third of male population is addicted to the habit in many districts, while in some places it is maintained that all the people use it constantly. Commercial houses find it necessary to provide their patrons with the poison in the waiting room. Men sell the house that shelters them and the clothes off their backs to satisfy the craving and will even resort to selling their wives or children rather than be without their only necessity of life.

Gambling is everywhere practiced and has a peculiar fascination for the Chinese; it goes hand in hand with opium, and the two are a formidable team for evil.

FAMILY LIFE.

The Chinese sons bring their wives to their father's home and all live together, having all things in common, not in a Scriptural sense however. This habit brings a score and often more people together in the one yard or compound. There is a common purse, often a common pot, and ill-feeling and envy have free play. Family broils often resulting in blows and suicide are constantly recurring events in the household. The Christian convert finds himself in a very warm situation in his own household, and it is fear of the consequences at home that prevents many a man and many a woman from openly confessing Christ. The hand of every man is against the Christian. Persuasion having failed, reviling will take its place; blows and attempts at starvation may follow, and the convert's life is miserable until he has lived down the ignorance of foolish men with well-doing.

DEGRADATION OF WOMEN.

The woman has no will of her own; she belongs to her husband and has no rights. Her horizon is largely the four walls of her compound. Her mind is undeveloped, and she has few opportunities to hear the Gospel, or having heard it to make any progress in knowledge. She is largely dependent on the conversion of her own husband or father, who in turn will instruct her in the way of life. The condition of the women makes the problem of the children all the more difficult and special work among the women all the more important.

THE CARNAL MIND

is enmity against God. While the above obstacles have much to do with the question, the real problem is in the fight of the carnal with the Spiritual and nothing but the work of the Spirit of God can give the victory. That victory however is sure we do not for a moment doubt and there is abundant evidence in the first fruits in China.

LETTER FROM FORMOSA.

Hong Kong, Dec. 12, 1900.

Rev. Dr. R. P. MacKay,

My Dear Friend,—It seems a long time since I wrote you last April.

Think of it, Dr. MacKay, my teacher received over one hundred letters from all parts of North Formosa every month, and of course we had to reply and arrange all mission matters. In May his throat began to get hoarse, and did not get any better for about six months. A young preacher read his lectures in college for him, and I helped him at every meeting.

The doctors decided that he should come here and must not delay, so we did. Since coming he looks better, and weighs seven pounds more than the day we came. The doctor attends to his throat every day, and has hope that it will get well. We all pray to God for him, yes, all North Formosa.

The day we left the whole mission was in a prosperous state. Oxford College was kept open, and there are about thirty students. We built ten new chapels and repaired eleven.

George MacKay is here at school, and is a very smart boy. He got his certificate last year for the 6th division, and this year passed Oxford (England) local examination. His Sunday School teacher, Mr. Wright, is a Canadian from Montreal.

We expect to be back in Tientsin sometime in January.

Now, my dear friend, I hope you are well and are having success in your work. God be with you.

A Merry Christmas and Happy New Year from your Formosa friend,

Koa Kao.

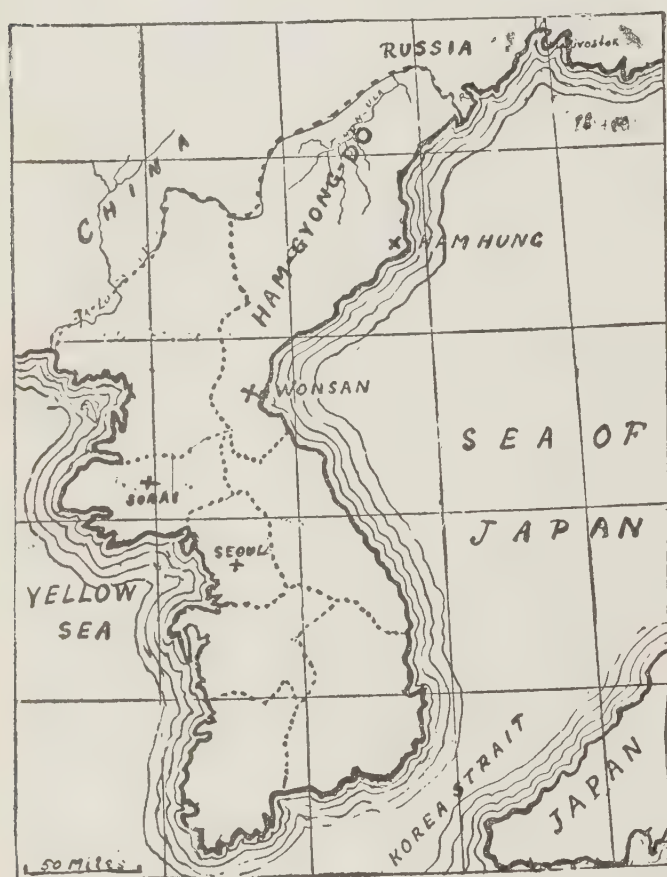
P.S.—Just now four of Dr. MacKay's old students came from North Formosa to see him.

K. K.

OUR WORK IN KOREA.

The Presbyterian Church, U.S.A., has had a very successful mission in Korea for several years, with headquarters at Seoul (pr. Sool), the capital of Korea—see map. When our Mr. Mackenzie went out in 1893 he settled at Sorai—see map. After his death the American missionaries visited Sorai, caring for the rapidly-growing work.

When our present three missionaries went out in 1898 it was deemed better by the whole council of missionaries that, as Sorai was in the region operated by the American Presbyterian Church, while Wonsan, a station that they had recently opened in the far North, was in a large province hitherto untouched, and which they were unable to overtake, that the work at



Map of Korea.

Sorai should be consolidated with that of the American Presbyterian Church, and that our church should undertake the new province of Ham Gyong, a province as large as Nova Scotia.

At Wonsan, the capital of the province, is our first station, and Mr. and Mrs. Foote and Miss McCully are stationed there. At Ham Hung—see map—a city of over forty thousand, one hundred miles north of Wonsan, a second station is opened in charge of Mr. Macrae and Dr. Grierson. So that in two centres, corresponding in distance to Halifax and New Glasgow, in a heathen province of over a million people, there are three missionaries, with a fourth, Mr. Robb, under appointment.

REPORT OF HAM HUNG CIRCUIT

of Korean Can. Pres. Mission for 1900.

MISSIONARIES: REV. ROBERT GRIERSON M. D.,
AND REV. D. M. McRAE.

NAMES OF GROUPS.

Ham Hung,	Hong Won,
Pan Chun,	An Kok,
Po Hang,	Yong Chum,
Yon Mot Kol,	Wyeng Dang Dok.

The Ham Hung circuit is under the joint supervision of Messrs. Grierson and McRae and has been worked by itinerating from Wonsan. The largest and most important group of Christians is that of Ham Hung city the capital of southern part of the province of Ham Kyong Do. Ham Hung is a walled city of 40,000 inhabitants, situated by a river side at the head of a large populous plain. The work was first begun here three years ago through Mr. Swallen's preaching.

In this station there are four baptized Christians and seventeen regular adherents. An increase in adherents together with the purchase of a chapel, where they now hold regular Sunday and mid-week services, shows growth and progress by this group during the year. The chapel was bought without the aid of one foreign penny, which manifests their zeal and interest in the Lord's work. This station has been visited by the missionaries seven times during the year.

Total contribution during the year, 444 Korean nyang, a nyang being the equivalent of a day's wages.

PAN CHUN.

This is a country town 75 li (25 miles) south from Ham Hung. The work here opened up at the beginning of the year and is an example of how wonderfully the Gospel spreads in Korea.

As we were returning from week of prayer in Ham Hung city, we met in an inn a man by the name of Mr. Pak who heard the Gospel for an hour and bought a book called "The Two Friends." Subsequently he went to Ham Hung and sought out the Christian leader with whom he spent a night in conversing about the Gospel. He believed the Word and immediately began to preach in his native village. To-day there is a group of seven believers who meet regularly on Sabbath and Wednesday night for service. They have endured considerable persecution which caused them several times to send to Wonsan for advice. They have been visited by the missionaries twice during the year and four times by native helpers.

PO HANG.

This work was started by a Christian family moving out from Ham Hung in April of this year. Po Hang is a sea-side town 50 li (17 miles) south of Ham Hung city. The work here though in its infancy is very encourag-

ing. There are seven men who are believers and who, with their families, regularly observe the Sabbath. They have been visited once by missionary and helper.

YON MOT KOL.

This is a small mountain village sixty li (20 miles) west from Ham Hung. A year ago there was one believer here who in December of 1899, brought in to Ham Hung to hear the Gospel a friend and the wife of a prominent man in the village. Later when he came to Ham Hung to observe the week of prayer he brought another friend from the same village with him. They spent a week of prayer and Bible study and went home with new inspiration, laden with books and tracts for distribution among their friends. The work has spread among their neighbours and when visited by the missionary

day. The place was visited four times by missionaries and native helpers.

AN KOK.

In this village, seven miles from the city of Puk Chung, there is one family all believers and one other Christian. Mr.—, the first believer whose aged father and two sons last year so bitterly opposed him, now rejoices in seeing his whole family won by his testimony. This place has been visited three times by missionaries and several times by native helpers.

YONG CHUM.

This is a district of the inland magistracy of Kapsan which touches the Manchurian border at the foot of the ever white mountains. This



City of Ham Hung from a hill top looking North.

in June there were five households nominally Christian, and nine adults meeting regularly for worship and their families with them. This place has been visited once by a missionary and native helper.

HONG WON.

This is a magisterial town thirty-three miles north of Ham Hung. Here we have one baptized believer. The work has flourished during the year, there being now four families represented by those who gather together for worship, with an attendance of nine adults besides children. This year they gave out of their Sabbath day collections the sum of twenty-nine nyang for the Indian Famine Fund. It may be remarked here that many of these contributors cannot earn ten cents of our money per

place is noted for its copper mines and has a population of one thousand. In the vicinity of this town we have a Christian family who moved there from Ham Hung in 1899. In the town itself there are a few who have manifested a marked interest in the Gospel. It was visited by missionaries twice during the year.

WYENG DANG DOK.

This place is also in Kapsan magistracy forty miles west of Yong Chum. We have here two believers who have been visited twice during the year by missionaries.

It is with hearts filled with gratitude to God who has given us strength to journey through this wild mountainous region and who has so richly rewarded our labors that we submit this imperfect report.

THIRD ANNUAL REPORT.

OF REV. W. R. FOOTE, WONSAN, KOREA.

In my first report I was only able to say, that our mission had taken over the work in this station and that Mrs. Foote and I had arrived here. Last year Rev. J. S. Gale continued his work as pastor in this congregation until September. This, then, is the first report I make as missionary in charge. My experiences as pastor of a native church where language and customs are all strange have not only been pleasant but very hopeful. Our numbers have increased and new groups have been added, one new school has been opened and two out-stations organized.

THE FIELD.

This field is very extensive being over two hundred miles long and forty miles wide. If I were to include the whole province of Kang Won which is not cared for by any other mission and naturally belongs to us, the area would be much greater.

The country is productive, well populated and easy to itinerate. The harvest has been bountiful and the people are contented and prosperous.

There is a line of groups and stations extending from Yong Hung, forty miles north of Wonsan, to Sang Sin Won eighty miles south of it. It has been impossible for me single-handed to do justice to those depending on me for instruction. However with the help of native Christians, some of whom gave their services as a labor of love, I was enabled to visit nearly every place where there are Christians and some places several times.

ITINERATING.

As much time as was consistent with the demands of such a central and important church as Wonsan has been spent in itinerating. I have visited twice during the year all the stations and groups south of Wonsan and most of the places north, but in many places where I should have remained a week I could only stay a day. My teacher usually accompanies me on my country trips. We walk from group to group, from station to station, holding services and visiting the families in each place. A pony to carry blankets, food and books is indispensable.

WEEK-DAY SCHOOLS.

Day schools have become an important factor in congregational work. We do not urge the establishment of schools, they are the natural outgrowth of every Christian community. There is nothing in common between the subjects taught in a Christian and heathen school. Thus Christian parents desire a Christian school for their children.

In Wonsan the teacher's salary is derived entirely from the proceeds of a field owned by the church. A nominal fee paid by each pupil provides wood and oil. Two hours each day are given to Bible study. Twenty-five boys are in

attendance. I proscribe the course of study and frequently visit the school.

Mrs. Foote has taught a class of girls part of the year. A woman of the congregation gave her great assistance and has for the time being taken full charge of the school without remuneration, her services being purely voluntary.

In Anpyon a school has been in session five months. This school was organized and the salary of the teacher pledged without my knowledge. After all was satisfactorily arranged two men came to me with the good news. Such progress greatly cheers the missionary on his way. The people of Anpyon have broken away from Korean custom and both boys and girls attend one school. In Wonsan we have not been so progressive. About twelve Christian and three heathen children are in attendance.

Self-support in school work is a sure step in the right direction. We are seriously lacking in good teachers. At present nothing is taught but Chinese and the memorizing of passages from Christian literature. Arithmetic, geography, history, grammar, etc., are entirely beyond the teacher's ken.

Last year I taught such subjects myself, but this year the pressure of other work prevented my giving much attention to school work. If our missionary staff were large enough to permit even two hours per week of good instruction by one of our number, in a few years we could send all over the country comparatively well trained teachers who could at least teach the children the meaning of the memorized selections.

SUNDAY SCHOOLS.

In this department of our work great interest is manifested. The Koreans are bright, intelligent and persistent students. This makes teaching easy. Every member, catechumen and adherent attends Sunday School. Bible study must ever occupy a prominent place in our church work.

The time for Sunday School is in the morning before preaching service. The men who are taught by the deacon-elect have studied Ephesians, Colossians and part of Acts during the year. We have two classes for boys. One class has been taught by Mrs. Foote's teacher and I have taken the large boys and young men.

Mrs. Foote's Sunday morning class of women sometimes numbers one hundred. Now that Miss McCully is with us we hope this class may be divided. This would deepen the interest and increase the attendance.

Throughout the year I have on Sunday afternoons conducted a catechumen class which was well attended. This class not only gives me a good opportunity to teach, but affords an excellent chance for me to become acquainted with all members of the class. Unless there is some sufficient reason why he should not do so, every applicant for baptism must pass through this class.

Catechumens are received as such only after examination. No one is admitted into the catechumenate unless the session is satisfied that the applicant is a Christian. After a person has been a catechumen six months and

has taken a course of instruction he is allowed to apply for baptism. I find the members of this class very diligent students and am pleased with the progress they are making.

After applicants were accepted for baptism I had a communicants' class for a few nights carrying them through a short course of study with the view to a better understanding of the step they were about to take and the mission of the church. This class was thrown open to all and a large number availed themselves of the opportunity to join us.

TRAINING CLASSES.

There were two training classes held during the year. The first one was for women and girls and was under Mrs. Foote's care. Twenty were in attendance. A few could read well, others could only read a little and some could not read at all. Generally speaking the girls can read better than the women. Those who could read studied the Gospel according to Mark. Others were taught to read. Attention was also given to singing. The second class was for men and was in session two weeks.

My object in having this class was to call in men from the weak groups and train them to be leaders in their own villages. The men studied hard and showed a deep interest. We occupied a room in the church, where several of the men lived. We began to study in the morning and continued, with a recess at noon, until five o'clock. In the evening several of the Wonsan Christians joined us in a service of prayer and praise. Our future work will yield results according as we give attention to schools and classes.

PUBLIC SERVICES.

During the year Sunday and Wednesday evening prayer meetings have been held in nine different places. These meetings are attended by all the Christians. We have no church members, catechumens or adherents who do not attend prayer meeting.

All those who live within six or seven miles of Wonsan walk in to Sunday morning service. During the year there has been a marked increase in attendance. The success of these meetings depended largely upon the efforts of the native Christian who by faithful preaching rendered me great assistance. In the out-stations the leaders take charge of the Sunday School and public service.

The sacraments of baptism and the Lord's Supper were administered in April and December. On the former occasion twenty-two became members in full communion and four children were baptized; and on the latter fifteen became members in full communion and three children were baptized. The church members number one hundred and baptized children seventeen. The catechumens number forty-six.

OUT-STATIONS.

Anpyon is an influential magisterial town thirteen miles from Wonsan. Being so near it has been more favored by missionary visits

than other places. Frequently I have left home on Saturday afternoon, travelled six miles to the Christian village of Katuru, held service and remained over night, starting for Anpyon Sunday morning in time to hold service. A second service was held in the evening and I usually returned home Monday morning.

This out-station continues to make sure and steady progress. A school is self-supporting and nearly enough money has been raised for a church which the people feel the need of very much.

The other out-station is Sang sin won, eighty miles south of Wonsan. I first visited this place in April and found about fifty persons meeting regularly for service. I was the first missionary to visit them. Near the last of September several of the Christians walked to Wonsan to see me, saying that they had raised some money and wished me to visit them and select a site for a church. This I did. This site was a free gift of one of their number; the deed was given to me for safe keeping. I remained two Sundays and admitted four young men into the catechumenate.

The five new groups that have been added this year are a cause for devout thankfulness to God. They are the fruits of native evangelistic effort and ever new proofs to us of the power of the Gospel of our Lord. I designate as out-stations those places where applicants for the catechumenate and baptism are examined and where the Lord's Supper is dispensed. Those places which are not so far advanced, but where services are regularly conducted, I call groups.

NATIVES FORM NEW STATIONS.

I seldom break new ground. The natives are peculiarly fitted for such work. But wherever there is even one believer I always find a comfortable home for myself and a centre from which I can labor.

I have not yet had an opportunity to learn the exact amount of native contributions in the out-stations and groups for the year; but the total giving for the whole field will no doubt exceed the 1,640 yang (\$164) mentioned in the statistical report. Every believer on the field, however poor, has been asked to provide himself or herself with at least a portion of Scripture and the mission hymn-book. There were sold during the year 1,059 Bibles, New Testaments and portions, to say nothing of hymn books and tracts.

In conclusion we desire to place on record our devout thankfulness to the Church at home for its support and prayers and to our Heavenly Father for continued health and for His rich blessing bestowed on us and our work.

If we will not take the one step that is made clear, we cannot know the part of the way that lies in the shadow. But doing the duty that lies nearest will ever bring us to the next duty. Doing, we shall know. God's will is an angel bearing in his hand a little lamp to light you.—J. R. Miller.

THIRD ANNUAL REPORT

OF REV. D. M. MCRAE, KOREA.

“ Another year of service,
Another year of praise ;
Another year of proving
Thy presence ‘ all the days.’ ”

This is the echo of our thoughts as once more we begin the preparation of our regular annual reports. Through mercies seen and unseen our God has brought us to the close of another year of opportunities.

To the majority of people, perhaps, the dawn of a New Year carries them into the future rather more than into the past, new resolutions are formed and new lines of work and thought established.

To us missionaries however retrospection and introspection are peculiar necessities. We are called upon to render an account not to God alone, but to each other and to the home church. It is therefore with a feeling of unworthiness and entire dependence upon Divine support that I beg leave to submit the following report of my work in Korea during the past year.

The field assigned me for the year being the northern part of Ham Hung province where I have been associated with Dr. Grierson, my work like his comes largely under the head of

ITINERATING.

My first trip I took in company with Dr. Grierson early in January, going as far north as Ham Hung city, where we spent the week of prayer, having first sent out invitations to believers in other places to assemble with us. Every night meetings were held and were well attended.

The days we spent on the streets, selling books, tracts and Christian literature, also Christian calendars ; of the latter about two thousand were sold.

To those who came in from the country we gave a good supply of gospels and tracts to sell and distribute on their return. Twenty days were spent on this trip ; a time of rich spiritual blessing to ourselves and, we trust, to many others.

During the month of February and part of March I was able to take a few short itinerating trips in the Wonsan district, visiting Kaitam and Anpyon where Rev. Mr. Foote has a growing work.

In the months of March and April I again visited the North, taking with me my Korean helper, Mr. Cha. We spent a few days in Chyong Pyong where a new work has been opened, as shown in our general report.

We also visited Ham Hung, Hong Won, Puk Chung and Ankok, spending a number of days in each place preaching, selling gospels, tracts and calendars. In some respects this was one of the most encouraging trips I had undertaken up to that time.

From my fourth and last trip I have just now returned. On Nov. 16th, accompanied by Dr. Grierson, I took passage on a small Korean

coaster for the open port of Song Chin, as yet the most northerly open port on the east coast of Korea. In this port there is one unbaptized believer who moved there from Wonsan this past summer.

Not finding Mr. Cha in Song Chin, as I expected, we proceeded to Yim Myong where we found him in the midst of a group of enquirers into the Jesus doctrine. Here, as in many other places, the Lord has used him in leading many souls out of the heathen darkness into the blessed light.

RICH AND FERTILE.

At Yim Myong I parted with Dr. Grierson and journeyed with Mr. Cha, first to the city of Kil Ju and thence far into the interior to within a day's journey of the Manchurian border, passing through a country hitherto untravelled by any foreigner. I found it to be a very mountainous region, rich in gold, marble, copper and timber, and having a fertile soil yielding abundant harvests of potatoes, oats, barley, millet and wheat.

This region is thickly settled, the people being hospitable and always ready to share with us the potatoes and hulled oats, without salt, which is their principal food. The eagerness with which they listened to the Gospel and bought books cheered us on our hard and rough journey. At Yong Chum, the great copper mines of Korea, we had a particularly encouraging visit. Here every tract and book in our pack was sold and a great demand was made for more. Here also inquirers remained with us until twelve and one o'clock at night, a number of them spending two and three days' wages in the purchase of New Testaments and tracts. One miner evidenced such interest as to give up a day's work in the mine for the sole purpose of spending the time with us.

From here into Kapsan we went and from thence into Puk Chung and Hong Won.

There I received startling intelligence that messengers were flying over the country calling all foreigners, an edict being out from the King's palace to kill all foreigners. This brought me to Wonsan much sooner than I expected, to find all quiet and safe, the edict having been recalled.

In all I have spent eighty-three days in itinerating.

STUDY.

I took up the second year course of study prescribed by the American Presbyterian Board, with the intention of taking my second year's examination under their supervision. But on account of being away in Japan at the time of their annual meeting I was not able to do so.

BUILDING.

My lodging place during the first part of the year was Mr. Fenwick's Korean mud hut which I occupied free of rent. Coming events necessitated my moving into more comfortable quarters. There was no available house in Wonsan, so I invested the money allowed me for rent in building an addition to the chapel on the mission property, making of it a small

but comfortable residence. I have been unable thus far to procure sufficient suitable ground for a house site in Ham Hung city.

There is one important matter which I must not neglect to mention. This year the Lord has given me one who is now sharing with me my missionary work. We believe that our united lives, re consecrated to the Master's service in Korea, will be richly increased in usefulness. It is therefore with deep gratitude to God that I submit this report of another year, 1900, in Korea.

THIRD ANNUAL REPORT

OF REV. ROBERT GRIERSON, M.D., KOREA.

By the mercy of our loving Lord we are allowed to see the end of another year in Korea. It has been a year full of opportunity which we have tried to improve; a year of quietness and security amid the storms which have torn our great western neighbour, China; a year of abundant rains and plenteous harvests in contrast to India's drought and misery; a year of good health to the members of our mission, and signalized by the addition to our staff of its first reinforcement.

It has been a year in every way most satisfactory except now at its extreme close, when a cloud of danger looms upon the horizon, and we are summoned home from the midst of an itinerating trip on account of anti-foreign movements reported from Seoul. We hope and trust that the supposed danger by reason of which, for prudence sake, we left unfinished some of the most important work of the year, will prove to have been exaggerated, and that next year will see again over our heads the unclouded blue of serenity in this "Land of Morning Calm."

During the past year our residence has still been in Wonsan although our work lies in Ham Hung and all the regions north. We have lived in a comfortable hired house which is a haven of rest after returning from long itinerating tours. On account of our distance from our field the most important work falls under the head of:—

ITINERATING.

This was early commenced by a three weeks' trip to Ham Hung in January for the purpose of spending the Week of Prayer with the brethren there. Mr. McRae and I went together on this occasion, and enjoyed a most blessed season of prayer and Bible study with not only the Ham Hung church but also brethren from other near and distant districts who gathered into the capital.

From this season of prayer dates a wonderful growth and increase in all the places that had representatives at the meetings. We had meetings every night, and our subjects were the universal topics published by The Evangelical Alliance. By day we travelled the streets and markets with books and Christian calendar tracts, of which latter there were sold altogether in the city of Ham Hung during January and February upward of two thousand copies.

My second itinerating tour from April 16th-21st was unsatisfactory. Starting out with several native helpers intending to take a very long tour and by distribution of labourers cover much of the northern field, I was compelled by ill-health to return home after only six days' outing. By the middle of May I was sufficiently recovered to take up the trip previously abandoned.

THIRD TOUR.

Third itinerating tour of five weeks' duration, May 17th to June 20th. I had with me besides my language teacher and two other helpers our mission evangelist, Mr. So who was engaged to work with us during the year. This man, the first Protestant Christian in Korea, one of the two So brothers of Sorai with whom McKenzie went to work, was of much help to me. He spent a whole month in Ham Hung teaching the Christians and leading them through a course of study on the Gospel of John, while waiting for me to come. He then came with me as I went north visiting the large cities along the coast road, and remained with one companion preaching in Peuk Chung and neighbourhood for a fortnight, while I and two others went on a tour into the mountainous inland regions of Capsan and Sam Su, near the Chinese border, where no missionary had ever been before.

We were delighted to find this region well peopled and fertile instead of the lonely wilderness other missionaries had represented it, and that the people listened eagerly to the Gospel and bought books freely until our whole stock was exhausted. On this trip I visited every community where there were one or more Christians north of Wonsan, and it took constant and hard travel to get over the field and pay a short visit of a day or so to each group.

To show how the work has grown I would state that at this time last year the regular places where there were Christians whom we visited in our northern circuit were only three in number, while on this trip I visited nine places where there are believers giving good evidence of sincerity, besides others of which we are hopeful of good results in the future.

FOURTH TOUR.

After an interval of two months I took my fourth trip, Sept. 4th-21st, which though not strictly itinerating can best be mentioned under this head. This was a flying bicycle tour to Seoul and Chemulpo for the purpose of attending the sessions of the Presbyterian Mission Council, returning via Pyeng Yang where the American Presbyterian Church North held their annual mission meeting. The questions discussed and reports given at these two meetings were most helpful and inspiring; and the whole outlook for the Gospel in Korea, as gained from such a concensus of opinion, as bright if not brighter than ever before.

Without dwelling upon several trips of a few days' duration in the vicinity of Wonsan and one quick bicycle run to Ham Hung for the purpose of spending a Sabbath there in October.

I took my fifth and last trip Nov. 17th-Dec. 6th in company with Mr. McRae by steamer to the northern free port of Song Chin, half way from here to the Russian border. There we parted company, Mr. McRae going inland to Capsan while I spent a week in Song Chin and its vicinity.

ANOTHER OPEN DOOR.

From what I saw there I have become convinced that we should establish a missionary in that port which is destined to become to Northern Ham Kyeng province what Wonsan is to the Southern province. It is not as yet a large port in itself, but it is the outlet of a populous and fertile country. It is less than 100 miles from the northern capital Kyung Sung, and we have already a start of a community of five or six believers in a large town nine miles from the port.

From Song Chin I returned over land visiting the magisterial cities of Tan Chun and Won, spending two days in each place, meeting with great encouragement in preaching the Gospel to eager listeners and selling many books.

While on the road at noon, December 3rd, I was met by a messenger carrying a telegram summoning me home on account of a political scare in Seoul. So I rode straight home on my bicycle, passing with but a brief call for rest and refreshment, our three old stations of Peuk Chung, Hong Won and Ham Hung and finished the ride of 156 miles by sunrise, December 6th, finding all quiet and safe in Wonsan.

In all then I have spent in travel away from home three and a half months, of which three months were spent in my field the Ham Hung circuit; and have travelled 2,022 miles, of which 1,800 have been by bicycle, 140 by steamer and 82 on foot.

Other lines of work to be reported are:—

MEDICAL.

Though I received a fine stock of drugs from London in the spring, I have not thought it advisable under all the circumstances to do general medical practice among the Koreans here in Wonsan, but have confined my medical labours to the Christian natives only and the foreign community. In the month of July I accepted the post of Customs Medical Officer for the Port of Wonsan at a salary of \$25.00 per month, a post which in no way adds much to my labours while it materially aids the medical funds of our mission, all receipts of course being handed over to the Board. Total receipts for the year amounted to \$150.50.

As a part of this medical work I may report work in training a Korean youth whom I sent at my expense to the large Methodist school in Seoul for one year, and whom since the spring of this year I have had under my own personal instruction in English language and the study of drugs preparing him to be my helper in medical work when I shall open general medical work among the Koreans.

LANGUAGE AND LITERATURE.

This year also I have made language study the first duty above all others, and when in Pyeng Yang wrote the examination of the Northern Presbyterian Mission with Underwood, Gale and Moffatt as examiners. I undertook not only the second but also the third years' examination and am informed that I successfully passed both ordeals. As a branch of language study I prepared at the request of Dr. Underwood, Sunday-school lesson helps in Korean from the book of Genesis for the months of February and March, 1901. I have also under preparation not yet quite finished a translation of the Harmony of the Gospels for my own use in future teaching of our Christians.

SOME NEW HEBRIDES NOTES.

NATIVE HUMOR.

The teacher of an infant Sunday-school class was telling the small folk, one Sunday, about John the Baptist. In revising the lesson, she asked, "And when the little girl got John's head in a dish, what did she do with it?" One tiny boy answered promptly, "She ate it." Imagine his teacher's horror and amazement. The answer is worthy the son of a cannibal.

Missionary—"Man, it's no use telling you anything; your head's like a sieve. It's like pouring water through a sieve."

Native—Yes, Missi, but did you ever notice that a sieve is always cleaner after having water poured through it?

Native, visiting one of the colonies, after studying in bewilderment the doings of the Salvation Army: "My word, that fellow he all the same Pharisee. He blow along trumpet, and he pray along street corner."

BIBLE ILLUSTRATIONS.

1. Isa. 5, 26; Zech. 10, 8. I will "hiss" unto them, i.e., I will call unto them. Natives "hiss" when calling people near at hand and whistle for them when farther away. The word is used differently in Job, 27, 23, etc.

2. Lev. 17, 10-15; Deut. 14, 21, "from things strangled and from blood," "that died of itself." Natives in Futuna, and probably throughout the group, ate "that which died of itself." Sometimes pigs were "strangled" before being cooked, to retain the blood. When allowed to escape it was cooked and was greatly relished. Perhaps the heathen around the Israelites and the New Hebrideans were alike in this respect.

3. Gen. 24, 2; 47, 29. "Put thy hand under my thigh." The natives of Efate put the hand under the thigh when making a solemn affirmation.—N. H. Magazine.

World Wide Work.

Dr. Leonard estimates that there are 800,000,000 heathen and 200,000,000 Mohammedans in the world.

Dr. Dennis reports that 11,000 churches in the mission fields gave \$1,842,000 towards the Gospel work in their own lands.

The last closed door of South America has at last been opened, and now missionaries of the Gospel Union of Kansas have begun to work in Ecuador.—Ex.

The Methodists have 14 day schools for Indians under their care in Manitoba and North-West Territories, 9 in British Columbia, 11 in Ontario and 3 in Quebec.

It is said that the first missionary contribution ever made in England was Sir Walter Raleigh's gift of £100 for the spread of the Christian religion in the colony of Virginia.

The Protestant missionaries of Japan have recently held an important convention at Tokio. Five hundred delegates were present, and United States Minister Buck gave them a reception at his residence.

There is in Japan a Bible reading society called the Scripture Union of Japan. Its membership includes about a third of the Protestant Christians of all denominations. By means of it thousands read the same Bible selection every day.—Miss. Friend.

The minister of public instruction of the Argentine Republic has published his advocacy of a movement to introduce the study of the Bible into the Argentine national schools. This message is also signed by President Roca.—Wom. Miss. Friend.

In Canada there are 98,981 Indians, about 15,000 of whom are reported as pagan. There are 225 day schools, 34 boarding schools, and 22 Industrial Institutes in which the Indians of the Dominion are taught. These include the schools under the care of all denominations. The total attendance on the roll last year was 9,606.

When Stanley made his journey of nine hundred and ninety-nine days across the Continent of Africa, in the course of seven thousand miles he never saw the face of a Christian, nor of a man who had had an opportunity to become one.—Student Volunteer.

Bishop Weldon, of Calcutta, India, wrote a letter to the missionaries of all denominations, in which he says the great famine has brought them all nearer together, so that they forget their sectarian ties, and they only remember that they are all one in Christ.

In the last quarter century the Methodist Church has expended \$1,500,000 on mission work in Mexico. Fifty-one missionaries were employed, and the results show 125 congrega-

tions, 4,694 members, 2,876 scholars in Sabbath Schools and 4,056 in day schools.

Forty evangelical churches in Utah report that one-sixth of their present membership came to them from Mormon churches and families, and that since the beginning of evangelical work in Utah 1,417 members have thus come. On the other side, only nine members have gone over to the Mormons.

The Indian Witness is authority for the statement that in India there is coming to be more frequent communication between converts and the idolaters, and therefore there are fewer secret Christians. Fathers and even mothers are beginning, in Bengal at least, to say to their sons who insist on being baptized, "If you must be a Christian, go and be a genuine one, and live the pure life that Christ enjoins."

Thibet is larger than France, Germany and Spain combined, and has a population of 6,000,000. It is ruled over by Dalai Lama, who acknowledges only nominal allegiance to China. He is the head of Lamaism, which is the oldest and strictest sect of Buddhism. Nearly all Mongolia is of the religion of Dalai Lama, of Lassa.

A missionary publication is authority for the statement that "in India there are 80,000,000 Hindus who hold neither the Hindu nor the Mohammedan faith, and are looked upon, it is said, by the Hindus as despicable and by the Mohammedans as accursed." If the statement is true, there is a great field for missionary effort among these religious outcasts who, it would seem, ought to be easily induced to become Christians.

The Basle Missionary Society has one hundred and seventy missionaries, reporting over thirty-four thousand converts; also, there are ten other societies, working in China, India and different sections of Africa. According to Dean Vahl there is a total of about twenty societies, seven hundred and fifty missionaries, thirty-four hundred native pastors, teachers and helpers, and three hundred thousand converts in their missions, with schools and their many thousands of scholars.

An exchange states that the Lord Mayor of London, England,—Lord Mayor Edwards,—is an earnest Christian, and has been distinguished as a teacher of Sunday School teachers for many years. For forty-seven years Mr. Edwards has been a Sunday School teacher at Ebenezer Chapel, and for many years a superintendent, lay preacher, deacon, and trustee. So long as Britain's leaders are men of that stamp, so long will the Empire stand strong.

It is but twenty-six years since David Livingstone died near the shores of Lake Tanganyika, in South Central Africa, and his body carried in triumph to his native land and laid with England's greatest heroes in Westminster Abbey. To-day more than thirty steamers are run on the two great lakes, Nyassa and Tanganyika, in the interests of Bible missions and a growing commerce, while scores of towns, with their

schools, churches and cultivated fields and gardens, are found in this land, first opened to Christian civilization through the efforts of Livingstone and the army of missionaries, inspired by his heroic life.

According to reports made to the great Ecumenical Conference, held last year, there are 2,800 foreign missionaries now in China, representing 56 societies, with over 100,000 members gathered in churches, at 500 stations and 2,000 out-stations. There are also about 50,000 scholars gathered into day and other schools, nearly 5,000 being in colleges and seminaries. There are nearly 200 medical missionaries, and scores of hospitals, in which Chinese officials show great interest.

THE BIBLE IN SPAIN.

One day a colporteur entered the village Montalborejo, in the province of Toledo, in Spain, and offered his goods for sale. Among others he also sold a large Bible. Already the priest had been informed of the transaction. He rushed out of the church standing in the market-place, swiftly approached the colporteur, tore the book out of the buyer's hand, cast it upon the ground and angrily exclaimed, "These books of the devil shall never enter my parish." He roused the people, and especially the pious women, to anger, and they took up stones and cast them at the inoffensive man, causing him to flee, thankful to escape with his life.

Six weeks later the colporteur was again on the road leading to the selfsame village. Gladly would he have avoided it had he been able to find a roundabout way. Approaching the village at dusk, he hoped the inhabitants would fail to recognize him. To his astonishment the very first man he met at the city gate detained him with the question,

"Are you not the man who sold the Bible?"

With fear and trembling he was tempted to deny it, but wishing to be truthful, scarcely above a whisper answered,

"Yes, I am the man."

"Then welcome to our village; every one of us desires to purchase your book," was the amazing reply. In his utmost astonishment the man inquired,

"Are you not the selfsame people who only a few weeks ago cast stones at me and drove me out of your village?"

"Most certainly," answered the man, "but a great change has come over us, so that each and everyone desires one of your books."

This was how the change was wrought. A speculative merchant of the village picked up the book in the market-place, concluding that the paper might be used. Accordingly leaf after leaf was torn out to serve as wrappers for salt, sugar, rice or other groceries, thus entering every hut in the village.

A Spaniard is always willing to learn something, which proves encouraging to carry on the work. Wherever night schools are commenced, young and old flock thither to learn

the chief rudiments. They realize the power in knowledge and desire to regain that which was denied them by crafty priests. Since the revolution in 1868, the nation has made remarkable progress, and while there are many cases in which the heads of families are unable to read, a large number of the younger generation is able to do so.

And so it was that when the leaves of the Bible, with its clear print, were scattered throughout the village, the pages were eagerly scanned, and who can describe the impressions made by the sacred words and beautiful descriptions upon the simple Castilians! We know full well how Luther was filled with joy when he, in the cloister at Erfurt, read for the first time the story of Hannah and Samuel. Thus the people read the wonderful tidings of the Saviour's birth, the parable of the good Samaritan, and what impressed them most of all, the sufferings and death of Jesus Christ, never before related to them.

Then one by one the people came to the merchant, requesting *additional stray leaves* to satisfy their thirst for knowledge concerning the Bible. They prayed to God that the seller of this book might return. The joy of the man as he heard this wonderful tale may well be imagined. In less than two days he had disposed of all his books and was even compelled to tarry some time longer in order to teach the people the way of salvation through Christ our Lord.—The Lutheran.

THE MANCHUS.

The ruling race in China are not Chinese but Manchu Tartars, who conquered China many years ago and have since, though much less numerous than the Chinese, been the ruling race. Of them the *Pall Mall Gazette* says:—

The true Manchus are undoubtedly superior to the Chinese, whom they so easily subjugated. Even though they have sadly degenerated, they still excel the southern tribes, both in physique and in intellect. The women are often beautiful, and they are generally tall and vigorous.

The Manchus never succeeded with the women of China as they did with the men with regard to the engrafting of the northern customs and habits. They forced the males to adopt the queue, but they could never eliminate the "golden lily" or bandaged feet. In this single respect the two races have remained entirely distinct. No Manchurian baby's foot is ever bound, but the Chinese have obstinately conserved the cruel custom. A woman who hobbles on "golden lilies," whatever may be her rank, is never allowed to enter the imperial court at Peking.

The Manchu ladies dress their abundant tresses in the most fantastic yet imposing style. As parties of them promenade with their children along the bank of the lovely little Siao Ho, or "Small River," they present a really picturesque spectacle.

Pulpit and Pew.

The soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation.

The work of the world is done mostly by ordinary ability, while genuises are waiting for splendid opportunities.

No matter if you are hidden in an obscure post, never content yourself with doing your second best.—Gen. Phil Sheridan.

There is no readier way for a man to bring his own worth into question than by endeavoring to detract from the worth of other men.—Tillotson.

TO BE KEPT OUT OF THE PULPIT.

Editor RECORD.

I go to church. I go regularly. It is a duty and privilege. However imperfect the preacher or people or church or service, one finds on the whole the world's best, both of thought and companionship, in the church. There may be some hypocrites among the members, but hypocrites are far fewer inside than outside the church. Many things about many of the preachers and their preaching might be better, but so might most men and their work. As a rule the preachers point upward, and if one is open to uplift he is likely to get it. Rare is the preacher or service from whom one may not gather some good if one is on the lookout for the good and not for the bad.

Let that do for introduction and now to the text.

"TO BE KEPT OUT OF THE PULPIT."

Is it politics? No. Is it science? No. Is it social or commercial questions? No. Is it sports, amusements or dress? No. However much or little such things should be referred to in applying the Gospel they are not here and now the question. There may be times when reference to them is necessary. I don't pretend to judge.

What then or who is to be kept out of the pulpit?

THE PREACHER HIMSELF.

Neighbour Jones told me one day that his minister was doing very well on the whole, but

was very often reminding them indirectly in one way and another of the sacrifices that ministers make, posing as a martyr on a small scale.

Jones said he couldn't see it in that light. The preacher need not have come there. It was no charity to them. Other men were ready to take the place and do the work. But they called him and he came. A good man he was and doing good, but spoiling it, Jones said, by thus intruding the preacher in a way hurtful to himself and unfair to them.

Smith, who happened to be present, said that his minister was good as a preacher and still better as a man; "an Israelite indeed"—(Smith quotes with unction)—but, not realizing how it sounded at the pew end, talked too often of preachers, their work, class, character, aims, motives, plans, hopes, etc., etc., etc., a "fly in the ointment" was how Smith put it.

Then they got to talking of how it should be done as if they knew all about it; that with the great realities with which he had to deal, the sermon should be such that the preacher or his class would never be thought of "from start to finish." That was Jones; Scripture isn't his fort.

Now I don't know whether the trouble of Smith and Jones was with their livers or their ministers, but whichever it was I'm thankful I hadn't it.

Yours truly,

PEW.

"GIVE THE MINISTER A CHANCE."

Mr. Editor.

Not long since I attended a religious service. A minister was being placed in charge of a congregation; inducted, I think they call it.

When the marriage knot between them had been tied, another minister talked to the new comer, telling him how to do his work; after which still another spoke to the people about their duties to their minister. I thought that if both minister and people did what they were told that day the de'il would have a poor show in that congregation. (Please pardon that expression if it is not ecclesiastical.)

One thing that was said to the people was, "Give your minister a chance." It sounded strange. I had always thought that if there was any chance going the minister had it. He does all the talking. Nobody talks back.

But when I began to think what the minister's work is, what he comes for, not merely to preach sermons at so much a-piece, but to win

men and women to a complete change of aim and hope in life, to a complete surrender of self to God, such an all-important step, and then when I thought of some of the things I had seen and heard in my little experience I concluded that that minister knew what he was talking about.

When people are only occasionally in church, what chance has he to get them turned to a better life?

When they go to church full of their business or pleasure, what chance has he to win an entrance for religious truth?

When they come late, disturb the congregation and break the hold the minister may be getting, his chances for that day are lessened.

When the sexton, perhaps with traditional boots, must shake up the fire or fix window or door just when the minister is getting a grip, what chance has he? It has occurred to me that another gentleman has usually a hidden hand in the matter.

When the heavy air and the slumbering pews suggest the housewife in a Scotch inn whose guest on a sultry summer Sabbath mildly hinted a raised window and fresh air, "Dy'e ken ye'll no' get fresh air i' the Sawbeth," what chance has he to awaken them to the importance of what he has to tell?

When the whole current of the home life is worldly for seven days of the week, no recognition of God in the family, what chance has he in one short hour to turn that current into other channels?

When the minister and his preaching and work are criticized at the Sunday dinner table or any other time, what chance has he with the young people of that family?

When members of the church sit at the Lord's table on Sabbath, and do not appear to be trying to live out their profession at their work or business during the week, what chance has he with the non-Christians who are daily meeting with them?

But my own corns are beginning to pinch, and I'll stop. I have come to the conclusion that one reason why ministers do not accomplish what they would like is that they do not get a chance.

A. WEST TURNER.

—
If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

THE OLD MINISTER.

The old minister is a problem. How to dispose of him is a question. No minister wants to die, neither is he anxious to grow old; but just how the Lord is to give us years, and not count them, I am unable to understand.

Old is a relative term. Some ministers were born old, others live long and die young. But the people do not reason in this way. They say to the bald heads, "Go up."

And yet one's most acceptable friends are often found among those whom the world calls old.

They are congenial spirits whose intercourse is a constant sacrament.

Last summer I received a vacation letter, a part of which I beg to reproduce. The writer is well known to the educational world. The letter is suggestive of that free, racy spirit with which one friend may address another, but the writer is a lover of sermons, and not liable to be mistaken in his estimate of their worth.

"Last Sabbath morning I thought to punish myself by going to church. Filial meditation took me to the Baptist conventicle. The minister, the choir and the sitters in the pews numbered thirty-nine. I thought of Paul, and bent my back to receive the stripes.

"The preacher was headed as white as the snow, and his solemn, wrinkled face told of more than fourscore years. He had known sorrow and suffering. I knew nothing of the man, but he gave me the impression that his woe would utter wail, and his egotism would tempt him to mistake his many years for much wisdom.

"My hasty and arrogant estimate of the man did him wrong. His voice, like his face, was aged. His teeth were dead and gone, but his soul was healthy, and in some transcendent way his voice was made mellow, rich, comforting and full of inspiration to hopefulness.

"I wish you had heard him. Preaching, life, religion, God—all meant more to me as the old man talked in modest manliness of the infinite wisdom of the Infinite. He did not talk about himself. Two beings—the Almighty and man, weak, weary, helpless, despairing, tormented—filled the world's population. The Almighty, not man, guides and controls; and He—the law, the life, the truth of the world—has promised to redeem.

"That old man trusts in the Almighty—trusts His wisdom, His power, His loving kindness, and trusts Him in the dark. That sermon did my soul good. It warmed my cold faith in God. It opened my agnostic soul on the Godward side."

That was preaching. It was of the kind that one seldom hears. But the merit of the sermon lay not simply in its own intrinsic worth; it had found a responsive audience—one man whose taste was not dependent on the label. To reach him was to reach many. Such preachers are legion, such congregations very, very few. Were they less so, the old preacher problem would soon solve itself. Rev. J. L. Scott, in *Pres. Journal*.

Y. P. Societies.

Plan of Study for 1901.

The special monthly topics are—
For week beginning :—

January 13—Our Missions as Christian Patriotism.
February 10—Comparative view of the Four Gospels.
March 10—Native Agency in Our Foreign Fields.
April 14—Luther and the German Reformation.
May 12—The Teaching and Practice of Jesus.—The Home.
June 9—The Teaching and Practice of Jesus.—The Sabbath.
July 14—The Teaching and Practice of Jesus.—The Business of Daily Life.
August 11—Missions to Lumbarmen and Fishermen.
September 8—Calvin and the Reformed Churches.
October 13—Knox and the Reformation in Scotland.
November 10—The Presbyterian Churches—Their Gift of Liberty to the Modern World.
December 8—The Presbyterian Volunteer Movement.

Topic Cards containing the twelve special Topics mentioned above, together with the whole series of Uniform C. E. Topics, can be obtained at \$1.00 per hundred, also Booklets containing same matter, together with Daily Readings, at \$1.50 per hundred, from Rev. R. D. Fraser, Confederation Life Building, Toronto.

Topic for April.

Luther and the German Reformation.

BY REV. PROF. BALLANTYNE, B.D., TORONTO.

The Reformation is the watershed of modern history and next to the introduction of Christianity the greatest event in history. By many forward movements the world was then renewing its youth. To all of these the Reformation gave a decided impulse, but it was mainly a religious change due to religious causes. Before every other question the Reformers asked, "What must a man do to be saved?" They were supremely interested in the salvation of their souls and the Church of Rome with all its splendid services to mankind did not satisfy the ardent longing of their hearts.

In a sketch necessarily brief the statement of the great underlying principles of the movement may serve not only to make clear its aim but to mark as well the various stages of its growth. These were, first, justification by faith alone, as against the Romish doctrine of salvation by faith and works. Protestants do not decry good works, but they hold that these are the fruit and not the root of the life. The next great principle is the supremacy of the Scriptures, in opposition to the view of Rome, whose rule of faith and conduct makes the teaching of the Church of equal authority with the written Word of God. And so in the churches of the Reformation the Bible which had been a book for priests only became the book of the people. The third principle is the priesthood of believers, in contrast with the doctrine of a special priesthood through whom alone the blessings of salvation could flow from God to man. In the German Reformation these three principles found their clearest expression.

There were those who prepared the way for Luther's coming. Almost everything that he and the other Reformers taught had been anticipated, yet he was the genius of the German Reformation and apart from him the story would be without meaning.

HIS BIRTH AND EARLY LIFE.

The future Reformer was born on the 10th of November, 1483, at Eisleben in the heart of Germany where his father worked as a laboring miner. Of his origin, though humble, he was never ashamed. "I am a peasant's son," he said, "and all my ancestors were thorough peasants." He saw little of the sunshine of childhood, for the well-meant discipline of the home was severe and the children, especially the eldest, had to bear their part in the struggles of the hard time.

But this pressure of circumstances did not prevent the honest and industrious father from sending the son away to school, although the boy after the manner of poor scholars was obliged to supplement the help from home by singing hymns from door to door and in other ways earning his daily bread. Finally at the age of eighteen, well furnished in the branches usually taught in the schools, he entered the University in Erfurt.

Luther's origin and the hardships of his early years must seem to us a part of the divine plan. He understood the needs of the people and sympathized with them. Better than any other of the Reformers he knew how to speak to them and they ever heard him gladly.

During this period so decisive in most lives his religious experience was simply that of a devout son of the Church. Ever afterwards, even in the midst of the sternest warfare against Rome, he was ready to acknowledge that it had the essentials of the Christian faith; he never forgot what he owed to the Church. His chief complaint was that it held up before him a distorted view of God and of the conditions of salvation. God was pictured as a Being afar off, great in might, awful in holiness; and Christ as a threatening Judge from whose wrath safety lay in the intercession of the virgin and the saints.

The place given to the worship of Mary and others instead of the Mediator is indicated by a wooden figure of the virgin and the Saviour in use at that time in Luther's land. It was provided with a secret spring by which when the people prayed to him the child first turned his face to his mother and only when they had invoked her did he bow towards them and stretch out his arms. So when the sinner was troubled about his soul he was directed to confess his sins to the priest and to perform certain acts of penance. Faithful as Luther was in all that the Church imposed upon him and not impressed as yet by the corruption of its clergy he still failed to find peace.

STUDENT AND MONK.

At the University of Erfurt he followed a course of study that made him the wonder and pride of that famous seat of learning. Here when he was nearly twenty years of age he was

for the first time a complete Bible and was surprised to find in it so much that the clergy had never even referred to in their teaching. About the same time there began in him a great anxiety about his personal salvation. But he still held the idea of an angry God who must be appeased, and though he observed more carefully than ever the forms of religion he found no peace. "The more we wash our hands the fouler they become." At times he was seized with fits of despair, and in one of these, overtaken by a terrific thunder-storm, he vowed to be a monk.

Thus he entered the Augustinian monastery of the town of Erfurt, becoming dead to the world that he might win eternal life. Here he remained three years and if ever there was a sincere monk it was Martin Luther. No task was considered by him too common; he swept the floor, he begged bread through the streets of the town. In prayer and fasting and vigil he did far more than the rules of the convent demanded or the father-confessor asked. His sins were confessed with such thoroughness as to make the priest who heard them lose all patience. What leisure he had was devoted to the study of theology. But with all his earnestness and activity the burden of his sins grew heavier upon him.

DAWNING LIGHT.

And now the light began to break upon his soul and the foundation was laid for the distinctive doctrines of the Reformation. Staupitz, the Vicar-General of the Augustinian convents, a remarkable man who was deeply read in the Scriptures and strove after an inner practical life rather than one of forms, came to his aid. In his visits to Erfurt he met the young monk and dealt with him with fatherly affection. He urged him to turn from his sins to the merits of Christ, from works to faith, and encouraged him especially in the study of the Scriptures. This study gave him the first firm ground for his convictions. He tells us that day and night he pondered over the meaning of "the righteousness of God," in the first chapter of Romans, until it was revealed to him that this was a righteousness freely given by God to those who believe in Christ, that it is not to be won by man's works or merits but received solely as a free gift.

This truth was a new revelation to Luther. It shed light upon the whole Bible and opened the gate of heaven to him. Henceforth the doctrine of justification by faith alone was the sum and substance of the Gospel. To this standard he brought every other doctrine and by it he measured every book of the Bible. When still a monk Luther had accepted this vital principle of the Reformation without dreaming that he was at variance with the Church of Rome.

IN A PROFESSOR'S CHAIR.

An important change took place in his life when he was called from the Erfurt monastery to fill a professor's chair at the recently established University at Wittenberg. In the duties of this position, and especially in his lectures

on the Psalms and the Epistles to the Romans and the Galatians, his faith in evangelical truth was daily strengthened. But all this while he was true to Rome and had no idea of separating from the Church. He celebrated mass, he prayed to the virgin Mary and to the saints.

A few years of study in the peace of the University brought Luther to the eve of the Reformation and to his first open conflict with Rome. The occasion was the sale of indulgences for which an excuse was given in the building of St. Peter's at Rome, at once the glory and the shame of that Church.

TETZEL AND INDULGENCES.

But what was an indulgence? As then practised it was the selling of the forgiveness of sins for money. The Church however had a theory by which it sought to justify an act so shocking to the Christian conscience. It taught that complete forgiveness of sins was to be had through acts of penance, that even when the priest granted absolution from eternal punishment to him who confessed his sins there remained temporal punishments which must be borne either in this life or in purgatory.

Here the Church came to the relief of the sinner and agreed to accept a certain sum of money in lieu of these punishments. It claimed the right to do this on the ground that Christ and the saints had accumulated a store of merits above what they needed and that it was in the power of the Pope to dispense them. The granting of indulgences became a business and the documents by which they were bestowed were hawked about like petty wares.

One of the sellers of indulgences was the Dominican monk, Tetzel, a man of no moral worth though gifted with some power of declamation. Travelling about with every circumstance of pomp he entered cities and towns with flags flying, with singing of songs and ringing of bells, and daily exhorted the people to embrace the offer of salvation and for the sake of their dead friends to sacrifice a little gift. "The moment the money tinkles in the box," said he, "that moment the soul springs up out of Purgatory."

NAILS HIS THESES TO THE CHURCH DOOR.

Tetzel with his shameless traffic came to the neighborhood of Wittenberg. Luther who had experienced the forgiveness of sins as a free gift could not be silent. He preached against this barter, and then prepared 95 Theses on the question of indulgences, nailing them to the door of the Castle-Church in Wittenberg on the 31st of October, 1517.

In harmony with the custom of the time the Theses were meant to be merely an invitation to academic debate on the subject. They protested against the abuse of indulgences but the Church of Rome was not attacked in them nor was Tetzel mentioned. Luther still believed himself an ardent Romanist. The document was nevertheless thoroughly Protestant in spirit and more than one leader of the Church recognized that an assault was made upon the whole fabric of popery.

GERMANY AROUSED.

The effect of its publication was instantaneous; it was translated and in a few days ran through the whole of Germany. It was the spark needed to set the country in a flame. It was the trumpet calling men to the Reformation and it awakened a response throughout all the land. When Luther saw what he had done he was at first alarmed; but as the theologians of Rome attacked his position he gathered courage and went forward believing that he labored in the cause of truth and for the glory of God. In the contest now forced upon him his marvellous polemical power rapidly developed itself.

Pope Leo X., who wished to be thought the patron of learning rather than the friend of religion, was at first inclined to ignore the agitation as a quarrel among monks. The Theses, he said, were written by a drunken German who would change his mind when he became sober. When the movement continued to spread, the Pope tried to suppress it by the mere exercise of his authority, but in vain. Various efforts were made to force him into silence but Luther was no longer his own master and the movement could not be arrested.

LUTHER AND ECK.

A public disputation at Leipzig between Luther and Eck, lasting for three weeks, marks an important stage in Luther's relation to Rome. For the first time he was led to deny publicly the divine right of the papacy and even the authority of a general council. This put an end to all hope of peace with the papacy. He now planted himself firmly on the Scriptures as the sole authority in matters of faith and life. When he refused to hear the voice of the Pope he had nothing left but the Scriptures, his own private judgment and his faith in God. Believing too, that the time for silence was past he entered upon an active crusade against the papacy and issued tracts that were widely read, addressed to the nobility of Germany, to the people and to the clergy in which the abuses of the Romish system were vigorously exposed.

LUTHER EXCOMMUNICATED.

Three years passed away from the date of the publication of the Theses. In these years the very foundations of the Church of Rome had been assailed; reconciliation had been made impossible. Rome could tolerate Luther's views only by ceasing to be Rome, and so Luther was formally excommunicated. The document containing this judgment, called a papal bull, condemned the Lutheran heresy, and in case that he refused to recant directed that he be treated as a heretic, or in other words, that he be burnt.

This bull was sent to Wittenberg, but the Reformer who saw in it only blasphemous presumption and hypocrisy took it to the outskirts of the town and there in the presence of a large gathering of professors and students gave his answer by committing it to the flames.

Then the Pope proceeded to pronounce the ban against him and his followers, which meant

not merely that he was to be treated as a heretic, but that the services of the Church were to be refused wherever he and his were permitted to live.

The final crisis in this struggle was soon to come. Charles V., the new German Emperor, one of the greatest of the line, a devout Roman Catholic, opened his first diet or parliament at Worms in the year following the burning of the bull. The religious question was uppermost, for the Pope desired the Emperor to give full effect in all his dominions to the excommunication of Luther. But Charles who guessed the strength of Lutheranism hesitated, and at last summoned Luther to Worms under promise of a safe-conduct that he might have a proper hearing.

The invitation seemed a call from God, and he decided to go even at the risk of his life and in opposition to the advice of friends who reminded him of the fate of Huss at Constance. Taking leave of his friend Melancthon he urged him to persevere in teaching the truth should he not be permitted to return.

LUTHER AT WORMS.

His journey to Worms was a march of triumph; the people crowded the streets of the towns through which he passed to catch a glimpse of him; magistrates banqueted him; immense audiences hung upon his words as he preached. As he neared Worms his friends became timid with the approach of danger but his courage increased. "I shall go to Worms," he said, "though there were as many devils there as tiles on the roofs."

Amid intense excitement and expectation he entered the city. The day after he was led to the hall of the diet and taken into the presence of one of the most imposing and magnificent assemblies ever convened. The poor solitary monk faced the Emperor, the Electors, the Pope's Legates, Archbishops, Dukes and a vast number of dignitaries of every rank in church and state.

Two questions only were put to him. He was asked to acknowledge the books written in his name and to withdraw the views expressed in them. Luther looked as if overawed by the august assembly; in a low tone he admitted the authorship of the books but asked for time to consider his answer to the second question.

The next day he again appeared before the diet to give his answer. He said that while he may have been more violent than was befitting he could not retract, he could only repeat the words of the Lord Jesus, "If I have spoken evil bear witness of the evil, but if well, why smitest thou me?" A short, sharp argument followed, and then Luther spoke in words always remembered in this connection, "Here I stand. I cannot do otherwise. God help me. Amen."

The Emperor would hear no more and the diet broke up in confusion. This scene at Worms was of far-reaching significance. The supremacy of the Scriptures and liberty of conscience had been vindicated. It marked likewise the completion of the negative part of the Reformer's work. He had finally broken with

Rome, and the positive task must now be undertaken of organizing a separate Church in discipline, faith and worship. And in this as in the negative part of his work we may find traces of the providential agency of God.

The day following his final answer to the diet Luther set out homewards, for the ban of the Empire would be upon him as soon as the safe-conduct expired.

HIDDEN AT WARTBURG.

But he was not allowed to finish the journey. His friends contrived to seize him and carry him off to the castle of Wartburg, where for nearly a year he was kept from the public eye. It proved to be the most useful year of his life for he did a work without which the Reformation could not have succeeded. This was the translation into German of the New Testament by which the Bible became the book of the people.

From that time the movement was made to depend not on the labors of the Reformers but on the Book of God which all could read for themselves. Thousands of copies of the Scriptures were printed and circulated; all classes of men read the book, and the Romanists complained that even tailors and shoemakers, women and ignorant persons studied it, committed it to memory and discussed it with the learned. Thus the Reformation was established beyond the possibility of failure.

ORGANIZING A NEW CHURCH.

In a year Luther left the Wartburg, for in places where the Reformation principles were adopted many had carried them to extremes and a reaction was setting in. He again took the leadership and soon brought about order. It was not possible to remain in connection with the Church of Rome and a new Church must now be organized of those who accepted his views of divine truth. In the conduct of worship, while clearing away abuses, it was his aim to secure a spiritual service. Certain forms he regarded as wholly unimportant, but he laid stress upon the sermon, upon catechetical instruction, the commemorative celebration of the Lord's Supper and the use of the language of the people. In the matter of government the notion that the minister is a priest was rejected, as also the rule of the Church by a ministry rising in ranks one above the other. The parity of the ministry was recognized, but the union of Church and State was not given up.

Next to the Bible perhaps nothing contributed more powerfully to the progress of the Reformation than Luther's hymns. The hymn as we know it was born in Germany, printed as a tract, widely circulated, sung in the church, in the school, on the street. When other means would have failed it found an entrance into the hearts of the people for the evangelical doctrines of sin and grace.

THE AUGSBURG CONFESSION.

Quietly the movement made progress until in the year 1530 the doctrines of the Lutherans were formally set forth in the Augsburg Confession. This was chiefly the work of Melanchthon, the second great leader of the German

Reformation. He was the refined scholar and theologian of the Reformation; another Apostle John, not fitted for Luther's rough work but eminently qualified to commend the movement to the scholars of Germany. Luther and Melanchthon were together in their lives and in death their bodies rest together in the same tomb.

It was the writer's privilege to be in Europe when Protestants were celebrating the four hundredth anniversary of Luther's birth, and he will not soon forget the enthusiasm with which his worth was set forth as a man, as a preacher and writer of hymns, as a translator of the Bible, as the founder of a church, as the originator of a mighty movement which has spread over the whole civilized world.

FIND ANSWERS IN THIS RECORD.

TO THE FOLLOWING QUESTIONS.

How many chief centres of work are there in our Trinidad mission? Name them and find them on the map in this issue.

How many other smaller stations are there?

How many can you find on the map?

How many missionaries has our church there?

What are their names and stations?

How long have some of them been there?

How many Canadian lady teachers are in that mission?

How many ordained native pastors?

How many Bible women?

How many communicants?

What are the different educational institutions in connection with the mission?

What can you tell of the work of these institutions?

What features of encouragement are there in connection with the mission?

How many principal centres are there in our Korean mission? Name them and find them on the map.

How many missionaries are there? Name them and their stations.

How many smaller stations are there?

How long since that mission was begun?

What are the features of encouragement in connection with this mission?

What other of our mission fields are mentioned in this issue and what can you tell about them.

The Children's Chair.

If I Knew.

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.

Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would try to gather them, every one,
From nursery, school, and street.

Then, folding and holding, I'd pack them in,
And turn the monster key;
I'd hire a giant to drop the box
In the depths of the deep, deep sea.

—Ex.

A Little Worker.

For the "Children's Chair :"

"Children's Day" has come and gone.

Last year when "Children's Day" was being celebrated in a certain church in P.E.I., there was one sweet little girl, six years of age, who was greatly impressed by something her minister said about little children being "Soldiers of Jesus." Her contribution of five cents went in with the others, but she thought it too small.

On going home she had a long talk with her mother about little girls being soldiers of Jesus, and of working and saving for the Century Fund.

Not long after this, she was given twenty-five cents by some friend. She ran to her mother, her little face sunny with smiles, and placed in her hand the precious coin to keep safely for her till next "Children's Day." Nothing could tempt her to spend it, not even candy, which is so dear to every little girl.

She told her little girl friends that she was one of "Jesus' Soldiers" and was going to save her twenty-five cents for the Century Fund, which she thought was such a nice way of serving Jesus. She succeeded in persuading quite a number of her little friends to save their pennies for the same purpose.

The year passed. It is again "Children's Day." The church is filled with the little white-robed children, singing their sweet praises, but Laverna, our dear little friend, is not there. She is singing among the multitude of sweet-faced children around the beautiful White Throne; for during the summer an angel messenger had come to that home to entrust to our little Christian worker a higher and happier service.

The collection of the last Children's Day service in the nineteenth century carries with it on its mission for Jesus that treasured twenty-five cents.

Put-off Town.

Did you ever go to Put-Off town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys named Linger and Late;
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters called Fret and Frown;
And Old Man Lazy lives all alone
Around the corner on Street Postpone.

Did you ever go to Put-Off town
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate.

To play all day in Tarry street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

—Messenger for the Children.

The Little Chestnut Girl.

No good deed is ever forgotten. An incident is related of a little girl whose mother was a sick widow, and who stopped a young man on the street and begged him to buy her chestnuts. He was poor, but could not withstand her pitiful look. He handed her a coin and said, "I cannot use your chestnuts, but you are welcome to this." She thanked him and then hurried away. Twenty years passed. The little girl grew to womanhood and became the wife of a banker. Passing the library one evening, she saw a man with her husband whom she recognized as the man who years before had been kind to her. When he had gone, she inquired his errand.

"He came to see if I would give him a vacant position in the bank."

"Will you?"

"I don't know."

"I wish you would," she said, and then told him the story of her poverty and the man's generosity.

The man sat that night beside his sick wife's bed, when a liveried servant brought him a note.

"We shall not starve," he exclaimed, "I have the position." He opened the note and found inclosed a \$250 check, with the words "In grateful remembrance of the little silver piece a kind stranger gave the little chestnut girl twenty years ago."—The Christian Herald.

Two Little Girls.

I'm twins, I guess, 'cause my ma says
 I'm two little girls. An' one o' me
 Is a good little girl! an' th' other'n she
 Is a bad little girl as she can be,
 An' ma says so, most every day.
 An' she's the funniest ma! Cause when
 My doll won't mind, an' I ist cry,
 Why, nen my ma she sob an' sigh,
 An' say, "Dear good little girl, good-by!
 Bad little girl's comed here again!"

Last time 't ma act that a'way
 I cried all to myself awhile
 Out on the steps, an' nen I smile,
 An' get my doll all fixed in style,
 An' go in where ma's at, an' say;
 'Mornin' to you, mommy dear;
 Where's that bad little girl wuz here?
 Bad little girl gone clean away,
 An' good little girl's comed back to stay!"
 —James Whitcomb Riley, in *Century*.

A Chinese Good Samaritan.

For the "Children's Chair,"—

In last RECORD you had a picture, à la Chinese, of the story of the good Samaritan. Here is a story by one of our own missionaries in China, written for the RECORD, which just fits that picture. It shows that the good Samaritan still lives even in China. Here is the story as told by Mr. Menzies, our missionary:

"He had been a very wild reckless man, and as a result of his reckless living he was being carried home on a bed to die when he was seen by a medical missionary and invited into the hospital.

"For months he lay unable to move, and at first very suspicious of the foreigners and their work, but kind treatment at length removed his prejudice and suspicions, and when at length he was able to return home healed, he went as a happy earnest Christian, very grateful for the healing he had received, and anxious to do something for the Saviour who had done so much for him. He was poor, very poor, but one day he found a neighbour who had no claim upon him, very sick and seemingly about to die, so he procured a barrow and had the poor fellow brought to the hospital where he had been treated.

"When he left on the following day to go to his place of employment several miles away, he said to us, "Do all you can for this poor man and keep account of all the money you spend for him and when I return I will repay you."

"We did not see him again for several days, but one evening on his way home he called upon us. He had not forgotten his promise, and left besides an offering of cash to help send the gospel to his fellow-countrymen in darkness.

"He was only a Chinese food seller, but his act reminded us of one whom the Master was pleased to most highly commend."

His Mother's Training.

Roland stopped and looked at the sign,

"BOY WANTED."

It hung outside a large cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in?

He hesitated, then with all the courage he could command went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. "Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust; doesn't seem to be boys' work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"'Tisn't fair," said one of the boys; "some have more rust on than others."

"If you don't like our terms, you needn't work for us," said the foreman, and the boy, muttering that he wanted to be an errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece he held it up, examined it critically, and wondered if mother would think it well done.

When the hour for closing came, the gentleman who had sent him downstairs appeared and, looking round at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly.

"That's what we want. 'Boy wanted' doesn't mean any kind of a boy. Mother know you came? No? Well, take her your first wages, and tell her there's a place open to you here. Then put your arms around her neck, and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'boy wanted.'"—*Sunday School Advocate*.

Remember now thy Creator in the days of thy youth.

Benaiah's Lion Hunt.

And Benaiah, a son of Jehoiada, the son of a valiant man of Kabzeel—also he went down, and slew a lion in a pit in a snowy day.—I Chron., 11 : 22.

There had gone through the village the cry that a lion was destroying right and left. Shepherds were missing lambs and sheep. Herds of cattle were being scattered all over the valleys in terror, and the poor farmer that night counted one cow short.

Then one day a little boy was missed! The faces of the mothers grew white and the fathers' hands trembled. The lion had taken that little boy. At once a big crowd followed the mother and father to the gate of the village, where the chief sat.

"You are responsible for our lives. You must get this lion killed," screamed the mother.

"I will see to it in a day or so," said the chief, not very pleased at the prospect of having to get a lion killed. "Peace! peace! I will see to it."

"That is what you said when I told you about the loss of my cattle," shouted one of the men.

"It must be killed," sobbed the mother. "Now it knows the way to my garden, it will come back and kill another."

When the chief saw that there was likely to be a great fuss, he saw he could delay no longer.

"I will either kill this lion myself or see it is killed to-day," he said, as they departed. But who was willing to face a lion! The chief did not relish the business.

"I say, Benaiah, are you prepared for a bit of danger?" asked the chief.

"I don't mind! That lion must be killed, or there will be trouble. I take the task up." And you may imagine the chief was very glad to get rid of such an awkward business.

But Mrs. Benaiah was sore against her husband going to face the lion.

"Let some of the younger men go. Why should you have all the risky work? A lion is not like a man. No, you must let somebody else do it."

Well, I don't think Benaiah would have removed her objection if he had simply said: "I have promised to go, and that ends the matter." I'll tell you what he said.

"You know, my dear, the lion might take our little boy the next time he comes, and then what would you say?" That changed her tune.

"I think you had better go, then," and after carefully buckling on his sword, Benaiah started out.

Now it was snowing, and therefore not a pleasant day for fighting lions. His foot was apt to slip, or his eye get blinded with the snow. Then a lion! Now if our country squires would hunt a lion instead of a poor fox, or the beautiful deer, I don't think there would be much hunting, do you?

Benaiah traced the lion to a big cave on the hillside yonder, and he goes there.

"I wish he would come out into the open," says Benaiah. But the lion is too wise for that. He is crouching up in some corner, and Benaiah

does not know but what the lion is open-mouthed at the spot where he must enter.

Now mark this! Benaiah had no brass band to encourage him. He had to fight it out alone. Was he quite alone? No, I don't think so. He knew that his wife was at home thinking about him. He must fight therefore, as the husband of a brave woman. Then he knew that the King was sure to hear about it. He fought, therefore, as though the King were actually present.

Boys and girls, there are a thousand destroying lions in the world which every brave boy has to fight—intemperance, stealing, dishonesty, impurity, disobedience. If at times you think you are fighting temptation alone, remember your King is looking. God sees you. Be brave, be good, fight hard, for loved friends are praying for you. They will be proud of your greatness.

Benaiah jumped into the pit. There in the corner yonder, two great balls of fire are glaring at him. The lion is dashing its tail to and fro and growling like thunder. Its shoulders are being drawn back and back, and with a roar that shook the pit, it sprang upon him. Steady, Benaiah! Be brave! Strike hard! Down came his sword on its head with a crash. Blinded with blood, it draws back to spring again. It is too late; for Benaiah has rushed at it and thrust his sword into its heart. It is dead.

So falls every evil temptation struck honestly by a boy or girl who believes in God.

It was a life-and-death struggle. Either he had to kill the lion or the lion would kill him. So is it with every temptation to do wrong. Do not face it as a thing that you can easily overcome. Prepare for it. Realize its power. Strike in no hesitating manner. Determine to win. Your life is at stake.

I know Benaiah's arms and legs were cratched and bleeding.

Will you and I take encouragement from this? The temptation that looks so mighty is not so mighty after all. Once you face it bravely and conquer, it is easy to face the second temptation; they are not so terrible as they looked.

"He comes! he comes!" the village people cry, and run out to meet him. "Let us go and bring the lion home. Bravo, Benaiah! Noble Benaiah." And I guarantee that every mother had some kind word to say.

But the matter came to the ear of David, who at once gave him his Victoria Cross. David has written his name here for your encouragement. When Solomon wanted a great officer, he turned over this "Scroll of Fame" and read there the deeds of Benaiah. He therefore made him his commander-in-chief.

Our Heavenly Father sees every evil lion you slay. He says, "Be thou faithful unto death, and I will give thee a crown of life." He promises a welcome into the Heavenly Home, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And our reward is better than Benaiah's. Let us therefore have that boldness which he displayed; let us fight as he did, and if we take the Sword of the Spirit, which is the Word of God, we are sure to conquer.—Rev. J. M. Dryerre in *London Sunday-School Times*.

Run and Pray.

Two little girls, who had been brought up to believe in prayer and to practice it, on their way to school one morning suddenly found that they were behind time.

In their distress one of them said, "let's kneel down and ask God to help us to get there in time." "No," said the other, "let's run as fast as we can and pray as we run." These children "answered their own prayers;" they asked for divine help, but they kept on running. "So run, that ye may obtain."—Congregationalist.

A Sweet Voice.

It is said that there is nothing so difficult to acquire as a kind tone. One must start in youth and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be acquired. You often hear boys and girls say words at play with a quick, sharp tone, almost like the snap of a whip. If any of them get vexed, you hear a voice which sounds as if it were made up of a snarl, a whine and a bark.

Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone which is sharp, and which sticks to him through life and stirs up ill-will and grief, and falls like a drop of gall on the listener.

Some people have a sharp home voice for use and keep their best voice for those whom they meet elsewhere. The advice to all boys and girls is: "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—Ex.

A Sour Face.

In a certain retail store are two young lady clerks. Their counters are side by side. One clerk speaks fluently two or three languages, is quick at figures and keeps her counter in beautiful shape. But, judging from the looks of her face, you would think that some time she had been out in a thunderstorm, from the effects of which she had turned sour.

The other young lady knows no foreign language, and cannot speak even her own mother tongue very well. She is rather slow at figures and her counter does not always look in the best shape. But oh! what a sunny, winsome face she has, and customers flock about her like bees about a honey bush in full bloom.

One day, the floor-walker overheard an old country aunty request the sunny-faced girl to wait on her from the other counter.

"But, that is not my counter," replied the girl.

"Ach," whispered the aunty from foreign shores. "Nebber mind. You wait on me. She"—shrugging her shoulders—"she so sour face!"

What a sermon for an old country woman!

Have you sunshine in your face?—Christian Endeavor World.

A Handsome Soul.

One day—so runs a story that we need to repeat when we find everything going wrong—one day a boy who was taking his first lesson in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady, "there's no harm done and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied, "better to have a soiled dress than a ruffled temper."

"Oh, what a beauty!" exclaimed the lad as the lady passed on.

"Who, that lady?" returned his comrade.

"If you call her a beauty you shan't choose for me. Why, she is old and her face is wrinkled."

"I don't care if her face is wrinkled," replied the other, "her soul is handsome, anyhow."

So when we grow impatient and tired and cross, let us remember how physical beauty fades, but how the handsome soul leaves its impress upon all observers.—Sel.

Making Your Way.

"When you go out from school you will find 'the other fellow,' as Sam Jones calls him, says Governor Shaw to college students. He has not been to college, but he is occupying the place which you want, and he is four years ahead of you. He will stay there, too, unless the work you get in college better prepares you for his place. If a person can do one thing, and do it well, he will be worth something. It makes no difference what you do, as long as you do it better than it has ever been done before.

"There is no visible opening in any line you might select. On the other hand, there is a splendid opening if you can try a case better than any other attorney. There are many attorneys, but not so many lawyers; many pedagogues, but few teachers; many medical men, but few doctors. One-fourth of the lawyers in Chicago can try a case no better now than when they began, and all through Wisconsin there are women who can cook no better now than they could the day they were married—and they are told so three times a day.

"The world is ready to pay any price for excellence. The difficulty with the average man, and the rest of them, is that they do not pay enough attention to detail. No matter what profession you master, you must also master detail."

Taking Mother's Place.

Many a girl, coming home from a new-made grave, where she has laid the dearest friend she ever knew, has no time for mourning, for she remembers that she must now take mother's place.

She has known something of care before, but mother has always been near, and though sometimes weak and suffering, yet her wisdom could direct what her hands could not do; but now the weary mother is at rest; the tired hands are folded across the breast; the eyes are closed in the tearless slumber; the aching head no longer throbs with pain; the life work is done and the rest begun. But there is work still to do; the home must be kept, the house cared for, the little ones attended to and somebody must guide the household; and so the daughter, slender, inexperienced, deficient in so many ways, finds herself called upon to take mother's place.

How much the little girl needs wisdom; not only the wisdom that comes from a mother, but the wisdom that comes from God.

The girl that takes mother's place must be patient, for mother was patient. She must learn to bridle the tongue and stay the hasty word, for mother did so. She must learn to give up her own ways and live to please and comfort others, for this was mother's delight and mother's way.

She must learn to save her strength, and be careful about lifting and lugging and straining—perhaps if mother had been more careful she would have been with us still. She did not spare herself, and now she is gone; but the little daughter must learn a lesson and be careful of her own health. It will do no good for her to lift and strain beyond her strength, and so be sick all her life long; if she will help others she must take care of herself.

She must be a busy girl, there is so much to do, and still she must plan to save steps and save work. There are so many things that *must* be done, that some other things must be left undone.

The girl that takes mother's place must study the different dispositions in the family. She must learn to be gentle and learn to please; she must learn to check the hasty word and change the unpleasant subject, and "talk about something else" when the sky begins to be overcast. She must be a peacemaker and a comforter and a helper to every one.

The girl that takes mother's place must pray. Mother never could have done her work without praying, and the daughter will never fill her place unless she knows the way to the mercy-seat and has the help of a living, loving God.

In mother's place the daughter must be wise beyond her years; she must think and advise and pray; she must economize and study and plan; she must make the ends meet; she must save and she must give; and though the burdens that come to her through taking mother's place may sometimes seem heavy, they may bring an experience that may be worth more than gold.

Sometimes she may be a mother herself, and the lessons which she is learning now will be useful then. She may learn to be more careful of her health than mother was, and so her children may never know what it is to be motherless in their early years.

Let the daughter that takes mother's place think of the time that is coming when the people of God shall be gathered, when the dead shall arise and the redeemed shall come home; when mothers shall find their children, and children shall find their mothers once more; and let the daughter that takes mother's place see to it, that in the great gathering day the family shall be reunited, that there shall be *no one missing, no one left behind*.

The wayward brother, the wilful sister, the timid, trembling, sad-hearted little one; the father with his cares, the whole family, with all their differing ways and tastes need to be piloted home to the heavenly rest; and the one who takes mother's place must see to it that none are left out. How much praying, watching and laboring this requires! But the daughter who takes mother's place must do all this, and He who gives her a mother's work can give her a mother's wisdom and a mother's love, and will finally give her a mother's reward.—Selected.

OUR MARCH CATECHISM.

FIND ANSWERS IN THIS RECORD.

Where is Trinidad?

Find on the map our four principal centres, Tunapuna, Couva, San Fernando, Princetown.

Name the missionaries at each station?

How many schools are there in our Trinidad mission?

How many boys are there in these schools?

How many girls?

Why are there so many more boys than girls in these schools?

How many Sunday-schools are there?

How many pupils enrolled?

Where is Korea.

In what province of Korea is our mission?

When did it begin?

How many missionaries have we there?

What are the principal stations? Find them on the map.

How many smaller stations are there?

Try to make others better,

Try to make others glad,

The world has so much of sorrow,

So much that is hard and bad.

Love yourself last, my brothers,

Be gentle and kind and true,

True to yourself and others,

For God is true to you.

Receipts.

For the month of
January by the Rev.
Robt. H. Warden,
D.D., Agent of the
Church. Address:—
Presbyterian offices.
Toronto.

KNOX COLLEGE FUND

Reported.....	\$2,220 71
Guthrie ce.....	20
Tor, Cowan ave.....	5
Mitchell.....	3
S Plympton.....	3 25
Eng. Sell.....	1
Ilderton.....	3 54
Beckwith.....	5
Riverside.....	1 75
Pt Edward.....	1 25
Londesboro.....	8
Carodoc, Cooke.....	2
Ilderton.....	1 50
Tara.....	1
Gorrie.....	3 45
Swinton Park.....	2
Egmondville.....	10
W Brant.....	2
Madoc, St P.....	8
Fordwich.....	4 75
Oro, Central.....	4
Pinkerton.....	1
Beachburg.....	6
Coldwater.....	1
Waubashene.....	1
Almonte, St J.....	10
Komoka.....	1
Elora, Kx.....	15 25
Thamesford.....	20
Moore Line.....	5
Aberarder.....	5
Vancouver, St A.....	50
ce.....	50
Adjala.....	1
Walters Falls.....	5
Manchester.....	2
Welland.....	3 35
St Thos Alma.....	4
Walkerton.....	10
Tavistock.....	3
Mount Forest.....	10
Lucknow.....	6
E Zorra Burns.....	1 25
Orangevil.....	8
Columbus.....	2
Tor, Central.....	70
Markham Mel.....	12 95
Black Bank.....	2
Almonte.....	5
Chesterfield.....	5
Ethel.....	5
Caledon Mel.....	3 72
Durham ss.....	3
Varna.....	2
Scarboro, St A.....	10
Lancaster, Kx.....	3 50
Scarboro Zion.....	4
Underwood.....	4 50
Duart.....	10
Wardville.....	3
E Toronto.....	5
Tor, Bloor.....	200
Sunnidale cors.....	2
Lanark St A.....	10
Stayner.....	5
Bowmanvil.....	10
Eramosa Ist.....	4
Russell.....	4
Ingersoll.....	12 02
Orono.....	4
N Carodoc.....	4
Camlachie.....	2
Garden Hill.....	2
Kirkton.....	10
Thames Road.....	25
Preston.....	2
Mimosa.....	6
Port Hope Ist.....	10
E Oxford.....	2

Sarnia, St A.....	20
Per Rev. W Mc Williams.....	28
Beaverton, St A.....	3
Bethesda.....	10
Kintyre.....	15
Glencoe.....	15
Port Albert.....	1
Florence.....	3
Fergus, St A.....	8
W Bentinck.....	1
Beechwood.....	5 35
Claremont.....	3
Chatsworth.....	6
Florence.....	12
Grafton.....	10
Vittoria.....	2
Walton.....	1
Guelph, Ch.....	31 75
Warkworth.....	5
Guelph St A.....	25
Belgrave.....	3
Flesherton.....	4
Brooksdale.....	4
Ham, St John.....	20
Smiths Hill.....	2
Ham.....	25
Crawford.....	1 50
Ham, Erskin.....	20
ss.....	5
Goderich, Kx.....	10
S Kinloss.....	5
Caledonia.....	5
Kilsyth.....	8
Manotick.....	3
Woodstock, Chal.....	10
Strabane.....	2
Uxbridge.....	10
Ratho.....	2
Tor, Erskine.....	50
Barrie.....	20
Fisherville.....	2 25
Hibert.....	35
Lobo.....	6
Brampton.....	10
Vernonvil.....	4 25
Tor, Coll St.....	27
Paris.....	20
Melbourn.....	2 25

\$3,416 59

QUEEN'S COLLEGE FUND.

Reported.....	\$255 03
Lachine, St A.....	17
Tor, Cowan ave.....	1
Mitchell.....	3
S Plympton.....	3 10
Beckwith.....	5
Caradoc, Cooke's.....	2
Douglas.....	3
Scotch Bush.....	2
Madoc, St Peter's.....	6
Orwell.....	8
Oro, Central.....	4
Beachburg.....	4
Elmvale.....	5
Almonte, St J.....	10
Vanevr, St A ce.....	50
Adjala.....	50
Campbellford.....	24
Burnbrae.....	12
Tor, Central.....	40
W'tminster, St A.....	4
Black Bank.....	1
Almonte.....	5
Summerstown.....	2 50
Ethel.....	3
Scarboro, St A.....	4
" Zion.....	4
Lancaster, Kx.....	8 50
Snow Road.....	10
McDonald's cor.....	13
Elphin.....	8
Sunnidale cors.....	2
Lanark, St A.....	3
Brockville Ist.....	30
Stayner.....	5

Bowmanvil.....	10
Melrose.....	3
Eramosa Ist.....	4
Orono.....	2
Heckston.....	5
Pleas Valley.....	1
S Mountain.....	5
Keady.....	1
Sarnia, St And.....	20
Madoc, St Pa, St Col.....	15
Beaverton, St A.....	10
E Garafraxa.....	5
Glencoe.....	7
Fergus, St And.....	10
Oshawa.....	12
Rylstone.....	6
Que, Chal.....	120
Flesherton.....	4 25
Ham, St Johns.....	17
Smith's Hill.....	2
Ham, Kx.....	25
Dal Mill, etc.....	6
Goderich, Kx.....	10
Caledonia.....	5
Tor, Erskin.....	25
Kingston, Zion.....	10

\$854 73

MONTREAL COLLEGE FUND.

Reported.....	\$277 27
Lachine, St A.....	18
Tor, Cowan.....	1
Beckwith.....	5
Madoc, St Pet.....	6
Elgin.....	5
Beachburg.....	11
Almonte, St J.....	10
Appleton.....	3 50
Cote des Neiges.....	2 50
Vanc, St A ce.....	50
Adjala.....	50
Mont, Erskine.....	11
" Victoria.....	5
Manchester.....	2
Campbellford.....	5
Black Bank.....	3
Almonte.....	5
Summerstown.....	2 50
Hemmingford etc.....	15
Colquhoun.....	1 75
Lancaster, Kx.....	3 50
Brockville, Ist.....	15
Cote des Neiges.....	1 48
Beauharnois.....	5
Chateauguay.....	4
Eramosa Ist.....	2
Russell.....	4
Heckston.....	1
Pleas Valley.....	1
S Mountain.....	1
Garden Hill.....	1
Keady.....	1
Beaverton, St A.....	3
Glencoe.....	7
Florence.....	1
Guelph Chal.....	5 05
Quebec Chal.....	40
Corbett.....	1
Smith's Hill.....	2
Dal, Mills, etc.....	4
Goderich, Kx.....	10
Rockburn.....	1
Manotick.....	1
Oil Springs.....	5 30
Brampton.....	10

\$520 85

MANITOBA COLLEGE FUND.

Reported.....	\$1,163 39
Beckwith.....	5
Pt, Edward.....	1 25

Reston.....	8
Mont, St Gab ms.....	10
Tor, Cowan.....	2
La Riviere.....	16
Tara.....	2
Amos.....	18 10
Carluk, St Pa.....	1 62
Swinton Park.....	1
Orr.....	11 75
Egmondvil.....	12
Normanby.....	6
Madoc, St Pe.....	20
Almonte, St J.....	10
Appleton.....	5
Elora, Kx.....	4
Nassagaweya.....	5
Cote des Neiges.....	2 50
Vanc, St A ce.....	1
Adjala.....	1
Drumbo.....	2
Mont, Victoria.....	2
Walters Falls.....	5
Manitoba.....	2
Campbellford.....	14
Lucknow.....	2
Delta.....	4
Tor, Central.....	60
Markham Mel.....	5 65
Black Bank.....	2
Almonte.....	5
Wellesley.....	5
Dorchester Sta.....	3 35
Scarboro, St A.....	10
" Zion.....	4
Maxville.....	5
Lancaster.....	3 45
Underwood.....	4
Duart.....	5
Snow Road.....	2
McDonald's cor.....	3
Elphin.....	1
Tor, E.....	2
Tor, Bloor.....	56 86
Lanark, St A.....	3
Brockvil, Ist.....	15
Cote des Neiges.....	1 48
Bowmanvil.....	6
Beauharnois.....	4
Chateauguay.....	3
Eramosa, Ist.....	2 55
Russell.....	5
Orono.....	2
Camlachie.....	3
Heckston.....	2
Pleas, Val.....	1
S Mountain.....	1
Garden Hill.....	1
Preston.....	1
Mimosa.....	1 70
Port Hope, Ist.....	5
Sarnia St A.....	20
Tor, St And.....	25
Beaverton, St A.....	4 50
Glencoe.....	5
Fergus, St A.....	6
Chatsworth.....	4
Grafton.....	10
Tweed.....	1
Vittoria.....	2
Walton.....	1
Guelph Chal.....	4 39
Warkworth.....	4
Guelph, St A.....	10
Quebec, Chal.....	40
Belgrave.....	2
Flesherton.....	2 50
Motherwell.....	7
Avonbank.....	7
Corbett.....	1
Brooksdale.....	2
Ham, St Johns.....	9
Smith's Hill.....	2
Ham, Kx.....	25
Dal, Mills etc.....	5
Ham, Erskine.....	15
ss.....	5
Goderich, Kx.....	10
Caledonia.....	5
Kilsyth.....	5
Franklin.....	10
Glendale.....	4
Belmont, etc.....	1

Uxbridge.....	4
Tor, Erskine.....	15
Hibbert.....	10
Brampton.....	10
Vernonville.....	4
Tor, Coll, St.....	9
Paris.....	20

\$1,899 04

HOME MISSION FUND.

Reported.....	\$22,586 86
Reston.....	5
Lachine.....	48 60
Tor, Cowan.....	23
Aylmer.....	7 20
Brantford, St A.....	
wfms.....	11 92
Berlin ce.....	7 50
Leeburn.....	8
Goderich, Un.....	8
W Adelaide.....	1 70
Claude whms.....	31 55
W Williams ss.....	6 38
Pictou ss.....	4 43
Calgary, Por Hill.....	111 40
Calgary.....	23 90
Sawbill ss.....	1
Black Creek.....	4 50
Guthrie.....	4 50
Dunwich, Duff's.....	24
McColl.....	4 75
Riverside.....	13 50
Laguere, Pt L.....	1 20
Hibbert yps.....	10
Point Edward.....	2 10
" ce.....	90
Londesboro.....	16 76
Caradoc, Cooke's.....	15
Keady ss.....	10
Millbank.....	25
Galt, Kx.....	30
W Ft William.....	8
Mont, St John's.....	2 75
Carleton Pl, Z.....	215
Okotoks, etc.....	7
R C W.....	3
Bristol, Brick ss.....	15
Flodden.....	3
Lambton, L. I. co.....	66
Tara.....	25
Beverly.....	4
Carluk, St Pa.....	13 93
Gorrie.....	6 07
Pt Fortune.....	6 90
Orr.....	34 50
Moffat.....	5
Adair.....	5
Griswold, etc.....	30
Douglas.....	21
Scotch Bush.....	10
Egmondvil.....	58
W Brant.....	5
Mont, St Gab ms.....	30
Presbyterian.....	2
Elgin.....	37
Amherst Isd.....	15
Per Agent, Hx.....	193 98
Lingwick.....	10
Fordwich.....	5 20
Lancaster, Kx ss.....	22
Oro Central.....	5
Glenmorris.....	29 50
Gainsboro.....	6
Alex McBain.....	5
Pinkerton.....	4 70
Beach'g'ypmce.....	18
Elmvale.....	8
Flos.....	6
Fesserton.....	2
Coldwater.....	3
Waubashene.....	5
Almonte, St Jo.....	175
Friend.....	10
Member.....	2
Erin ss.....	10
John Irvine.....	30
Wolseley.....	8
Chiselhurst.....	2 10

Appleton 20	Avening 3 20	Pontypool. 2 50	Guelph, St A. 100	Leeburn 8
Meadow Lea, etc. 6	Airie 5	Brucefield, Un. 86	Quebec, Chal. 350	Goderich, Un. 8
The Ridge. 2	Black Bank. 3 80	Willoughby. 15	Belgrave 18	Calgary 6 45
London, St A incl 3 86	Brockville, 1st. 125	Win, Pt, Douglas 20	" ss 4	McColl. 4 19
Rodney 50	Deseronto mb. 15	Humesvil ss. 8 50	Flesherton. 8	Riverside 5 50
New Glasgow 3	" lms. 25	High View. 6	Corbett 42	Hibbert yps. 4
Ballinafad 9	Almonte. 125	Carleton Pl, Zi yp 9 77	Sarnia, St A ss. 3 94	Caradoc, Cooke's 15
Orono ce 39 27	Per T McKee 5	Heckston 18	Duart ce. 7 50	W Ft William. 3
Lancaster, St A. 29 07	Greenock, Michael 1	Pleas Valley. 4 75	Brooksdale 17	Carleton Pl, zi. 112
Komoka 12 75	St U F. 19 37	S Mountain. 20	Ham, St John's 102	Tara 3
E ora, Kx. 62 25	Scarboro, Kx ss. 20	Cullodence. 2	Smith's Hill. 20	Gorrie 4 25
Oshawa bmb. 13 50	Wellesley. 16	Gamebridge. 17 52	D M J Sheppard-	Orr 5
Ailsa Craig 52 89	Chesterfield. 39 27	London, 1st ch ce 18	ton 10	Moffat 3 60
Kintyre yphms. 65	Dorchester. 5	Garden Hill. 5	Consecon 10	Adair 3 30
Nassagaweya. 40	Ethel 15	Tor, St A ss. 20	Melita & ss. 28 70	Griswold 20
Teeswater. 140	Bluevale ms. 5	Watford ce 5	Ham, Kx. 184 32	Douglas 16
Thamesford. 51 60	Souris. 18 80	Kirkton. 10	" 250	" ce. 10
Moore Line 34	Durham ss. 5	Thames Road 15	Belm't ce, yphms 12	Scotch Bush. 11
" ss. 8	T A Dawes, Lach 30	Thames Road ss. 10	Petite Cote ss. 5	Edmondville 16
River Desert. 4 15	St Laurent ss. 3 74	" ce. 9	Dal Mills, etc. 39	W Brant 2
Chatham, St Mun 4	Nairn ss. 11	Preston 9	Crawford 10	Elgin 3
Edina, Lothian	Hemming'd, etc. 30	Komoka 8	Leeburn ss. 1	Amheist Is. 15
Road, U F. 85 71	Colquhoun 12 51	Tarbolton, etc. 10	Goderich, Kx. 93	Lingwick 15
Edina, St An. £ 49 10 0	Varna. 6	Ayr, Stanley ss. 20	Ham, Erskine. 164	Oro, Central. 5
Aberdeen Pres 2 0 0	Scarboro, St A. 45	Mimosa 12	" ss. 55	Mrs Alex McBain 5
Friend 50 0 0	" Zion. 10	Otta, St Paul's. 105	" " jce. 10	Miss A Clark. 5
Edin, St Geo. 91 4 8	Edin, Broughton,	W Guillim y 2 ss. 6	S Kinloss. 12	Summerstown. 13 60
" E Milne 1 0 0	U F 485 55	Port Hope, 1st. 20	Allandale. 10	Pinkerton 1
M H M. 20 0 0	E Adelaide 7	Appin ss. 7	Caledonia. 105 50	Elmvale. 7 46
£223 14 8	Maxville 88	E Oxford. 22	Kingston, Zion. 5	Flos. 3 47
\$1,086 34	Lancaster, Kx. 16 75	Sarnia, St A. 75 94	Kilsyth 35	Fesserton 4
	Lindsay Tp, St A. 5	Bolsover ce 4 50	Manotick 18	Coldwater 10
	Underwood 25 25	Madoc, St Pa St	Lachute. 9 60	Waubaushe. 10
Tor, Bloor. 36 05	Ham, Erskine ce 12	Col 20	E S Watt. 15	Almonte, St Jo. 100
Morris ce. 7 39	Humesville 25	Wick ss 8	Woodstock, Chal 100	John Irvine. 20
Vaner, St A ce. 5	Mosborough. 6	Glenmorris ss, be 3	Glory Hills 5	Wolseley 6
Adjala 12	Longford Mills. 2 50	Win, Kx ss 50	Strabane. 15	Appleton 20
Drumbo yps. 13 52	Duart. 32	Senator McKeen. 250	Kilbride 3	Ballinafad. 5
Mont, Erskine. 432 60	Camlachie ce. 25	Tor, St A. 169	Cayuga ss. 2 18	Annan. 4
" Victoria. 6	Wardsville. 6	Beaverton, St A. 37 60	Franklin 7	Lancaster, St A. 9 14
Prospect. 38	Hillburn. 20	E Garafraxa. 10	Glendale. 4	Elora, Kx. 13
Hagersvil ce. 10	Snow Road. 22	Bethesda 14	Belmont, etc. 1 15	Oshawa mb 1
Jeanne MacMartin 1	McDonald's Cor. 35	Kintyre. 9	Kenlis 20	Thamesford. 20
Clinton, Willis. 7 27	Elphin 16	Glencee ce. 60	Uxbridge. 20	Aberarder. 8
Manitou. 59	E Toronto. 29	Glencoe 102	Ratho. 20	Cote des Neiges. 5
Mt Bridges ss. 1 10	J Henderson. 1 50	Jarvis 10	Miss Inglis. 5	Vaner, St A ce. 50
Ancaster mb. 10	N Brant ss. 3	J L Clark 2 75	Tor, Erskine. 150	Napier. 9
Manchester. 19	Mr, Mrs Mortimer	Port Albert. 2	Barrie 50	Adjala. 1
Norman. 5	Clark 50	Florence. 5	Fisherville 3	Drumbo 16 85
Welland. 28	Niagara, St A. 10	" ce 3 70	Mistawassis. 10	Mont, Erskine. 23
Mont, Wmstr. 16	Tor, Bloor. 365 30	W Bentinck. 9 29	Abernethy. 18	" Victoria. 2
Port Dalhou ss. 2 57	" " 57 16	Oak Lake & St D 40 55	Oil Springs 7 05	Gamebridge. 8 50
Metcalfe. 4 50	Kilmartin yphms 5	Beechwood 2 25	Summerstown ce 5	Markham, St Jo. 2 25
Wales. 20	Palmerston. 50	Claremont. 9	Hibbert. 60	Walters Falls. 10
Brooklin. 13	Sunnidale Cors 10	Mont, Erskine jce 5	Hampden. 15	Manitou. 23
Dover mb. 9	Lanark, St A. 15	Chatsworth. 10	Lobo 50	Manchester 12
Kin's Mills, etc. 37 75	Thedford ss. 5 83	Oshawa 50 63	" ss 4	Norman 5
St Thos, Alma. 4	Wellington, N Go 20	Lachute. 1	Win, Aug. 141 05	Welland. 4 75
Walkerton. 14	Brockville, 1st. 110	Rylstone. 10	Creelford. 8	Metcalfe. 50
Tavistock. 22	Underwood 2 50	Orillia bel. 76	Mont, St Mak's la 5	Wales. 15
Win, Wmstr. 46 80	Osgoode 9	Grafton. 20	Brampton 125	Brooklin 20
Viriden, Carmi ss 1	Rylstone ss. 10	Tweed 8	Balsover 5	Kinnear's Mills, etc. 15 75
Campbellford. 85	Morden. 15 25	Irish Pres Ch as	F P M 5	St Thos, Alma. 2
Woodville. 19	Stayner. 20	below	Vernonville 18 50	Walkerton 10
Hintonburg ss. 5	Cote des Neiges 18 58	Lurgein, 1st . £ 4 0 0	Tor, Col St 150	Tavistock. 14
W W Dunning. 15	Leith 11 54	Westborn mbx. 2 0 0	" " 3 20	Win, W'mstr. 10
Burnbrae 23	Wawanosh 12	Two Friends 2 0 0	Paris. 2 5 57	Campbellford. 36
Proof Line. 23	Bowmanvil. 60	Ballymena, 1st. 8 0 0	Melbourne. 15 95	Woodville. 6 25
Marint, Burns ce 10	King'n, Pres Un. 50	Jas Cuthbert. 2 0 0	Strathroy. 47 65	Hintonburg ss. 15
Simcoe mb. 3	Melrose 8	Mrs C Dukey. 10 0	Elorass. 7	Burnbrae 13
Clear Springs. 15	Lonsdale. 5	Warrington. 1 10 0		Edmonton. 13
Edmonton. 20	Shannonvil 3	Moy 1 15 0		Lucknow 4
Mt Forest. 10	Beauharnois. 75	Chas Eason. 5 0 0		E Zorra, Burn's. 1 25
Lucknow. 25	Chateauguay. 33 10	Castlederg 2 11 8		Mr W Meikle and
E Zorra, Burns. 13 87	Culloden. 9 25	Derry, mem Std. 10 0 0		Miss Jane Mei-
Orangevil. 23	Eramosa, 1st. 10	Mrs Clements. 1 0 0	RESERVE FUND.	kle, per Rev Dr
M W & Miss Jean	Russell. 26	Castlederg, 2nd. 2 10 6	Beq Wm Magill,	Robertson. 971 10
Meikle per Dr	Ingersoll 55 45	Clanduffmbxes 14 0	Brampton. \$378 67	E Templeton. 1
Robertson. 942 23	Tor, Wmstr. 32 87	In mem " J S G " 1 0 0	Beq Jas Kelso,	Ornstown ss. 11 92
Eramosa, 1st ce. 4	" ss 10	Ballymena, Well 3 8 7	Luverness. 49 06	Delta 8
E Templeton. 3	Sarnia, Albert. 15			Columbus. 37
Londesboro 1	" ce. 4 45	£47 19 4		Tor, Central 121
Leamington. 10 25	Orono. 31	\$232 36		" ss. 39
Delta. 15	Avonton. 25		AUGMENTATION FUND	Markham, Mel. 13 85
Columbus. 39 60	Prince Albert ss. 5	Vittoria. 9	Reported. \$3,211 55	W'mster, St A. 24
Tor, Central. 260	N Westminster ss 7	Hespeler ce. 10	Eadies. 5 26	St Thos, Alma. 1 75
" nw. 250	N Caradoc. 24	Walton 10	Restin. 3	Airie 12
" bel. 11 50	Bowmanvil ce 16	Guelph, Chal 247 30	Lachine. 48 10	Black Bank 2
" ss. 30	Mont, Annex 5	Bullock Cor ss. 4	Tor, Cowan. 5	Almonte 72
Markham, Mel. 13 65	Apple Hill ce. 8	Tor, Cov 8	Mitchell. 5	Wellesley. 5
Wmstr, St And. 33	Jannetville 2 50	Warkworth. 30		
St Thos, Alma. 5	Ballyduff 2	Brandon, Zion ce 8 50		

Chesterfield..... 5	Guelph, Chal.... 53 83	Lachine..... 45 10	W Adelaide..... 2	Underwood..... 2
Ethel..... 5 82	Warkworth..... 12	Mont, St Gabl m s 15	Jean McMartin. 1	Summerstown... 3
Chilliwaack..... 10	Guelph, St A.... 30	Tor, Cowan..... 23	Manitou..... 30	Morden..... 90
Caledon, Mel.... 5 50	Quebec, Chal... 250	Berlin, ce..... 7 50	Manchester..... 13	Stayner..... 20
T A Dawes..... 20	Amherstburg.... 2 50	Leeburn..... 7	Pt Dalhousie ss. 2 57	Cote des Neiges.. 16 83
Hemmingf'd, etc. 15	Belgrave..... 5	Goderich, un.... 7	Metcalfe..... 10 20	Leith..... 14 27
Colquhoun..... 18 60	Flesherton..... 1	Glengarry Pres. 210	Stirling mb..... 15	Wawanosh..... 12
Keene..... 15	Corbett..... 2	Pictou ss..... 4 43	Wales..... 15	Bowmanville.... 15
Varna..... 2	Brooksedale.... 9	Calgary..... 2	Brooklyn..... 11	Melrose..... 8
Scarboro, St A... 38	Ham, St John... 15	West Hall, ce... 15	Rev Dr Hamilton 7	Lonsdale..... 5
" " Zion... 4	Smith's Hill.... 10	Dunwich, Duff's. 15 75	Mrs Morrow.... 5	Shannonville... 3
Maxville..... 35	D M J Sheppard- 10	McColl..... 6 80	Kinnear's Mills, 40	Bradford, St J ss 13
Lancaster, Kx... 39 40	ton..... 10	Lun, Pleas Val... 49 80	etc..... 40	Beauharnois.... 51
Humesvil..... 10	Melita is..... 5	Riverside..... 13 50	St Thos, Alma... 5	Chateauguay.... 15
Duart..... 20	Ham, Kx..... 80	Laguette, PLewis 3 58	Walkerton..... 20	Culloden..... 30 25
Wardsville..... 8	Crawford..... 2	Caradoc, Cooke.. 5	Tavistock..... 19	Moore, Burn's, ce 30
Snow Road..... 6	Leeburn ss..... 1	Keady ss..... 5	D McLean..... 5	Russell..... 21 50
McDonald's cor.. 8	Ham, Erskine... 50	S Hunter..... 5	Winn, Wmstr.... 60	Ingersoll..... 34 30
Elphin..... 4	" " ss..... 10	Tor, m f co..... 11 25	Viriden, Carmelss 1 50	Tor, Wmstr..... 45
E Toronto..... 15	Goderich, Kx.... 60	W Fort Wm..... 2	Campbellford.... 64	Listowel, ce..... 50
N Brant ss..... 4	S Kinloss..... 5	Mont, St John's. 4 85	Woodville..... 5	Hurricane Hills. 3 50
Mr and Mrs Mor- 50	Allandale..... 5 90	Carleton Pl, Zion 10	Burnbrae..... 23	Sarnia, Albert... 15
timer Clark..... 50	Caledonia..... 41	R C W..... 3	Mrs G Holmes.... 15	" " ce..... 4 45
Tor, Bloor..... 470	Kingston, Zion 10	Lindsay..... 16	Mt Forest..... 20 15	Orono..... 23
Belmont..... 25	Kilsyth..... 10	Eden Mills..... 13 50	Lucknow..... 25	Prince Albert ss. 3 35
Kilmartin..... 20	Rockburn..... 1 50	Lambton l & i co 64	E Zorra, Burn's. 15 55	N Caradoc..... 9
Palmerston..... 10	Manotick..... 7	Dr P C Leslie... 200	McGillivray..... 12 33	Brucefield, Un.. 107
Sunnidale cors.. 5	Woodstock, Chal 8	Tara..... 28	Orangeville..... 18 52	Carluke..... 5
Lanark, St A.... 15	Strabane..... 7	Amos ss..... 14 40	Eramosa, 1st, ce. 16	Win, Pt Doug... 30
Thedford ss..... 5 82	Kilbride..... 2	Bevelley..... 33	E Templeton..... 2	High View..... 4
Wellington, etc. 15	Franklin..... 4	Gorrie..... 6	Ormstown ss..... 25	Kamloops..... 15
Brockville, 1st. 110	Glendale..... 1	Scotchtown ss.. 7 32	" "..... 15	Camlachie..... 5
Osgoode Line... 5	Belmont, etc... 1	Orr..... 20 50	Leamington..... 22	Heckston..... 22
Morden..... 22 20	Kenlis..... 7 50	Moffat..... 2	Delta..... 10	Pleas Valley.... 4 75
Stayner..... 6 50	Uxbridge..... 15	Adair..... 2	Columbus..... 35 50	S Mountain..... 25
Cote des Neiges. 3 95	Ratho..... 5	Griswold..... 20 65	Tor, Central..... 550	Fergus, Melvil ss 50
Hillsburg..... 19 84	Plum Creek..... 6 90	Douglas..... 6	" "..... 425	Culloden, ce.... 3
Leith..... 1 75	Miss Inglis.... 5	Scotch Bush.... 4	" " bc... 10	Garden Hill..... 8
Bowmanvil..... 70	Tor, Erskine... 67 53	Embro..... 11 17	" " bc... 15	Tor, St A ss.... 15
Melrose..... 3	Barrie..... 20	Harrington..... 4	" " ss... 50	" " "..... 8
Lonsdale..... 2	Beq Jas Kelso.. 49 06	South Nissouri. 6 31	" " ss... 60	" " "..... 15
Shannonville... 1	Fisherville..... 5	Thamesford..... 9 98	Markham, Mel... 24 85	" " "..... 12
Beauharnois.... 23	Abernethy..... 7	Crumlin..... 16 01	Wmstr, St A.... 24	Kirkton..... 5
Chateauguay.... 7	Oil Springs..... 5 30	Egmondville.... 42	St Thos, Alma... 5	Thames Road... 12
Eramosa, 1st... 12	Cardinal ss..... 5	W Brant..... 4	Avening..... 25	" " ss... 20
Russell..... 21	Plum Creek..... 03	Misses McRae... 30	Black Bank..... 1 90	" " ss... 15
Ingersoll..... 1	Summerstown, ce 5	Elgin..... 50	Deseronto, mb.. 15	Preston..... 3 10
Orono..... 10	Hibbert..... 25	Amherst Island.. 7	" lms... 20	" ss..... 5 25
N Caradoc..... 5	Lobo..... 8	Lingwick..... 10	Almonte..... 50	Mimosa..... 10
Win, Pt Douglas. 20	Win, Aug..... 60	Lancaster, Kx... 17	R T McKee..... 12	Ottawa, St Pa... 82
Keewatin..... 10	Brampton..... 50	Oro, Central.... 5	Scarboro, Kx ss. 13	Port Hope, 1st.. 10
Kamloops..... 5 20	Boisover..... 4	Glenmorris..... 14 75	Rev E W Watson 5	Appin ss..... 3
Camlachie..... 5	Vernonville.... 12	Gainsboro..... 4	Wellesley..... 12	Sandringham ss. 3
Heckston..... 13	Tor, Col St..... 88	Alex McBain.... 5	Chesterfield.... 44 14	E Oxford..... 18
Pleasant Valley. 2	Paris..... 80	Summerstown... 12	Dorchester Stat. 5	Sarnia, St A.... 60
S Mountain..... 10	Strathroy..... 4	Help..... 5	Ethel..... 10	Brigden..... 5 78
Garden Hill.... 10		Miss A McLean.. 17	Bluevale, ms... 5	Madoc, St Pa, St 20
Tor, St And ss.. 15		Pinkerton..... 4 80	Durham ss..... 5	Col..... 20
Kirkton..... 15		Elmvale..... 11	T A Dawes..... 10	Winn, Kx ss.... 50
Thames Road... 30		Flos..... 5	Hemmingf'd, etc 30	Janetville..... 3 45
Blake..... 3		Scarboro, Zn in cl 2	Colquhoun..... 13 56	Tor, St A..... 159 19
Preston..... 2		Walkerton..... 4	Scarboro, St A.. 26	Beaverton, St A. 29 20
Tarbolton, etc.. 15		Fesserton..... 1 90	Mont, Erskine... 251 44	E Garafraxa.... 10
Minosa..... 5		Coldwater..... 2 20	" "..... 300	Bethesda..... 13
Port Hope, 1st.. 16		Waubashene.... 2 90	" "..... 300	Kintyre..... 50
Westwood..... 10		Almonte, St J... 125	Tor, Erskine, ce 20	Glencoe..... 76
E Oxford..... 8		Member..... 3	Cranbrook..... 1	" ce..... 10
Sarnia, St A.... 35		Erin ss..... 4	E Adelaide..... 4	Mftg Co..... 340 87
Apple, Gravel Hill 10		John Irvine..... 10	Lancaster, Kx... 4	Jarvis..... 10
Winchester spgs 4 50		Chiselhurst..... 2	Underwood..... 35 45	Port Albert.... 1
Madoc, St Pa, and 4		Appleton..... 10	Ham, Erskine, ce 12	Florence..... 5
St Col..... 4		Newmarket ss... 15	Viriden, ce..... 1 50	W Bentinck.... 2 25
Tor, St A.... 680 80		Lon, St A chin cl 34 45	Duart..... 30	Pilot, Md cl.... 1 30
Beaverton, St A. 11 20		New Glasgow.... 3	Beachburg..... 63	Oak Lake ss.... 24 50
E Garafraxa.... 5		Ballinafad..... 4	Wardsville..... 5 58	St David's ss... 25
Bethesda..... 10		Fort Steele ss.. 5	Dr A J Murray . 25	Wawanesa, las.. 6 90
Kintyre..... 20		Elora, Kx..... 45 30	Snow Road..... 10	Beechwood..... 18 80
Glencoe..... 31		Oshawa mb..... 1	McDonald's cor. 20	Claremont..... 2
Jarvis..... 5		Ailsa Craig..... 28 90	Elphin..... 8	Chatsworth.... 30
Port Albert.... 1		Nassagaweya... 37 50	East Toronto... 15	Oshawa..... 50
Florence..... 4		Teeswater..... 10	J Henderson.... 3 50	Lachute..... 31
Fergus St A.... 7		Thamesford..... 50 50	Tor, Bloor..... 436	Rylstone..... 7 50
W Bentinck.... 3 15		Belmont ss..... 4	Niagara, St A... 20	Grafton..... 20
Oaklake, etc.... 5		Olds..... 3 25	Belmont..... 30	Tweed..... 17
Claremont..... 4		Innisfail..... 10 05	Kilmartin..... 20	Vittoria..... 9
Chatsworth.... 10		Red Deer..... 2 70	Palmerston..... 40	Walton..... 9
Oshawa..... 25		Edmonton, yps.. 5 90	Sunnidale cors 10	Guelph, Chal... 24 32
Rylstone..... 5 50		" ss..... 6 30	Lanark, St A.... 9	" "..... 111 93
Grafton..... 20		Medicine Hat... 11 45	" "..... 18	Bullock's cor ss. 4
Tweed..... 12 50		Ellesboro..... 9 45	Thedford ss.... 5 83	Tor, Cov..... 4
Vittoria..... 3		Wolseley..... 10 25	Wellington, etc. 5	Warkworth..... 25
Walton..... 6		Reston..... 5	Brockville, 1st. 110	Guelph, St A.... 75

\$9,049 28

FOREIGN MISSION FUND.

Reported.....\$32,106 71
Neepawa..... 13 60
Morden..... 8 75
Miami..... 13 60
Oak Lake, etc... 35 85
Viriden..... 12 85
Alexander..... 4 85
Whitewood..... 6
Indian Head.... 16 60
Grenfell..... 7
Qu'Appelle.... 13 80
Regina, yps.... 9
Moosejaw..... 9 06
Maple Creek.... 11 30
Lethbridge..... 23 45
Pincher Creek.. 4 30
Macleod..... 4 65
Okatoks, etc... 13 15
Calgary..... 17 55
Olds..... 3 25
Innisfail..... 10 05
Red Deer..... 2 70
Edmonton, yps.. 5 90
" ss..... 6 30
Medicine Hat... 11 45
Ellesboro..... 9 45
Wolseley..... 10 25
Reston..... 5

Quebec, Chal... 1046 25	RESERVE FUND.	Lancaster, Kx... 15 1	Barrie 20	Elgin 2 75
Amhersteg..... 1 50		Underwood ... 5	Fisherville ... 1	Amherst Isl., ... 4
Belgrave 15	Beq Wm Magill. 378 67	Duart 8	Abernethy 50	Oro Central.... 2
Flesherton.... 9	Beq Jas Kelso... 49 06	Beachburg.... 14	Oil Springs.... 6 80	Summerstown ... 5 60
Dalhousie.... 15		Wardsville ... 3	Hibbert 35	Elmvale 5
Corbett 1		Snow Road 3	Lobo 6	Coldwater..... 1
Sarnia, StA ss ... 25	WIDOWS' AND OR-	McDonald's Cor. 4	Win, Aug..... 5	Waubashene... 1
" " ss..... 20	PHANS' FUND.	Elphin 2	Mont, St Marks	Almonte, St Jo.. 25
		E Toronto..... 5	la 5	John Irvine ... 10
Brooksedale ... 12	Reported.....\$3,096 19	J Henderson... 1	Brampton 15	Wolseley 1
Ham, St John... 77	Reston 1	Mr, Mrs Mortimer	Bolsover 2 60	Chiselhurst.... 2
Smith's Hill... 20	Lachine 43 35	Clark 50	Vernonvil. 2	Exeter 4 50
Melita & ss.... 5	Tor, Cowan.... 2	Tor, Bloor..... 105	Tor, Coll st.... 5	Appleton 5
Ham, Kx 263 20	Calgary 4 70	Lanark, St A ... 7	Paris 20	Hensall..... 28
Petite Cote ss ... 5	Beckwith 9	Brockville 1st .. 25	Melbourne..... 2 85	Ballinafad 1 40
Crawford 9	P Edward 1 60	Morden 5	Strathroy..... 1 75	Annan 5
Leeburn ss 1	Somerville.... 9 50	Stayner 5		Komoka 1 15
Ham, Erskine .. 225	Londesboro.... 6 37	Cote des Neiges.. 10 96	\$4,513 78	Elora Knox ch .. 5
" " ss..... 62	Caradoc, Cooke's. 3	Bowmanvil 6		Oshawa mb..... 1
" " jee. 10	Tara 5	Melrose 3		Kendal 2 05
Goderich, Kx .. 90 44	Amos 7 90	Lonsdale 3	Ministers' Rates.	Nassagaweya... 10
S Kinloss 12	Gorrie 3 83	Shannonville .. 1	Reported.....\$2,242 88	Thamesford 4
Allandale 5	Moffat 1	Beauharnois ... 12	R D Fraser 8	Moore Line 1
Caledonia 73	Griswold 3	Chateauguay ... 5	John Hogg..... 12	Chatham StMun. 6
Kilsyth 35	Douglas 2	Culloden 2 25	Dr MacVicar... 8	Cote des Neiges.. 5
Merritton 4 02	Scotch Bush... 1 50	Eramosa 1st... 6	P Straith..... 8	Vaner, St A ce.. 50
Wmstn, St A... 89 66	Egmondvil.... 12	Hurrican Hills.. 1	J R Bell 10	Adjala 2
Manotick 13	Normanby 5	Sarnia, Albert.. 2 15	R Pettigrew ... 8	Drumbo 5
E S Watt 10	W Brant 3 50	Oreno 5	R Stewart 8	Mont, Erskine... 4
Woodstock Chal. 13	Madoc, St Pet... 7 61	N Caradoc 4	R McNabb..... 8	" Victoria ... 2
Strabane 15	Elgin 5	Win, Pt Doug... 10	W Millican., ... 8	Walters' Falls.. 6
Kilbride 2	Amherst Is... 4	Kamloops..... 5	D Tait 8	Manitou 10
Franklin 3	Moore Burns ... 7	Heckston..... 2 75	S A Macalister.. 8	Mrs A R Creelman 1
Glendale 1	Oro Central ... 2	Pleas Val 75	S A Carriere... 8	Manchester 4
Belmont, etc .. 25	Summerstown .. 5 95	S Mountain..... 2	J T Taylor 24	Westmeath..... 4 87
Kenlis 2 50	Elmvale 2	Garden Hill.... 2	W Robertson ... 8	Metcalfe 75
Mallorytown... 5 30	Coldwater..... 1	Kirkton..... 6	D Kelso..... 8	Walkerton..... 6 75
Lyn 4 30	Waubashene... 1	Thames Rd..... 9	J W McCaughan. 20	Tavistock 6 70
Caintown 6 20	Almonte, St Jo.. 25	Paisley, Kx.... 9 31	Dr Moore 10	Win, Wmstr. ... 25
Brockville 12 30	John Irvine.... 20	Preston..... 1	H H Macpherson 8	Campbellford... 19
Westport 4 10	Wolseley 1	Tarbolton, etc.. 5 13	J R Munro..... 8	Burnbrae 4
Newboro 4 50	Chiselhurst.... 2	Keady 1	A Grant 8	Lucknow..... 6
Winchester 3 50	Exeter 4 50	Mimosa..... 2	J McDougall... 8	E Zorra, Burns.. 50
" spgs 2 60	Appleton 5	Otta, St Paul's.. 10	D O McArthur.. 12	Orangeville.... 8
N Wmsbg..... 4	New Glasgow... 1 37	Sarnia, St A... 20	D Carswell..... 8	E Templeton... 1
Iroquois 5 35	Ballinafad 2	Hampstead..... 2	R C Tibb 8	Delta 4
Spencerville... 7 06	Annan 3 10	Madoc, St Pa. St	Dr Malcolm..... 8	Tor, Central... 136 35
Robuc 3 50	Elora, Kx 6	Col 2	W W Peck 8	Markham, Mel.. 6 10
Uxbridge..... 10	Oshawa, mb.... 1	Tor, St A 30	J A Claxton ... 8	Wmstr, St A... 8
Ratho 7	Kendal 2 05	Beaverton, St A.. 5 60	J A Carmichael 8	Black Bank..... 2
Plum Creek ce.. 2 50	Nassagaweya... 10	Bethesda 2	M McLeod 8	Almonte..... 5
Tor, Erskine... 181	Thamesford ... 4	Kintyre 20	J R Coon 8	Chesterfield... 2
Barrie 30	Cote des Neiges.. 5	Glencoe 15	W W Craig..... 20	Dorchester Sta. 5
Fisherville 2	Vancvr, St A ce.. 50	Port Albert.... 1	J A Claxton ... 8	Ethel 2
Mistawasis 15	Napier 6 50	Florence 4	M McLeod 8	T A Dawes 10
Abernethy 1	Adjala 2	Fergus, St A... 15	Dr Sutherland... 8	Hemmingford &c. 10
Oil Springs 12 30	Mont, Erskine.. 26	W Bentinck.... 85	W S Moore..... 8	Colquhoun 1 45
Plum Creek ce.. 02	" Victoria... 2	Oak Lake, etc.. 5		Varna..... 2
Gamebridge.... 19	Walters Falls.. 4 46	Claremont 2	\$2,566 88	Scarboro, St A.. 14
Summerstown ... 5	Manitou 10	Chatsworth 5		" Zion .. 2
Hibbert 30	Mrs A R Creel-	Oshawa 8	AGED AND INFIRM	Maxville 13 30
Hampden 10	man..... 1	Rylstone 3	MINISTERS' FUND.	Lancaster, Kx.. 12 85
Ventnor 5	Manchester.... 4	Grafton 11		Underwood 5
Kemptville 4	Welland 2 75	Tweed..... 1	Collections, Donations,	Humesville..... 3 50
Oxford Mills... 3 25	Westmeath 4 87	Vittoria 2	etc.	Duart 8
Merrickville... 5 11	Rockwood..... 17 00	Walton 2	Reported.....\$1,675 24	Beachburg..... 18
Jasper 7 74	Walkerton.... 2 75	Guelph, Chal... 25 46	Reston 1	Wardsville 3
Bishop Mills... 6 43	Tavistock 10	Warkworth.... 5	Lachine 35 85	Snow Road.... 3
E Oxford 3 38	Campbellford.. 18	Guelph, St A... 15	Mont, St Gab ms 10	McDonald's cor. 4
S Mountain.... 3 13	Burnbrae 3 75	Belgrave 4	Tor, Cowan.... 3 45	Elphin 2
Pleas Valley... 5 84	Lucknow 6	Fle-herton 1	Mitchell 4	E Toronto..... 5
Dunbar 4	E Zorra Burns .. 1 25	Corbett 1	Calgary 4 75	Mr, Mrs Mortimer
Colquhoun 3 66	Orangeville ... 8	Ham, St John... 10	Beckwith 8	Clark 50
Hallville 5 90	E Templeton ... 1	Smiths Hill.... 4	McColl 3 50	Tor, Bloor..... 187
Lobo 29	Delta 4	Ham, Kx 20	Apple, Gravel Hill 7	Belmont..... 20 50
" ss..... 4	Columbus 2	Dal Mills, etc .. 10	Riverside 1 50	Kilmartin..... 10
Win, Aug..... 41	Tor, Central... 70	Crawford 1	Laguerre, P Lewis 3 92	Sunnidale Cors. 2
Mont, St Marks la 5	" ss 15 10	Ham, Erskine.. 15	Caradoc, Cookes 3	Lanark, St A... 8
N Caradoc ss ... 1 70	Markham, Mel .. 5 80	Goderich, Kx... 20	W Fort Wm ... 1 45	Wellington, NGow 2 50
Brampton 100 65	Wmstr, St A ... 5	S Kinloss..... 7	Tara 4	Brockville, 1st 25
Bolsover 5	Avening 75	Caledonia 5	Gorrie 2 70	Morden 5
FP M Bradford .. 5	Airlie 5	Kilsyth 5	Moffat 1	Stayner 5
Vernonvil 6 50	Almonte 5	Manotick 3	Griswold 3	Cote des Neiges.. 6 46
" mb... 4 30	Chesterfield... 1 25	Woodstock, Chal 5	Douglas 2	Leith 1 38
Tor, Col St.... 110	Dorchester Stn. 5	Strabane 2	Scotch Bush ... 1 50	Bowmanvil 6
" " 5	Ethel 3	Kilbride 2	Egmondville... 13 5	Melrose 2
Goldsmith 5	T A Dawes 20	Franklin 3	Mr, Mrs Mortimer	Lonsdale 1 35
Paris 25	Hemmingf rd, etc 10	Glendale 1	Clark 50	Shannonvil ... 1 15
Melbourne..... 19 75	Colquhoun.... 2 44	Belmont, etc .. 2	Tor, Bloor..... 187	Beauharnois.... 12
Strathroy..... 28 85	Varna..... 2	Kenlis 50	Belmont..... 20 50	Chateauguay ... 5
	Scarboro. St A.. 14	Uxbridge 10	Kilmartin..... 10	Eramosa 1st. ... 6
	" Zion..... 2	Tor, Erskine ... 15	Wmstr, St A... 5	Russell 7
\$43,602 18			Madoc, St Pet .. 13	

Hurricane Hills. 1	W Farquharson. 5 06	A Hamilton. 4	Walter's Falls. . 3	Beaverton St A. 2 80
Orono. 5	Dr Laing. 4	T R Shearer. 4	Manitou. 5	Bethesda. 2
N Caradoc. 4	H Sinclair. 6	Dr Sutherland. . 4	Manchester. 3	Glencoe. 6
Win, Pt Doug. 10	Jas White. 5	J R Gilchrist. 1	Metcalfe. 1	Florence. 2
Kamloops. 5	S Childerhose. . 4	E Mullan. 7	Rockwood. 3 10	W Bentinck. 65
Heckston. 2 75	J L Campbell. . 5	A McTavish. 10	Eramosa, 1st. 5 27	Oak Lake, &c. 3
Pleas Valley. . 1	D Tait. 4	W R Ross. 5	Owen Sd, Kx. 10	Claremont. 3
S Mountain. . 2	A Leslie. 3 75	J B Mullan. 4 50	Tavistock. 3	Chatsworth. 2
Garden Hill. . 2	J A McKeen. 4	J W McMillan. . 4	Campbellfd. 5	Oshawa. 5
Paisley, Kx. 9 04	A Stevenson. 3 75	K MacLennan. 3	Erin. 7 35	Rylstone. 2
Preston. 1	Dr Moore. 6	J McNicol. 4	Claude. 4 65	Grafton. 5
Tarbolton etc. . 5	J M Macalister. . 4		S Luther. 7 50	Tweed. 1
Mimosa. 2	S A Carriere. 4	\$1,402 62	Swinton Park. 2 70	Vittoria. 1
Otta, St Paul's. 15	J W Mitchell. 7		Burnbrae. 5	Walton. 2
Sarnia, St A. 20	T Bennett. 10		Fergus Mel. 9 92	Guelph Chal. 9 07
Madoc, St PaStCol 2	H McQuarrie. 4	ASSEMBLY FUND.	Lucknow. 2 30	Warkworth. 5 50
Tor, St A. 30	J A McDonald. . 3 75	Reported. \$2,229 98	Fredericton, St Pa 12	Guelph, St A. 5
Beaverton, St A. 5 60	J T Taylor. 9 33	Reston. 1	Leamington. 5	Belgrave. 1
Bethesda. 2	W Robertson. 4 75	Mont, St Gabrl. 15	Delta. 2	Corbett. 1
Glencoe. 15	D Kelso. 3 75	Mitchell. 4	Markham, Mel. . 2	Smith's Hill. 3
Port Albert. 1	T R Scott. 6	Beckwith. 5	Wmstr, St A. 4	Horning's Mills. 3 40
Florence. 2	T Oswald. 5	McColl. 2 75	Almonte. 7	Ventry. 8 10
W Bentinck. 35	W H Cram. 9 35	Riverside. 1 25	Wellesley. 2	Grand Valley. 3 60
Oak Lake, &c. 6	Dr McDonald. 4	Londesboro. 3	Chesterfield. 75	Rosemont. 4
Claremont. 2	G R Lang. 5	Caradoc, Cooke's 2	Dorchester St. 3	E Garafraxa. 3 90
Chatsworth. 3	W D Ballantyne. 8	Amos. 8 05	Ethel. 2	Caledon, Kx. 1 50
Oshawa. 8	T S Glassford. 5	Gorrie. 3 75	Hemmingford, etc 5	Mono Mills. 2 55
Rylstone. 3	H Currie. 4	Orr. 1	Colquhoun. 1 75	Tarbert. 2 10
Grafton. 10	A MacWilliams. . 6	Moffat. 1	Varna. 2	Melita. 2 50
Tweed. 1	J Douglas. 5	Griswold. 1	Scarboro, Zion. . 1	Crawford. 1
Vittoria. 2	D G McQueen. . 5	Douglas. 1	Maxvil. 5	Goderich, Kx. 15
Walton. 2	J Hastie. 6	Scotch Bush. 1	Lancaster, Kx. . 7 20	S Kinloss. 3
Guelph, Chal. 24 91	H H MacPherson. 4	Egmondville. 3	Wardsvil. 2	Kilsyth. 3
Warkworth. 5	D B McRae. 4	Normanby. 4	Snow Rd. 1	Manotick. 2
Guelph, St A. 10	W W Craw. 4	Madoc, St Pet. . 6 60	McDonald's Cor. 1	Woodstock, Chal 8
Belgrave. 3	Prin Caven, DD 9	Amherst Island. 1	Elphin. 1	Franklin. 2
Flesherton. 1	J McAull. 4 50	Orwell. 3	E Toronto. 3	Glendale. 1
Corbett. 2	A Grant. 6	Amherst. 5	Tor, Bloor. 31	Kenlis. 50
Ham, St Johns. 10	D D McLeod. 6 50	Elmsdale. 1 75	Belmont. 6	Ratho. 2
Smith's Hill. 4	J McD Duncan. . 5	Glenelg, E Riv. . 1	Sunnidale cors. . 1	Tor, Erskine. 15
Ham, Knox. 23	J Laing. 5	M Stewiacke. 4	Lanark, St A. 3	Barrie. 7
Dal Mills, &c. 10	Dr Findlay. 6 50	Brookfield. 3	N Gower, etc. 2 50	Flesherton. 1
Crawford. 1	J S Lochhead. 4	St Croix, Ellerhs. 4	Brockville 1st. . 9 70	Abernethy. 50
Ham, Erskine. 15	W D Bell. 5	Waterville. 3	Morden. 6	Oil Springs. 1
Goderich, Kx. 20	J McInnis. 5	Lawrencetown. . 3 50	Stayner. 5	Lobo. 4
S Kinloss. 7	J McDougall. 4	Nine Mile River. 1 25	Cote des Neiges. . 2	Win, Aug. 5
Caledonia. 13	Dr Jamieson. 4 50	Horton. 5	Leith. 1 87	Elmira. 1 86
Kingston, Zion. . 5 40	J Becket. 5	New Carlisle, &c. 3	Bowmanvil. 3	Brampton. 12
Kilsyth. 5	A G Jansen. 4 50	Nairn. 5	Melrose. 1	Tor, Coll st. 6 41
Manotick. 3	J Ross. 6	Oro, Central. 2	Beaubarnois. 3 40	Paris. 10
Woodstock, Chal 8	J Fairlie. 7	Summerstown. . 2 85	Chateauguay. 1 70	Strathroy. 5 35
Strabane. 2	J Malcolm. 5	Elmvalle. 1	Blue Mt Garden. 2	
Kilbride. 2	W K Shearer. 4	Coldwater. 1	Hurricane Hills. 1	\$3,141 45
Franklin. 3	Dr Jordan. 12	Waubashene. 1	Orono. 2	
Glendale. 1	W MacWilliam. . 4	Almonte, St J. . 8	Kamloops. 2	
Belmont, &c. 25	J D Anderson. . 4	Riversview. 2 76	Camlachie. 3	
Kenlis. 50	J W Cameron. 4	Corbetton. 2 82	Heckston. 1	FRENCH EVANGEL- IZATION FUND.
High Bluff. 5	D Carswell. 4	Eugenia. 3 10	S Mountain. 1	Reported. \$5,878 73
Uxbridge. 10	G Crombie. 3 75	Flesherton. 4 35	Garden Hill. 2	Reston. 3
Tor, Erskine. 45	A Rowat. 5	Mansfield. 4	Kirkton. 4	Lachine. 39 85
Barrie. 20	D P Oswald. 9	Mt Pleasant. 4 65	Thames Road. 5	Mont, St Gab ms 14 55
Fisherville. 1	F A MacLennan. . 5	Ballinafad. 2 70	Crowland. 2 96	Tor, Cowan. 4
Abernethy. 50	R C Tibb. 5	Mayfield. 3 10	Muir's Sett'mt. . 1 36	Mitchell. 6
Oil Springs. 4 80	Dr Malcolm. 5	Caledon, Mel. 1 60	Claruke. 2 84	Leeburn. 3 50
Lobo. 11	D Campbell. 5	McIntyre. 1 40	Strabane. 5 84	Goderich Un. 2 61
Winnipeg, Aug. . 5	J McNair. 5	Dundalk. 2 25	Smithville. 2 32	Leaskdale. 2 65
Brampton. 25	J A Matheson. . 4	Camilla. 4 30	Welland. 5 20	McColl. 4 10
Vernonville. 2	T D McCullough. 4	Hillsburg. 4 35	Blackheath. 3 32	Riverside. 5
Tor, College St. 12	Dr MacNish. 7 50	Maple Valley. 2 80	Caledonia. 11 76	Laguerre, etc. 2 91
Paris. 20	R C H Sinclair. . 5	Singhampton. 2	Kilbride. 1 76	Caradoc, Cook's. 3
Melbourne. 1 50	J R MacLeod. 4	Cheltenham. 3	Port Colborne. . 2 36	W Fort Wm. 1
Strathroy. 1 75	J J Cochrane. 5	Mono Centre. 1 65	Ham, Ersk. 22 56	D Monroe. 25
	J Rattray. 3 75	Priceville. 5 30	Jarvis. 6 72	Mont, St John's. 12 80
\$3,236 12	A Henderson. 4	Keldon. 2	St Cath, 1st. 9 20	Bristol. 7
	J Currie. 5	Black's Corners. 3 25	Grimsby. 6 68	Lambton l. i co. 64
Ministers' Rates.	J R Coon. 4	Orangeville. 8 35	Ham, St Pa. 22 92	Tara. 10
Reported. \$823 75	W W Peck. 4	Wolesley. 1	Thorold. 6 72	Gorrie. 2 45
John Hogg. 6	R Fairbairn. 3 50	Chiselhurst. 1 75	Drummond Hill. . 7 76	Orr. 6 10
Dr MacVicar. 5	Dr Fletcher. 12	Exeter. 3 20	Dundas St. 4 40	Moffatt. 1
Dr R Campbell. . 9	A A Ross. 5	Appleton. 3	Ham, Kx. 40	Adair. 1
P Straith. 4	H Cameron. 4	Annun. 4	Waterdown. 6 20	Griswold. 5
J R Bell. 6	J Wells. 5	Elora, Knox. 8 75	Beamsvil. 11 52	Douglas. 2
Dr Hamilton. 5	Dr McLaren. 5	Ailsa Craig. 6	Preston. 2 48	Scotch Bush. 1 66
G McArthur. 4 50	A W Craw. 4	Nassagawegya. . 4	Riverside. 2	Beq Wm Magill. 133 34
R Pettigrew. 4	J A Carmichael. 4	Thamesford. 4	Keady. 1	Egmondvil. 24 32
R Stewart. 4	J Baikie. 4 50	Moore Line. 2	Otta, St Pa. 4	W Brant. 1 75
J Cumberland. . 3	J Patterson. 5	Aberarder. 2	Port Hope, 1st. . 2	Mont, St Gabl. . 9
F W Farries. 10	J McIlroy. 3 38	Napier. 2	E Oxford. 1	Madoc, St Pet. . 13
J Sieveright. 3 75	J Patterson. 5	Drumbo. 3	Sarnia, St A. 11	Elgin. 10
	J Milloy. 3 75	Mont, Victoria. . 2	Madoc, St Pa Calu 2	Amherst Isd. 2
	Prin. Grant, DD. 7		Mimosa. 2 42	
			Janetvil. 2	

Orwell..... 10	Bluevale ms..... 3	Guelph, St A.... 30	Robt Burt..... 5	St John, St A ss. 28 11
Amherst..... 30	Caledon, Mel.... 3 50	Que, Chal..... 200	Durham ss..... 2	Goshen ss..... 85
Onslow, Belmt. 28 52	T A Dawes..... 10	Belgrave..... 7	St Laurent ss.... 8 08	Three Rivers ss.. 4 65
St John, St A... 77 54	Chippawa ss..... 2	Flesherton..... 2	Scarboro, Zion... 1	Mont, Chal ss... 41 27
M Musqdbt..... 10	Bristol Mines ce. 2	Corbett..... 2	McDonald's Cor. 1	Parry S ss..... 67 39
Elmsdale..... 2	Hemmingf'd, etc. 16	Brooksdale..... 7 18	" " ss 4	Macleod ss..... 30
Glenelg, E Riv. 10	Colquhoun..... 7 97	Ham, St John's... 40	Renfrew, St A ss 25	Paris ss..... 10 23
M Stewiacke.... 15	Varna..... 4	Smith's Hills.... 6	Rylstone ss..... 10	Moore Line ss... 2
Truro, St A..... 10	Scarboro, St A... 33	D M J Sheppard- 10	Campbellford ss. 50	Vaughan, Kx.... 13 73
Doaktown..... 5	" " ss 24 45	ton..... 10	Cote des Neiges. 8 68	Dundalk..... 4 26
Brookfield..... 10	" " Zion, 5 00	Ham, Kx..... 45	J C Wick..... 100	Belleville 1st ss. 51 08
Hx, Grove ss... 15	Maxville..... 30	Petite Cote..... 5	Russell..... 4	Manitou ss..... 15
St Croix, etc... 5	Lancaster, Kx... 42 85	Crawford..... 2	Port Elgin ss.... 25	Metcalfe ss..... 10 78
Port Morien... 9	Underwood..... 18 45	Leeburn ss..... 1	Tor, Wmstr ss... 50	Fairbank ss..... 6
" " ss 11	Humesville..... 5	Ham, Erskine... 30	Hurricane Hills. 1	Cannington ss... 3 13
Port Morien wh & fms. 5	Duart..... 15	Goderich, Kx... 30	S Westminster ss 7	Drummd Hill ss. 1 30
Windsor..... 15	Wardsville..... 3	S Kinloss..... 5	Carluke..... 25	Gladstone ss... 49 60
Oxford..... 14 25	Snow Road..... 3	Caledonia..... 38 50	Streetsville..... 25	N Glasgow ss.... 5
Pictou, Kx..... 20 75	McDonald's Cor. 2	Kilsyth..... 10	Carleton Pl, Zion 50	Elsinore ss..... 4 50
Economy..... 2	Elphins..... 3	Manotick..... 4	" " jmb. 50	Gamebridge..... 2
Waterville..... 7	E Toronto..... 5	Lachute..... 7	Tor, St A ss..... 20	Allenford..... 6 30
Leitch's Ck.... 2	N Brant ss..... 3	Woodstock, Chal 10	Preston ss..... 5 25	Griswold ss..... 1 50
Lancaster, Kx... 15	Mr & Mrs Mort- 50	Strabane..... 7	Castlereagh ce, ss 8	Broadview ss... 3 85
Oro, Central.... 4	imer Clark..... 188	Kilbride..... 2	Brussels, Mel ss. 25	Scarboro, St A ss 15
Glenmorris..... 12 17	Tor, Bloor..... 5 50	Belmont, etc.... 25	Smith's Falls, St 40	London, King ss. 21
Alex McBain.... 5	Kilmartin..... 2	Kenlis..... 1	Pa be..... 40	Lanark, St A ss.. 10
Miss A Clark.... 5	Sunnidale Cors. 2	Uxbridge..... 10	Kintyre..... 9	Renfrew, St A ss 26 20
Pinkerton..... 70	Lanark, St A... 15	Ratho..... 2 30	Vittoria..... 1	Melrose, etc.... 8 75
Elmvale..... 5	Wellington, etc. 5	Tor, Erskine... 20	Saltfleet ss..... 5	Cannington ss... 10
Coldwater..... 1	Brookville 1st.. 30	Barrie..... 20	Tor, Cov ss..... 3	Hurricane Hill.. 4
Waubashene... 1	Friend..... 4	Fisherville..... 1	Avonbank ss.... 14	W Tilbury ss.... 5 21
Almonte, St J... 50	Underwood..... 2	Abernethy..... 2 50	Sarnia, St A ss... 60	Pr Albert ss.... 10 25
Erin ss..... 3	Hillsburg..... 22	Oil Springs..... 5 55	Little Harbor ss. 13 40	Mont St-John's ss 4
John Irvine..... 10	Leith..... 10 40	Lobo..... 6	Ham, Kx ss..... 10	" Italian ss... 2
Wolseley..... 2	Bowmanvil..... 5	Win, Aug..... 5	Ham, Erskine ss. 50	St Johns Nfld W
Appleton..... 10	Melrose..... 1	Brampton..... 20	" " jce 5	End ss..... 59
Lancaster, St A. 9 37	Lonsdale..... 1	Bolsover..... 5	Goderich, Kx.... 50	Dunblane ss.... 9 48
Komoka..... 4 25	Shannonvil..... 1	Vernonville.... 2 75	Flos ss..... 3 42	Pilot Md ss.... 8 65
Elora, Kx..... 14 50	Beauharnois.... 19	Tor, Coll St..... 17	Valens ss, be... 5	Heckston ss.... 10 50
Oshawa mb.... 1	Chateauguay... 6	Strathroy..... 5 80	Camp'ton, St A ss 25	Pleas Valley ss.. 5 75
Kintyre yphms. 4	Culloden..... 2 10		Cobourg ss..... 50	S Mountain ss... 8 50
Nassagaweya... 10	Eramosa 1st.... 12	\$9,090 31	Mrs A S Morton. 50	W Guilimbg2dss 3
Teeswater..... 6	Ingersoll..... 1 25		Aylmer ss..... 5 05	Eldorado ss.... 5 20
Thamesford.... 18	Hurrican Hills.. 2			Red Deer ss.... 1 70
Moore Line..... 8	Orono..... 9		\$4,982 25	Vittoria ss..... 7 59
Brucefield un ss. 18	Drummond Cr ss 8	POINTE AUX TREM- 4		Saltfleet ss..... 3
Vanor, St A ce.. 1	N Caradoc..... 4	BLES.		Hamit, Erskine ss 11 50
Adjala..... 2	Jas Stevenson, 48 50	Reported.....\$3,166 47	S. S. COMMITTEE CEN- 5	Goderich, Kx... 23 42
Mont, Erskine... 8	Scotland..... 10	Wat's Cor ss.... 10	TURY FUND.	N Kinloss..... 3 38
" Victoria.... 4	Win, Pt Doug... 10	Lamon ss..... 3 70		Tor, Coll ch.... 4 37
Jane MacMartin. 1	Norman..... 1	Harrowsmith ss. 5	Reported.....\$8,636 70	
Clinton, Willis. 7 27	Kamloops..... 2 45	E Stirling..... 5	Mont, St Gab ss. 11 55	\$9,873 47
Manitou..... 15	Boissevain..... 4 25	Galt, Kx ss..... 50	Casselman ss.... 4 25	
Manchester..... 7	Camlachie..... 6	Drum'd Hill ss.. 5	Lacombe ss..... 22	UNAPPORTIONED
Keewatin ce.... 4	Heckston..... 12	Bristol, Brick ss. 6	Pipestone ss.... 15	CONTRIBUTIONS.
Westmeath..... 5 96	Pleas Valley... 3	Motherwell ss... 25	Burnstown ss... 36	Dundas.....\$29 16
Metcalfe..... 10 50	S Mountain..... 16	Tara..... 1	Ham, McNabb ss 40	W Flamboro.... 17
Mitchell bc.... 10 30	Garden Hill.... 2	Mrs Helen Burnet 50	Beaver'n, St A ss 5 56	Tor, E Emanl... 56
Wales..... 11 20	Kirkton..... 15	Columbus, etc, ss 33 33	S Indian ss..... 23 08	Acton..... 15 80
Brooklin..... 3 50	Thomas Road... 25	C W Davis..... 50	Columbus ss.... 5	Tor, Old St A... 503 57
Beq Win Magill. 245 35	" " ss 20	Appleton ss..... 50	King, St A ss.... 8	Stouffville..... 67 50
Kinnear's Mills, etc 19 35	Preston..... 2	Egmondvil be, ss 8 35	Otta, Bank ss.... 29 47	Griswold..... 15 50
St Thos, Alma... 2	Tarbolton, etc.. 5	Amherst ss..... 50	Allandale ss.... 10 90	Egmondville... 96 82
Owen Sd, Kx... 10	Mimosa..... 8	Vernonville ss.. 7	Ham, Central ss. 76 86	Almonte, St J... 353 50
Walkerton..... 3 35	Otta, St Paul's. 25	Mont, Chal ss... 50	Amberst ss..... 26	Chater..... 30
Tavistock..... 7	Sundringham ss. 3	Parry S ss..... 23	Md. Musq ss.... 15 82	Embro..... 100
Campbellford... 10	E Oxford..... 7	Pinkerton..... 1 05	Beechville ss... 30	Thamesford.... 139
W W Dunning... 10	Win, Kx ss..... 30	Winchester ss.. 50	Oxford ss..... 75	Tor, Bloor..... 431 31
Burnbrae..... 11	Tor, St A..... 25	Petrolea ss..... 4 41	Economy, etc, ss 35	Tor, Dunn..... 500
Cockburn Isd... 1	Beaverton, St A. 2 02	Ballinafad ce... 6 50	Chemogue ss.... 20	Campbellford... 55
Simcoe mb..... 3	E Garafraxa.... 5	Dundas ss..... 20	Prince Wm ss... 18	Boston Eques'ng 30 50
Mt Forest..... 1	Bethesda..... 5	Belmont ss..... 10	Grand'w, Orwl ss 2 17	Tor, E Emanl... 19
Lucknow..... 8	Kintyre..... 26	Aberarder..... 4	Mulgrave ss.... 2 95	Mt Forest..... 44 35
E Zorra, Burns. 1 75	Glencoe..... 28 50	Que, Chal ss.... 50	Up Canard ss... 10	E Zora, Burns. 21 58
Orangevil..... 5	Jarvis..... 5	Vanc, St A ce... 1	Noel ss..... 12 47	Carnduff..... 45
Jas Robb..... 2	Florence..... 2	Adjala..... 1	E Galloway ss... 3 10	Ormsdown..... 66
Allan Cor ss... 4	W Bentinck.... 50	Drumbo ss..... 5 50	Mur, Hrbr, M Riv 9	" ss 46 65
A M McKidston, Scotland. 4 85	Oak Lake, etc.. 5	Jeane MacMartin 1	Dalhousie ss.... 31	Columbus..... 44 05
Leamington.... 5	Claremont..... 3	Kirkton ss..... 25	Mid Riv ss..... 1 50	Tor, Central... 1216 95
Delta..... 2	Chatsworth..... 10	Woodville..... 15	St Croix ss..... 16	Essex..... 26 56
Columbus..... 6 50	Oshawa..... 10	Oro, Esson ss... 4	L Stewiacke ss.. 8 93	Milverton..... 46
Tor, Central.... 10	Lachute..... 1	London, St Ja ss 2 50	Sussex ss..... 36 63	Meaford, Erskine 7 10
Markham, Mel.. 8 35	Rylstone..... 7	Perth, Kx ss.... 50	Folly Vil ss.... 15	W Flamboro... 12
Wmstr, St A... 11	Grafton..... 15	Unionville ss... 4 63	St Eleanor ss.... 4	Snow Road..... 30 60
St Thos, Alma.. 4	Tweed..... 3 50	Ormsdown ss... 50	Jeddore ss..... 3	McDonald's Cor. 55
Almonte..... 30	Miss Douglas, 24 22	Tor, Central bc. 25	Ship Harbor ss.. 2	Elphin..... 29 30
Scarboro, Kx... 5	Brampton..... 2	" " ss 25	Musq. Hrbr ss... 2 40	Tor, Wmstr..... 1233 06
Wellesley..... 5	Vittoria..... 5	Deseronto ylms. 15	W Riv, Gr Hill ss 17 35	Tor, Bloor..... 21 31
Ethel..... 6	Walton..... 5	Almonte, St Jo ss 50	L Millstream ss. 3 71	Acton..... 32 40
	Guelph, Chal... 52 33	Merrickvil ss... 2 53	Newport ss..... 5 69	
	Warkworth..... 10	Ps 2-1..... 5	Kempton ss.... 2 35	

Bowmanville....	91
Russell.....	63 50
Fergus, Mel.....	179 30
Tor Old St A.....	235
Glencoe and ce.....	230
W Flamboro.....	1 25
Belleville, John.....	375
Barrie.....	67
Kilsyth.....	64
Tor, Erskine.....	233 53
Lynden.....	21 95
Lobo.....	63
Strathroy.....	76 55

Scarboro, Kx.....	5
Hemmingford &c.....	45
Varna.....	4
Bethany.....	2 25
Brookville 1st.....	10
J E McKee.....	10
Beaverton, St A.....	7 25
Wmstr, Heph ss.....	3
Port Dalhousie.....	16
Kilsyth.....	10
Tor, College St.....	4

\$46,258 27

KLONDYKE FUND.

Grimsby wfms.....	\$ 7
Strathcona las.....	10
Hillsburg ss.....	5
A Lady.....	1
Per agent Hx.....	3
B Waterloo.....	1
Lynedoch las.....	5
" mb.....	10
Almonte, St J.....	10
Tor, St A whmaux.....	10
Morden las.....	14
Simcoe mb.....	2 50
Tor, Central jee.....	3
Macleod la aux.....	3
Ida M Jack.....	5
Merrittion las.....	4
Mt Pleas las.....	5
Mrs Thin, Edia.....	4 86

KNOX COLLEGE, MISSIONARY SOCIETY.

Berlin ss, ce.....	\$10
Tara.....	1
Dundas ss.....	20
Oshawa mb.....	3
Kintyre yphms.....	15
Belmont ss.....	10
Almonte, St John.....	50
Oro Esson ss.....	4
Brucefield Un ss.....	18
Scarboro, Kx.....	5
" ypla.....	9 56
Bluevale ms.....	5
Chippawa ss.....	2
Ham, Erskine ce.....	10
Tor, Wmstr ss.....	10
S Wmstr ss.....	14
Fergus, St A.....	5
Rev Dr Gray.....	4
Kintyre.....	10
Ham, Kx.....	27 02
" Erskine Ch.....	21 35
Rodney ss.....	10

INDIAN FAMINE.

Reported.....	\$46 059 78
Tor, St Enoch's ss.....	81
Hillsburg ss.....	8
Bristol ss.....	1 50
Mrs J Bowles.....	1
Per Agent, Hx.....	11 50
Glenmorris.....	1
Mrs Copeland.....	1
W F M S, West.....	6 50
T D Nalsen.....	5
Norman.....	2 50
Woodville.....	2 50
Per Mrs D Clark.....	16 75
Orangeville.....	5
Per Miss Chase.....	50 03
Vancor, St A.....	5
Kamloops.....	1
Columbus.....	1 45
Stayner PS.....	2
No 11 Innisfil.....	4

GOFORTH FUND.

Ministers' Contributions.

F O Nichol.....	\$ 5
W R McIntosh.....	5
E A Mitchell.....	5
H McKellar.....	3
Per A. McKay.....	3
T McKee.....	5
Chesterfield.....	5
D B Macdonald.....	5
H H McPherson.....	10
J Argo.....	5
D G McQueen.....	5
W Graham.....	10
Dr R P Mackay.....	2
R C Tibb.....	5
N Morrison.....	5
Dr Gray.....	4
Jos Wilson.....	5
P McNabb.....	5
J A Moir.....	5
D M Ramsay.....	10
A L Manson.....	10
P Straith.....	5
W Farquharson.....	5
Thamesford.....	5

MACAO MISSION.

Mont Taylor Chin.....	
ss.....	\$15 10
Winn, Chin ss.....	50

NEW HEBRIDES. ETC.

D A Gibson.....	\$ 3
Guelph, Chal.....	5
Two children.....	3
Ormsdown ss.....	25
Tor, St A ss.....	8
" ss Korea.....	5
" ss Trinidad.....	8

JEWISH MISSION.

Egmondville.....	\$ 7
Lancaster, Kx.....	7 60
Ps 23-1.....	2

Receipts.

Received during
January, 1901, by
Rev. E. A. McCurdy,
agent at Halifax,
Office Hollis Street.

FOREIGN MISSIONS.

Reported.....	\$19,579 10
Sydney, St A ss.....	66
Sydney, St A ss.....	14
Riv John, St Geo.....	5
Riv John, W B.....	15

Shemogue.....	8 25
Greenoch, St A ss.....	50
" Boothville.....	5
Nashwaak.....	5
Up Musq.....	2 28
S Richmond.....	7
Maitland, St D.....	15
" A M C.....	5
Loch Broom ss.....	4 10
Alis Thompson.....	1
Durham ce.....	1 50
M Stewart, W St P.....	50
Dr Lawson, Mem.....	15
Mary J Olding.....	5
Shubenacadie.....	38 10
Alex J McKay.....	5
Milford, Gay R.....	33 16
Brookfield Miss Tel.....	3
A F Riley.....	5
Argyle ce.....	8
St John, St Johns.....	6
Hx, Coburg Road.....	5
Chatham, St John.....	4
Kensington ss.....	25
Escuminac.....	12
Hx, Ft Mass ss.....	76
Bedford.....	8 35
Waverly.....	2 50
Sackville.....	2
Lower Musq.....	6 65
John McLeod.....	20
Earlton.....	3 75
Hopewell, Un ss.....	12
Milford, Gays R.....	51 67
Miss Morgan.....	3
Scotsburn.....	36
St John, Nfld, St A.....	88 12
New Glasgow, Ja.....	258 43
St John, St Ste ss.....	15
Lake Uist.....	12
Pt Hastings, H.....	29 40
Sale Pamphlet.....	05
X & S.....	10
St George ss.....	3 74
Antigonish, mem.....	2
Princeton, ss.....	55 20
".....	20

Woodstock, St P.....	11 13
St Geo, Penn, Boc.....	8 25
Blue M ce.....	10
Micklefield ss.....	10 20
S Maitland.....	3
Maitland, St D.....	5 25
Rose Valley, Bdl.....	6 50
Miss Clark.....	21
Richmond Bay ce.....	18
Pictou, St A wms.....	81
Scotsburn, Beth.....	86
Hx, Chal ce.....	4
Pictou, Prince.....	249 65
Acadia.....	10
Blackville.....	8
Mrs G Thompson.....	10
" L C," Hx.....	2
Yarmouth, St J ss.....	23
Anonymous.....	5
Clifton, N S.....	21 22
Stud Miss soc.....	5
Clifton.....	8
Hx, St Matt ss.....	5 09
Riv Hebert ss.....	10
Riv Hebert.....	55 23
Southampton ss.....	5
St John, St Ste.....	229 25
Westvil, Carm mb.....	25
Hx, Ft Massey.....	1200
" Chincl.....	29 30
Valleyfield.....	54 15
Whim Rd Cross ss.....	7 25
Valleyfield ss.....	8 60
A Friend.....	50
Hx, Chal.....	100 00
" ce.....	42 50
Presbyterian.....	3
St Johns, St A ss.....	31
Scotsburn ce.....	17 35
Pt Daniel.....	7 65
New Carlisle.....	7
Hopetown.....	3 35
Harvey Station.....	7 10
Belfast.....	90
Fredericton, St P.....	120

Red Bank.....	5
" " ss.....	4
Wolfville ce.....	11
Mrs C Murray.....	6
New Mills, Char- lo, Jac Riv.....	100
Hx, Grove.....	25
Alberton.....	69
Henry McKenzie.....	5
Sheet Harbor.....	27 59
Great Village.....	25 17
Merigomish.....	14 35
French River.....	17 16
Grand River.....	40
Loch Katrine ce.....	10
Refund.....	2
Bass River.....	11
Loch Lomond.....	20
Hopewell, St Col.....	92 75
" wfms.....	57 25
Charlotten, St J.....	50
Hx, Park Chincl.....	17
Jos Henderson.....	5
M Grant.....	1
Wallace.....	60
Clifton, N S.....	4 20
Cow Bay.....	3 50
Newport.....	21
Hopewell Un.....	75
Orwell.....	27
Aubrey Mutch.....	10
Rev J D McGilvry.....	10
Hx, Coburg ce.....	10
" St Johns ss.....	15
Summerside ss.....	20 43
" ce.....	10 16
".....	25 38
St Martins ce.....	5
St John, St Dav.....	70
Westvil Car ce.....	25
Moncton.....	181
Great Village ss.....	5
St Peters Road.....	20
Mahone Bay.....	20
Mrs J Noble.....	10
Earlton.....	11 15

\$24,633 82

HOME MISSIONS.

Reported.....	\$6,241 20
Sydney, St A.....	45
Truro, St A bms.....	60
" mb.....	41 50
" W B.....	5
Shemogue.....	7
Nashwaak.....	5
Up Musq.....	26 02
Maitland, St D ss.....	15
M H.....	5
W Riv, Gr Hill.....	52 97
Mt Stewart, W St.....	
P.....	25 00
St John, St John.....	3
Hx, Coburg.....	5 95
Bedford.....	10 35
Waverley.....	1 85
Sackville.....	2 75
Earlton.....	4
Alex Ferguson, reftd.....	20
New Glasgow, Ja.....	168 90
St John, St Ste ss.....	30
Lake Uist.....	6
Port Hastings, &c.....	22 50
Woodstock, St P.....	19 86
St Geo, Penn Boc.....	10
Blue Mt ss.....	11 84
Garden Eden ss.....	3
Blanchard Rd ss.....	87
Blue Mt, Garden.....	2 50
Waweig.....	8
Ross Valley, &c.....	6 50
Miss Clark.....	10
Hx, Chal ce.....	4
Fairville.....	5
Pictou, Prince adl.....	03
Acadia.....	10

Blackville.....	4
Barneys Riv un.....	9 84
Strathalbyn.....	40
Boularderie.....	15
Hx, St Matt ss.....	5
J J McAskill, reftd.....	10
Mabou.....	15 50
Port Hood.....	3
St John, St Ste.....	220
Westvil Carmel.....	
mb.....	20
Hx, Ft Massey.....	400
Valleyfield.....	55 25
Thorburn, Suth.....	
Riv.....	38 10
Belfast.....	15
Red Bank.....	2
New Mills, Char.....	
Jac R.....	60
Eureka, Zion.....	6
Alberton.....	50
Sheet Harbor.....	15
Rev D J McDon- ald, reftd.....	5
Great Village.....	15
Grand River.....	25
Maitland, St D jee.....	5
" ce.....	20
Bass River.....	14
Loch Lomond.....	5
Charlot'tn, St J.....	50
Cow Bay.....	2 30
Hopewell, Un.....	21
Orwell.....	27
Hx, St John ss.....	6 95
Woodville.....	10
Cooks Brook ss.....	1 06
St John, St D.....	65
Moncton whms.....	57 89
Great Village ss.....	5
St Peters Rd.....	10
Moncton.....	60
Mahone Bay.....	8
M A in'erest.....	36
Earlton.....	5 58

North West.

Hx, St A ss.....	15
Great Village.....	8
Red Bank.....	3
Hx, Ft Massey.....	375
Westvil, Carmel.....	
mb.....	25
Old Barns ce.....	2 38
Miss Clark.....	5
Elmsdale ce.....	9 66
Pictou, Prince.....	31 62
Senator Mackeen 2fo.....	
St Ste.....	6 85
New Glasgow, Ja.....	2
Truro, St A lmsb.....	108 50
Sydney, St A.....	25
Stell'tn, Shar ce.....	20

\$9,225 00

AUGMENTATION FUND

Reported.....	\$2,138 43
Stell'tn, Sharon.....	32 00
Sydney, St A.....	5
Riv John, St Geo.....	10
" W B.....	15
Greenoch, St A ss.....	28
Tabusintac, &c.....	20
Mt Stewart, W.....	
St P.....	18
Hx, Grove.....	10
Shubenacadie.....	25 90
Westvil, Carmel.....	36
Middle River.....	42 37
St John, St John.....	2
Hx, Coburg.....	17
Lower Musq.....	10
Earlton.....	2 30
New Glasgow, Ja.....	17 62
Lake Uist.....	2 50
Pt Hastings, &c.....	13
St Geo, Penn Boc.....	34

Blue Mt, Garden 2 Pictou, Prince 111 88 " ss. 17 12 Miss Clark 4 Acadia 8 Blackville 4 Strathalbyn 40 Boularderie 40 St John, St Ste. 176 Valleyfield 15 Belfast 24 New Mills, Charlo, &c 60 Alberton 42 Great Village 40 Grand River 30 Summerfield 10 Newport 30 Orwell 32 55 New Richmond 45 Hx, Park ms 130 Summerside 85 Woodville 30 St John, St Dav. 160 St Peters Road 20 Shelburne 20 Mahone Bay 23 Glassville 33 Earltown 22 70 \$3,739 37	M Stewart, WStP 4 Bedford 1 N Glasgow, Jas. 10 W A Koss, ref. 25 Hx, Grove 5 Clifton, N. S. 6 St John, St Ste. 15 Hx, F Massey 25 Red Bank 2 Glassville 4 \$824 25 MANITOBA COLLEGE FUND. Reported 32 82 Sydney, St And. 10 W Riv G Hill 5 Hx, Cobourg 5 Miss Clark 1 Mabou 6 St John, St Ste. 40 Hx, F Massey 50 Red Bank 2 50 Charlotn, St Jas. 5 Glassville 2 \$159 32	St John, St Dav. 30 St Peter's Road 5 Moncton 15 Int from Dep. 135 58 N Sydney, St Matt int 106 93 \$2,432 23 Ministers' Rates. Reported 282 77 A Falconer 5 E A McCurdy 6 A L Fraser 4 D McDougall 4 R Cumming 4 50 J M Robinson 5 D McOdum 6 A McL Sinclair 4 H G Gratz 5 A McMillan 3 75 Wm Grant 5 Jas F McCurdy 4 Dr Gordon 5 \$344 02 Grand Total 2,776 25 FRENCH EVANGELIZ- ATION FUND. Ordinary. Reported 2,193 29 Riv John, St Geo 2 Up Musqdbt 3 S Richmond 4 N Sydney, S Matt 22 W Riv, Gr Hill 27 85 Mt Stewart, W St Peter 13 Shubenacadie 10 Escuminac 8 St Johns, St And 16 50 N Glasgow, Jas. 27 10 Pt Hastings & Pt Hawkesbury 6 24 St Stephen 8 30 Pictou, Prince 31 61 Miss Clark 2 Acadia 6 Barney's Riv, un 12 Clifton N S. 12 Riv Hebert 10 St John, St Ste. 25 Westvil, Carmel. 12 Hx, Ft Massey 60 Valleyfield 15 Lower Stewiacke 5 Belfast 4 Red Bank 6 50 New Mills, etc 30 Eureka, Zion 6 Alberton 15 Hy McKenzie 5 Great Village 6 Pugwash 2 91 Bass River 11 Loch Lomond 12 80 Newport 4 New Richmond 2 Woodville 5 St John, St Dav. 10 62 St Peter's Road 4 Thorburn c e 8 Moncton 30 Mahone Bay 5 \$2,699 75 Pointe-aux-Trembles. Reported 111 47 Boothville 4 Hx, Ft Massey ss 50 Pictou, Prince ss 50 Elmsdale c e 12 14 Hx, St Matt ss 50	Hillsboro ss 31 Mabou Village ss 9 Hx, St And ss 50 Great Village ss 8 \$375 61 Grand Total 3,075 36 ASSEMBLY FUND. Reported 184 97 Sydney, St And 5 Up Musqdbt 2 S Richmond 2 15 Mt Stew, WStPet 4 Shubenacadie 2 Milford Gay's R. 4 Wm McCurdy 5 Princeton 4 Hx, Grove 5 Pictou, Prince 7 Riv Hebert 10 Hx, Ft Massey 20 Valleyfield 3 Lower Stewiack 3 Belfast 3 Charlo, etc 5 Sheet Hrbr 3 Great Village 5 Loch Lomond 2 Charlottn, St Jas 7 Newport 2 New Richmond 5 Woodville 2 St John, St Dav. 10 St Peter's Road 1 90 Truro, St And 5 Moncton 10 Mahone Bay 3 Glassville 3 \$328 02 WIDOWS' & ORPHANS' FUND. Reported 55 90 Up Musqdbt 1 Mt Stewart, etc 4 Bedford 1 50 Sackville 1 25 Princeton 2 St Stephen 8 30 St John, St Ste. 10 Valleyfield 5 New Mills, etc 2 Loch Lomond 2 Charlotn, St Jas 5 Newport 2 Woodville 4 Mahone Bay 1 N Glasgow, Jas. 8 \$114 95 NEW COLLEGE BUILD- ING. Paid Up Subscriptions. Reported 16,702 05 Alex Bining 10 Port Hastings, etc 11 Moncton 20 \$16,743 05 CENTURY FUND. Collections from Sab- bath Schools. Reported 5,088 65 St A, Greenoch 21 25 Shubenacadie 56 39	Bass River 7 S Pinette 2 S Branch, W B 4 74 Charlott'n, St Ja 15 Clyde River 10 25 Whim Rd Cross 7 Victoria Cross 1 55 Valleyfield 1 75 Southampton 2 69 River Hebert 4 15 Fredericton, St P 20 Newtown 5 45 Hx, St And 25 33 Baddeck 1 25 Princeton 28 70 Millvale 2 70 \$5 305 91 CENTURY FUND. Paid up Subscriptions. Reported 20,797 20 Rev J A Crawford 1st 25 Up Musqdbt 10 70 Moose Riv Mines 7 Murray Hbr S 62 Rev A Rogers 3d. 50 Un Ctr Lockaber 135 Rev R L Coffin 50 Princeton 86 N Shore, St Anns 102 Rev A B Dickie 12 Newport 18 J P Hogan 5 Rev Dr Currie 75 Campb'ton, PEI 15 Thorburn, Suth Riv 41 Rev J A McKen zie 2d 25 Woodville 32 Hon David Wark 100 Mrs McLaughen 2 McLean Bros 1st 250 36 Mid Musqdbt 20 Janet Pintz 5 Jubena 5 Rev Lewis Jack 50 Folly Village 73 25 Mem Capt C H Norris 20 Riv John, Salem 55 Loch Lomond, Framboise 90 Dundas 50 Louise C Avery 50 Lake Uist 17 16 Pt Hastings, Pt Hawkesbury 73 10 St Stephen 81 49 W Cape, PEI 15 Rev E J Rattee 1st 10 Rev D Fraser 2 Milltown 94 M J McCurdy 2d. 37 50 Blfield, O'Leary, Brae 80 Charlotttn, St J 360 S Granville 28 Pleasant Bay 36 80 Hx, Ft Massey 313 50 Rev T Cumming 3 and 4 50 Cavendish 15 25 Harvey, Acton 42 73 A B R M 100 Rev A Cameron 3d 20 Rev J D McGilli- vray last 25 Shubenacadie ce 13 80 Rev J A Cairns 50 Tignish 47 " L C " Hx 10 Alberton 87 Rev MI McLeod 20 Emily Lyle 5
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The little sharp vexations,
 And the briers that catch and fret
 Why not take all to the Helper
 Who has never failed us yet?
 Tell Him about the heartache
 And tell Him the longings, too ;
 Tell Him the baffled purpose
 When we scarce know what do do ;
 Then leaving all our weakness
 With the One divinely strong,
 Forget that we bore the burden,
 And carry away the song.

—Phillips Brooks.

The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never turns another out, nor ever compels hurried, and therefore imperfect, doing. The calm spirit works methodically, doing one thing at a time and doing it well, and it therefore works swiftly, though never appearing to be in haste.—J. R. Miller.

LEARNING TO HOWL.

It is an old Spanish proverb, "He who lives with wolves will soon learn to howl."

He who lives with the faults of his friends and counts them over and sorts them and weighs them and measures them will soon have equally grave ones of his own, which his friends will be sure to see, and which will make him positively unable to cure them. There is nothing that so deteriorates character as this undue looking after faults and blemishes in others while we are blind to our own.

There is only one way, after all, to reform the world ; not by learning to howl at its faults, or to bark at its mistakes, but by first beginning the work of reformation with ourselves. We come back inevitably to the old truth, so often stated :

"In order to make the best of others, we must first make the best of ourselves."—Selected.

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"A merry heart doeth good like a medicine ; but a broken spirit drieth the bones" (Prov. xvii., 22). Be cheerful always, in the home and away from it ; "look on the bright side," and cultivate a desire to make others happy, and happiness will not be a stranger to you.



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All our dignity lies in our thoughts.—Pascal.

Life is not so short but that there is always time enough for courtesy.—Emerson.

No one is useless in this world who lightens the burden of it for another.—Dickens.

There is no great achievement that is not the result of patient working and waiting.—J. G. Holland.

I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust.—Ps. 91: 2.

All of us want to be well-rounded. We are not living a symmetrical life, however, unless Jesus Christ is its center.

No man or woman can rise up toward God and not draw others up a little out of their depths.—Bishop Fowler.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

Gough used to say "every moderate drinker could abandon the drink if he would; every inebriate would if he could."

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

"Learn to labor and to wait" is a good motto; but it is well to note that the more you labor the shorter will be your waiting.

Life's real heroes and heroines are those who bear their own burdens bravely and give a helping hand to those around them.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon.

"Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself."—Henry Ward Beecher.

A good rule for growth is to be continually measuring one's self against the person next above us rather than the person next below us.

Influence of some kind is as inseparable from character as the fragrance is from the flower, or the shadow from the substance.—W. M. Taylor.

A common excuse is, "I don't feel," and yet there is nothing in all the Bible that says you must feel something before believing.—D. L. Moody.

To enter into the world, and there live firmly and fearlessly according to your own conscience, that is Christian greatness.—F. W. Robertson.

Character is not a finished product, but a growth. Character is a life-long succession of choices. Every act is a fruit of decision. Habits are multiplied decisions. The Christian life is a progressive choice of Christ in conduct and character. There is no middle ground in life's great questions. For or against Christ is the soul's balloting choice.

There are men who cannot know of a need in all the world without its taking the shape of a personal appeal to them. They must go and do this thing.—Bishop Brooks.

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away.—Rev. 21: 4.

To bear pain for the sake of bearing it has no moral quality at all; but to bear it rather than surrender, or in order to save another, is positive enjoyment as well as ennobling to the soul.—Charles Kingsley.

Much good is done by persons of great energy, but as much by persons of sweet will. For energy is at times in danger of provoking opposition, but gentleness wins upon its object unawares.—R. W. Barbour.

The distinction between Christianity and all other systems of religion consists largely in this, that in these other men are found seeking after God, while Christianity is God seeking after men.—Thomas Arnold.

This issue contains a complete review of the Trinidad, Demerara and Korean Missions. Pulpit and Pew have a few friendly words. See also the brief but complete story of Luther and the German Reformation.

To live for to-day is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory, this is the duty that confronts me.—D. J. Burrell.

Certainly, in taking revenge, a man is but even with his enemy; but in passing it over he is superior; for it is a prince's part to pardon. This is certain, that a man that studieth revenges keepeth his own wounds green, which otherwise would heal and do well.—Bacon.

A young lady asked a butcher for a dollar toward paying for a temperance lecture. She didn't expect to get it, but the butcher said: "There's your dollar. I've sold more meat in one day since this town went 'no license' than I used to in a whole week when we had saloons."

"Why, this is excellent," exclaimed a lady recently, as she looked through the RECORD for information regarding Home Missions. "I pick up the RECORD in church and read the outside back, but I did not know it was so good within." Others may find the same if they search.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. How seldom we weigh our neighbor in the same balance with ourselves.—Thomas à Kempis.

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Published Monthly

BY THE

Presbyterian Church in Canada.



OFFICE: Y. M. C. A. BUILDING, MONTREAL.

BEAR, OR DARE!

It is well to remember that the test of a Christian's faith is not so much what he bears as what he dares. Of course, you will submit to whatever God sends to you. You will bow your head in meek submission, and at least try to say, "Thy will be done."

But how about "daring" for Christ? Peter dared that day at the gate Beautiful. Daniel dared that day when, with foes peering at him from behind yonder pillar, he knelt, as was his custom, before the open window and prayed to the God of heaven. The three "Hebrew children" dared when they refused to fall before the great image set up by the heathen monarch in the plain. Luther dared when, at the Diet of Worms, he took his stand before the hierarchy of Rome, thirsty for his blood, and declared, "Here I take my stand. I can do naught else; and may God help me."

Did you ever "dare" for Christ? Did you really? Think a minute. Has your service been the "bearing" kind, instead of the "daring"? If so, then your faith has not been tested very severely, and the depths of your love for the Master not yet sounded.—Dr. A. W. Spooner, in *Pres. Journal*.

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Presbyterian Record

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UNCONSCIOUS SERVICE.

It is probable that nine-tenths of the Christian giving and working that finds record in print and is read about and talked about is confined to one-tenth of the givers and workers. When wealth or position gives or speaks, the words and deeds are told from lip to lip and print to print far and wide. All this is well. The generous deeds and wholesome words of the wealthy and wise are an example and stimulus. They do good. They help to tone up the world to a better life. Thank God for those to whom much is given, either of wealth or position or talent who render the much required.

But what of the nine-tenths whose giving and working are unhonored and unsung. Three things may safely be said of them. In the first place, they represent the bulk of the world's Christian giving, even in amount. Dr. Campbell states that the Century Fund is largely made up of gifts from those of limited means. In still larger measure is this true of the ordinary giving for Christian work.

A second thing about the nine-tenths is that they represent even a larger proportion of the Christian work of the world than of its giving. A third fact is that in still larger measure, both in giving and working, do they represent the world's self-denial for Christ's sake, that which in His sight constitutes true service, He measures not by amount but by motive, and many a gift, small in man's sight, is great with Him; many a deed lightly esteemed on earth, even by the doers, is sung in heaven.

Two beautiful pictures in the Gospels from Christ's own hand magnify the world's unconscious service. In one of these Christ and His disciples are at the temple. He is weary and sits resting. Opposite is the treasury. The worshippers come and go, leaving offerings

as they pass. Many of the rich give much. A poor widow comes. She had but a farthing. She wishes she could give it unseen. She has noticed the giving of the others and her own seems so small. But it is all she has. She can do no more. Had she known who was watching she would have felt more keenly still. But Christ saw it largest of all. There was in it most of the giver. All she had even all her living.

The other picture, one of rarest beauty, is that of the judgment, drawn by Christ Himself, where the "come ye blessed"—"I was hungry and ye fed me"—astonishes the hearers. They were not aware of having done such service; "when saw we thee hungry and fed thee, or thirsty and gave thee drink; when saw we thee naked and clothed thee, or a stranger and took thee in." All unconscious had been their service; and from the picture one would judge that the bulk of the world's true service is of the unconscious kind.

The man or woman or child in city or country who out of hard-earned and carefully saved cents or dimes manages to give something to send life and hope to others less favored is giving in God's sight more of self than the rich who give of their abundance, for the giving of the former means more sacrifice of self. The dweller in a lonely mission field who travels far in storm and shine, good roads and ill, to help by his presence and work in keeping alive the little Sabbath school or church, may be doing as great a service in God's sight as the world-famed preacher swaying by his eloquence and power the throngs of a great cathedral.

Among the surprises of the future when the seeming gives place to the real, when men see as God sees, will be the service that multitudes have given that neither they nor their fellows thought worth the naming, but which was in the sight of God of great price.

A month remains in which to complete the Century Fund. There are two lines along which progress may be made. Either of the two could give complete success. Combined they certainly should do so. One way is by the multitude of littles. If each one all over the church were to add a little to what he has already given, or give a little now if he has not already done so, the end would be attained. There is another way. The rich men of the church have not on the whole done what they might have done. If a few more of the five talent servants would do as some have done success would be assured. Such may it be.

Seven hundred immigrants from many lands passed through the C. P. R. station in Montreal to-day, 18 Mar., to make homes for themselves in our new West. From many lands they come. Our Government should have a care as to what our future Canada is to be. Some of the material is not of the best. Much of it is alien, and some of it hostile in blood and sentiment to our Empire. We want not only loyal Canadians, but loyal citizens of the Empire. As a church our duty is plain. The call is very urgent to give these people Christian education. Only thus can they become a source of strength in the future of our country.

One morning recently the Church Agent at Toronto came early to his office with a heavy heart, for the close of accounts was at hand and the Home Mission Fund far in arrears. The telephone rang. A lady said, "Our minister gave us a stirring address on Home Missions on Sabbath, and I wanted to tell you that the ladies are going to make a special effort to reduce that Home Mission deficit." The cloud did not seem so dark as he sat down to open his mail. The first letter was from a minister's widow, with a dollar "for the Home Mission debt." The second was from a minister's widow, with fifteen dollars "for the Home Mission debt." The cloud is still lifting. The next letter a cheque, large, we will not say how large, to be used if needed for the Home Mission debt. The Agent almost needed a bottle for his tears of gratitude. The clouds had condensed in rain, and after it there was clear shining. There are many faithful stewards as the church agents well know, and when the real need of a worthy cause is made known it seldom fails of response.

The Evangelistic movement among the free churches in England is assuming large proportions. Beginning in London about the New

Year it has extended to large towns and cities, and is carried on in many centres in the same town. Newcastle had thirteen leading ministers from outside; among them Rev. Dr. Monro Gibson, of London. Liverpool has thirty outside men assisting; Manchester, seven; Bristol, fourteen, etc. All the leading ministers outside the Episcopal church are busily engaged in it.

The Presbyterian Church, U. S. A., has been studying the Confession of Faith during the past year as never before. The result should be good. A few years ago there was a strong movement in that church for revision. But after a year or two of study and correspondence and discussion, they could not agree upon anything better and dropped the matter. Their last General Assembly, in response to requests from a number of Presbyteries, again appointed a Committee on Revision. The newspaper discussions on the subject would fill volumes. The Committee has held a number of meetings, and at its last one recently in Washington unanimously agreed to report to Assembly some change or addition, but they could not agree as to the kind and extent of that change. The result will probably be the Confession untouched, with some explanatory notes and statements. In any case, many will know the doctrines of the church as never before.

On Feb. 3, 1881, just twenty years ago, was organized the first society of Christian Endeavor. Rev. Francis E. Clark, a young Canadian, was pastor of the Williston Congregational Church, Portland, Maine. As with many a pastor the problem presented itself, what to do with the young people connected with his church, or rather, what to get for them to do, to keep alive and active their interest. Many a minister has tried to solve the problem in much the same way as did Mr. Clark, by organizing them into a society, but to him was given to organize one that has seemingly fitted the need as no other ever did. He called it the Young People's Society of Christian Endeavor. It succeeded. Others tried it. It rapidly spread, until to-day, at the end of twenty years, there are 60,600 societies with a membership of three and a half millions all over the world and in all Protestant denominations. The influence of these legions of earnest young people is a factor of no small importance along the line of brotherhood and good-will between churches and nations, not to speak of their direct work for country and church and Christ.

CENTURY FUND REMINDERS.

BY REV. DR. CAMPBELL, AGENT.

Make common fund a specialty until May 1st. Let there be "no blanks" in any Congregation or Mission, in that column.

Can the work be completed in two months? Yes, if the minister and the elders or managers plan out the work, and personally see every family, and every single person, connected with the congregation.

The personal canvass is best, not because we would extract money from unwilling people, but because explanations can be given, and thus willing gifts secured.

Collection of subscriptions should be pushed now. Let there be frequent reminders of this and let Treasurers remit, at least, at 1st and 15th April and 1st May.

Superintendents, teachers and parents should talk to the children about filling Century Fund banks, which are to be handed in, and opened at 1st May.

Congregational Century Fund Treasurers are reminded to enter the names of subscribers, and the amounts of their subscriptions, in *each* of the duplicate ("Congregational Record Books"), as also all amounts received and all remittances to the General Treasurers.

Young People's Contributions through Y.P.S., and Children's through S.S., should be noted in these books, every name being entered, and it will be better that remittances from Y. P. S. and S. S. be made by the Congregational Century Fund Treasurer.

If any Congregations are not yet provided with "Congregational Record Books," application should be made for them to Dr. Campbell.

Congregational C. F. Treasurers should be prepared, also, to send in May, an official statement of receipts and disbursements on debt fund account, but no money is to be sent to the General Treasurers for debt fund.

LETTER FROM REV. DR. CAMPBELL.

Dear RECORD.

"Are we likely to get the \$100,000 additional for Common Fund?" Friendly letters indicate that many are *set* on securing complete success for our thank offering, and are at work in response to our appeals.

Dawson City sends a good contribution. "A friend," in the Territories, sends \$750.

"A friend," in a congregation where nothing has been asked, sends \$300. Manitoba congregations, reported weekly, average \$500 to \$600 for Common Fund, in face of crop failure. From Chatham to Montreal we hear of work done in many Presbyteries, and down by the sea they are forging ahead.

These accounts assure us that if ministers, sessions, committees and people set vigorously to work in the final campaign, and respond to the call just sent out by the Executive, we may hope fully to provide what we have "vowed unto the Lord." Inertness may bring failure. Hopeful, earnest work all along the line, finishing up canvass, inviting additional subscriptions, securing that there shall be no congregations or missions but shall have some share in "Common Fund" will assuredly bring success.

There are conditions however of true and complete success, which should be emphasized, as we enter our final campaign.

First.—We must not forget that this movement fails unless it is fraught with spiritual blessing. Very earnestly therefore we must seek the breathing of the Spirit of God on hearts, on homes and congregations. "The Father will give the Holy Spirit to them that ask him." "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

These are our incentives; let us begin the campaign therefore by setting apart a Sabbath that with thanksgiving we may supplicate an outpouring of the Spirit on the church and all its units. As our "Life and Work" Committee suggests, let a week or weeks of prayer follow, and let many loving hearts continue daily in supplication.

Thus under the Master's leadership we shall have a great band encircling the throne of grace saying, "Our Father which art in heaven. Hallowed by thy name. Thy kingdom come." Then the windows of Heaven open! The Spirit shed abundantly on all! An endowment of love and power for the doing of His work!

Second.—The question:—"Why mix a money matter with a movement for spiritual blessing?" should be met, and our people led to understand the sacredness of such a thank offering to the Lord. In Israel, the lamb, the pair of doves, the first fruits, were so looked on as sacred and as fit accompaniments of the hour of prayer and the services of solemn holy days. How often must the father's careful choice of the best for God, and his holy joy in presenting it to Him, have been the object lessons im-

pling children in the home to consecrate themselves willingly to the Lord. Did not all rightly given tokens of their love draw God and His chosen people closer to each other.

So we must have no mere giving of money, that may be grudged, in our memorial. That would be worse than failure. Let our people bring loving gifts, chosen of their best, presented with holy joy, consecrated to God who hath blessed them in all the years. Then we shall have offerings of a sweet savor unto the Lord, fit to accompany our prayers and to be laid on His table at solemn communion seasons.

As parents thus dedicate with joy their thank-offering, they themselves shall get "nearer to God," and such an impression be made on the minds and hearts of their children as shall urge them to self-consecration to the Lord; the very results which we should be seeking and praying for in every home. "Prove me now herewith said the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Third.—Let it be remembered that this is not a matter of sentiment only, but also of gravest practical necessity for doing presently pressing work. Some say, "sentiment does not touch me," and pass on. At the threshold of the century however God called away our gracious and well beloved Queen. A flood of remembrance of the blessings of her reign carried us away. Now we are moved by a right and beautiful sentiment which suggests memorials in all the chief places of the land, and the idea grows upon us.

So let the idea grow and lay firm hold that we should gladly set up a memorial of the blessings which our God and King has bestowed in the bygone years, on us, on our homes, on our church and on our country. Has not God taught us that it is right and comely so to do?

Some, I see, say, "let memorials to the Queen be set up in some way that shall do lasting good." Right! The very idea too that our church sets before us in the Century Memorial. There are new settlements in which there are no churches and little preaching of the Gospel. Let us use these thank offerings to help in building inexpensive little churches and to send in more missionaries into these new districts. There is a great influx on population, and many of alien races, seeking a home and a share of the material resources of the land.

How shall these be welded into one Canadian people? Let us invite them to worship at the same altar at which we ourselves have found God and His blessing, and let us use our thank offering to make that invitation real by setting the church in their midst wherever they settle. Nothing can do more lasting good to our great Canadian heritage than to be forehanded and equipped for such work as that.

Some say, "depend on your annual collections." So we must ordinarily, but there are special seasons of quick development, such as we are passing through now, and how are we to deal with them? The forehanded business man invests then, knowing that he will have rich return. The forehanded church expands the work then, and the country gains largely. Are we to be forehanded? This fund will provide for that.

Similarly as to India, for instance. With great compassion we hurried to send bread to the famine-stricken. It was well done! Will it not be well done if we hasten—doing in one year what otherwise we might do in ten or twenty—to equip our mission buildings and extend our work, as the Master would rejoice to see us do? These are illustrations. The thank offering is all to be used for pressing necessities of lasting benefit, as we believe. Each subscriber however may choose the object which appeals most strongly to him and pass the others by. *But none should 'pass by on the other side.'*

Attention is called again to these underlying principles of this memorial movement, in the belief that when our people are reminded of these and appealed to, they will generally respond. It is pressing that direct and loving and personal appeals should be made to them at this juncture. No more worthy matter for prayer. No more "live issue" for pulpit treatment. No subject on which managers or elders might more fittingly talk to the people of their districts and ask their help. Surely it shall be that ministers, and ministers' right-hand men, shall be so filled with the thought of all that God intends by this movement, that with hearts afire with love, they shall set to work and not rest or be content until in its every feature it has been crowned with complete success.

This, the call of the Committee as we enter on the final campaign, may all measure aright their duty and responsibility to God, to themselves, to their homes, to their congregations, to those needy brethren of Christ everywhere.

THE CENTURY FUND. OUR DUTY.

BY REV. PRINCIPAL GRANT.

We have a duty to do to-day and if we forget it, that particular duty will never be done, and we shall thereby be the poorer forever.

No matter how much may be subscribed for local debts, the aim that successive General Assemblies had and the work they cast upon the conscience of the Church in the name of its King and Head, will not be accomplished, unless six hundred thousand dollars are paid in for the Common Fund before the month of May.

We cannot plead poverty, for if we had the will we could give twice as much. We cannot say that we disapprove of the cause, for it includes all the objects, educational, missionary and benevolent, which the Church has been led to undertake since the union of 1875. We are not required to give to all these objects. We can choose those we consider most important. If anyone disapproves of all, he is acting inconsistently by remaining in connection with a Church which, he thinks, has been foolishly and fatally misled, in regard to all Christian work for a quarter of a century.

The fateful words "too late" need not be pronounced yet. There is still time enough to gain the victory. We can gain it without further canvassing or organizing, save what is needed to finish work which has been already commenced. We have only to use the means and the organization that lie ready to our hands. Let every session, whether it has or has not a minister, resolve to put all other objects aside for the time and devote the givings of every Sunday—over and above the ordinary collection—for the next five or six weeks to the Common Fund, and let us unite in believing prayer to God to bless the work. Let this be done, no matter how much or how little we may have given already, and success is assured.

We can attend to the discharge of local debts and other duties after May; but if this duty is not attended to now, it remains undone forever, and in this failure of the Church, each of us loses moral power as well as repute, to his discredit and weakness as long as he lives.

Mr. Leckie, who is mentioned on page 59 of Feb. RECORD, in connection with work among the lumbermen of Parry Sound and Muskoka, is the missionary of the W. C. T. U., his salary is entirely paid by them, and literature, comfort-bags, etc., is provided by them.—Com.

There are about one thousand orphans distributed among our different mission stations in India. Think of the time and care and work in looking after all these, feeding, clothing and teaching. There are wide open doors all around, but the missionaries cannot get time to enter them.

A Presbyterian Union, initiated by a public meeting in the college hall, 13 March, has been formed in the city of Winnipeg. It is composed of all the ministers, office bearers, members and adherents, who wish to join. Its aim is the promotion of Christian life and work in the churches and community. It is one of the results of their recent evangelistic services.

The Committee appointed by the Presbytery of Indore to visit the Bhils and see what can be done to assist in the famine find that one-fourth to one-half of the Bhil people perished last season, that many of the domestic animals died, that people parted with nearly everything they had, in order to buy food, and that the prospects for the coming season are very dark.

Rev. J. R. Harcourt, our missionary, writes that "caste" has received a terrible shock during the late famine, and that the people to some extent have begun to appreciate Christians and Christianity. Their own people, their own castes, their own co-religionists have done nothing or almost nothing for them. On the contrary, the sub-officials (natives) have grown fat on government relief, while their poor brothers simply withered away.

As he passed through the wilderness of this world, in a Pullman, to Toronto, the editor of one of our excellent Presbyterian weeklies recently slept. And as he slept he dreamed, and behold one came to him in shining raiment and said, "Look at Montreal, there are only three good preachers: in Ottawa, one; in Kingston, one; possibly four in Toronto, and in Hamilton, two and a half."

"One more man is needed at every station," writes Rev. J. R. Harcourt, who was sent out to India a few months ago, and to whom the great need comes with all its first force. "Ten new men on the field next fall will no more than barely cover the ground. You pray for our health and strength, but if all the missionaries accept the situation as I do, the strain of this burden is more killing than all our work. The opportunity and responsibility is great. Who will come? Who will send? Who will dare to say 'No' to both?"

THE WORLD'S FOREIGN MISSIONS.

From tables by Dr. Dennis, perhaps the greatest living authority on the statistics of Foreign Missions, the following figures of the world's mission work are gathered :—

I. EVANGELISTIC.

Number of F. M. Societies in the world, including the 120 Women's Missionary Societies, of which 32 are principal and independent organizations, and 88 auxiliary.....	537
Ordained missionaries.....	5,063
Physicians, men.....	484
Physicians, women.....	218
Lay missionaries, not physicians, men	1,470
Married women, not physicians....	3,567
Unmarried women, not physicians..	3,403
Total foreign missionaries.....	15,460
Ordained natives.....	4,053
Unordained natives, preachers, teachers, Bible women and other helpers.....	73,000
Total of ordained and unordained native helpers.....	77,338
Principal churches.....	5,571
All other sub-stations.....	26,247
Organized stations.....	11,039
Total communicants.....	1,317,684
Additions during the last year.....	84,186
Sunday schools.....	15,032
S. S. membership	771,928
Total native Christian community, including adherents and children of Christian families.....	4,414,236
Annual income of the 537 F. M. Societies from home and foreign sources....	\$19,126,120
Native contributions.....	\$ 1,841,757

II. EDUCATIONAL.

Universities and Colleges.....	93
Pupils, male.....	33,139
“ female	2,275
Theological and Training Schools...	358
Pupils, male.....	8,347
“ female.....	3,558
Boarding and High Schools, and seminaries.....	857
Pupils, male.....	48,851
“ female.....	34,297
Industrial Training Institutions and Classes .. .	167
Pupils, male.....	6,892
“ female.....	2,486

Medical and Nurses' Schools and Classes.....	63
Pupils, male.....	370
“ female.....	219
Kindergartens.....	127
Pupils.....	4,502
Elementary or Village Day Schools..	18,742
Pupils, male.....	616,772
“ female.....	287,720
Total Institutions.....	20,407
Total pupils.....	1,049,378

III. LITERARY.

Bible Translations, Languages or Dialects.....	427
Bible and Tract Societies—Grand total annual circulation of Bibles and Tracts.....	14,500,000
Mission Publishing Houses and Printing Presses	148
Periodical Literature (Magazines and Papers)	366

IV. MEDICAL.

Hospitals.....	355
Dispensaries.....	753
In patients (yearly).....	93,705
Total individual patients.....	2,579,651
Total yearly treatments.....	6,647,840

V. PHILANTHROPIC AND REFORMATORY.

Orphanages, Asylums and Homes for Infants.....	213
Inmates, males.....	5,698
“ females.....	7,341
Lepers' Hospitals and Asylums, and Homes for the untainted children of lepers.....	90
Inmates.....	5,166
Schools and Homes for the Blind and Deaf	30
Pupils	500
Mission Steamers and Ships.....	67

There are said to be 100,000 Chinese on the Philippine Islands, with thousands of half breeds. Foreign missionaries have a hopeful field among this class. They are successful and enterprising traders.

There are one hundred and forty-eight mission publishing houses and printing presses in the foreign field, sending out over 14,500,000 scriptures and tracts annually.

There are eleven hundred hospitals and dispensaries connected with Protestant missions in foreign lands, treating over 2,500,000 patients yearly.

CHURCH NOTES AND NOTICES.

CALLS.

From Cowal, to Mr. S. Lawrence, of Ilderton.
 From Little Harbour and Fisher's Grant, to Mr. R. J. Douglas.
 From Dunwich and Southwold, to Mr. S. Lawrence.

INDUCTIONS.

Into Lunenburg, Ont., 28 Feb., Mr. D. N. Coburn.
 Into Neepawa, Man., 26 Mar., Mr. R. G. Hall.
 Into Binscarth, etc., Mr. J. A. Beattie.
 Into Grande Freniere, 27 Feb., Rev. A. Bowman.
 Into First Ch., Chatham, 28 Feb., Mr. W. E. Knowles.
 Into McGregor, Man., 19 Mar., Mr. A. Chisholm.
 Into Newcastle and Newtonville, 14 Mar., Mr. W. S. Wright.

RESIGNATIONS.

Of Sapperton and West Church, New Westminster, Mr. J. C. Forster.
 Of Murray Harbour South, P.E.I., Mr. Jno. Gillis.
 Of Deer Park, Toronto, Mr. Jno. McKay.
 Of Dover, etc., Chatham Pres., Mr. J. W. McClintock.

NEW CHURCHES OPENED.

At Poplar Plains, N.W.T., 3 Feb.
 At Lower Stewiacke, N.S., 10 Feb.
 At Bridgeport, N.S., 16 Feb.
 At Botany, Ont., 24 Feb.

OBITUARY.

REV. JOSEPH BARKER died at Escuminac, Que., on 11 Feb. He was a native of Sheffield, N.B., and for sixteen years pastor of the Congregational Church there. Since he united with the Presbyterians ten years ago his charges have been at Richmond, N.B., and Escuminac.

REV. J. C. CAMPBELL, for the past nine years the faithful and efficient agent of the British and Foreign Bible Society, Ottawa, and previous to that minister of Russell and Metcalfe, died at his home, Ottawa, 21st Feb., after a short illness.

SYNOD MEETING.

The Synod of Hamilton and London will meet in Knox Church, Stratford, on Monday, the 29th of April, at 8 o'clock in the evening. Clerks of Presbyteries are requested to send all papers intended for the Synod to the Clerk of Synod not later than the 22nd day of April. Members of Synod will purchase single fare tickets and obtain standard certificates from the railway agent at the starting point, so as to secure reduced return rates. J. H. Ratcliffe, Clerk of Synod.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, St. A., 26 March, 10 a.m.
2. Inverness, Whyco., 19 March.
3. P. E. Island.
4. Pictou, New Glasgow, 7 May, 1.30 p.m.
5. Wallace, Oxford, 6 May, 7.30 p.m.
6. Truro, Truro, 19 March.
7. Halifax, Halifax, 2 Apr., 3 p.m.
8. Lunenburg, Mahone Bay, 21 May, 10.30.
9. St. John, St. John, St. A., 2 April.
10. Miramichi, Chatham, 26 Mar., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Quebec.
12. Montreal, Montreal, Knox, 25 June.
13. Glengarry.
14. Ottawa, Ottawa, Bank St., 10 a.m.
15. Lan. & Ren., Arnprior, 16 April, 10.30.
16. Brockville, Cardinal, 9 July, 3 p.m.

Synod of Toronto and Kingston.

17. Kingston, Kingston.
18. Peterboro.
19. Whitby, Whitby, 16 April, 10 a.m.
20. Lindsay, Woodville, 25 June, 11 a.m.
21. Toronto, Toronto, 10 a.m.
22. Orangeville.
23. Barrie.
24. Algoma, Sudbury, March.
25. North Bay.
26. Owen Sound, O. Sd., Kx., 9 Apr., 10.
27. Saugeen, Harriston, Guthrie, 9 July, 10.
28. Guelph, Guelph, Chal., 21 May, 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 14 May.
30. Paris.
31. London.
32. Chatham, Blenheim, 9 July, 10.
33. Stratford.
34. Huron, Clinton, 9 April, 10.30.
35. Maitland.
36. Bruce.
37. Sarnia.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man., Coll.
40. Rock Lake.
41. Glenboro.
42. Portage, Portage la P., 7 May, 8 p.m.
43. Brandon.
44. Minnedosa.
45. Melita.
46. Regina, Regina, March.

Synod of British Columbia.

47. Calgary.
48. Edmonton.
49. Kamloops.
50. Kootenay.
51. Westminster.
52. Victoria.

TWENTY-EIGHTH ANNUAL REPORT

OF REV. H. A. ROBERTSON, OF ERROMANGA.

ERROMANGA, New Hebrides, 1st Jan., 1901.

* Having so very recently written about the discord and hostilities on this island during the past six or seven months there is no necessity for saying much more with regard to it, especially as matters are now evidently much quieter and more hopeful.

On my return here from Sydney on the 18th Dec. ult., I was delighted to notice the absence of guns and battle-axes among the people of Dillon's Bay, and the old bright and cheerful look and manner of old and young. The dismal sound of the war-shell is not now heard, here at least, and the people seem to go about their work as before without fear.

There is as yet however no interchange of visits between the people here and those north and for eight to ten miles south of Dillon's Bay, with the people of Unepang, but I am in good hopes that it will come by-and-by as we try to get about among the tribes and more confidence is felt among themselves.

My visit back to the island in September and October has evidently been fruitful of much good already in preventing fighting and the loss of life.

Of course it is premature to forecast yet how matters may be during this new year as the least trifle is quite sufficient to upset quiet and good feeling among natives like our New Hebrideans, who are so fickle and foolish. They never look ahead and study the general good and well-being of their island as a whole, and they have no plan, no national life, no tribal life and little in common in domestic life. It is every man for his own little petty interests.

Hence much of our difficulty among them in introducing and carrying out any broad plan for the permanent good of the people and for the regular and systematic support of teachers and to get them to realize at all that as Christians certain duties are most binding upon them which they cannot throw aside. But above all do we find it hard to get them lifted out of deep selfishness. This low *greed*—for it has come to that—for gain; for money, MONEY, MONEY is fast taking the place of their old worship of the moon and dead men's spirits.

But all the more need that we redouble our efforts among them to seek to train them to love good deeds, to live lives of usefulness, to support their teachers, keep agoing their district schools and keep in repair their cheap school-houses and to continue to prepare arrowroot for the payment of the Scriptures and attend church and school and take an interest in the improvement of their minds.

Since the beginning of October last I have married 16 couples and from the bridegrooms I received £5 in all of a fee towards support of teachers.

Since our return here only two weeks ago we have got the people to take back three of the teachers. No arrowroot beyond about two casks was made last year and not a shilling of

money contributed on the island for anything, owing to the war and great drought, they say. But we will make a great effort this year D.V. to get arrowroot and money. Thirty-eight young men have been taken to Queensland during the last few months from the island—a heavy drain.

Since September, 1899, I have lost by death eight teachers, five of whom were also elders. One of our teachers who for about 12 years had been assisting first Mr. Morton and then Mr. Paton on Malekula died on that island in the middle of last year and his widow also died soon after her return to her own island. Six other wives of teachers died last year.

We have at present fourteen teachers at work on Erromanga and three on Santo and until recently another assisting Mr. Frank Paton on Tanna and two women have been acting as servants to other missionaries.

We hope to have the sacrament here some time in July when we hope to stir up our people to go to work in earnest once more, in preparing arrowroot and attending schools and classes. Our whole mission premises at Dillon's Bay are in excellent order.

How our New Hebrides mission will miss our dear friend, the late Dr. Cosh, its excellent agent and secretary of the Dayspring Board. We are well.

It is but right to mention that throughout all the ill-will and disturbance lately on this island the utmost good feeling prevailed to ourselves (the mission family).

I wrote to the heathen just as I did to the Christian and my letters were well received. Oh for time to go among them soon and spend months among them and as soon as this great heat is over I must visit some of the districts north of Dillon's Bay and south later on. Mrs. Robertson may come to me in Feb., or she may not come till April, my second daughter Nellie is with me here helping me, but she will be going on to Malekula about the end of Feb. You are doubtless aware that she was married to Rev. Fred. J. Paton in November at Sydney, Mr. Paton went on to Malekula last month while Nellie remained to help me for two months. Her thorough knowledge of the Erromangans and their language make her stay here a great help. How the people and her mother and I shall miss her.

[*The strife referred to was in this wise. During Mr. Robertson's absence in Sydney, Australia, getting some Scriptures, in the Erromangan tongue, through the press, a man who had been in Queensland returned. His wife, who had not heard of him for several years, had married again. The man was dead but the returned husband gathered a party and attacked her father. It soon became a strife of the remaining heathen against the Christians. One man and two boys of the Christians were killed. Other men were wounded. Some nominal Christians went back to heathenism by accepting *navelah*, sacred stones. The schools were broken up, which was a sore trial to Mr. Robertson. His Report, above, speaks hopefully.—ED.]

THE NEEDS OF CENTRAL INDIA.

BY REV. NORMAN RUSSELL.

For the RECORD.

Though the opening of a new century would perhaps be timely for an appeal on behalf of our Mission, it is not this so much as the experience of the past year that calls for a consideration of our needs as to staff in order to efficiently undertake the evangelization of the western half of Central India.

The circumstances of the past year are briefly as follows:—With our normally small staff of twenty-five missionaries, and some even of them laid aside for a time by overwork, we have been called on to face the most serious crisis in the history of our Mission. In addition to the ordinary work our missionaries were brought face to face with thousands of starving people, and that in native states where the system of relief was very inadequate; thousands of orphans either appealed to them or were brought under their notice, and an immense impulse was given to the ministering to the spiritual needs of the starving and dying.

How was this crisis faced? While trying to keep up the regular work every effort was made to minister to the needs of the famine-stricken. But our missionaries through the smallness of their staff were called on to see hundreds upon hundreds of people in dire need without being able to help them.

One missionary thus writes: "Can you imagine the loss of so many starving and our hands crowded? We could not do more than touch a little adjoining circle, while the great sea of need lay all around. More than that, while we were so busy with the temporal need and none to help, we could not do for them spiritually what was demanded by the situation."

THERE WAS NO ONE TO FEED THEM.

Further, hundreds of orphans were turned away and thousands that might have been rescued by going into the outlying districts were left to perish because of inability to give them aid.

Dr. Buchanan, writing of a number of orphans who were within reach near to Ujjain, but whom we were unable to save for want of help, says: "The death of these numbers, to say nothing of the thousands and thousands we never saw, whose bones now whiten the valley and hill, might have been saved if we had only had more men to help."

Of those orphans who were gathered in nearly 50 per cent. have died, and though most of these were doubtless carried off in the ordinary course of disease, not a few, we are told, might have been saved if, when after the terrible strain so many of our missionaries were compelled to flee to the hills, some one had been there to take their place. One missionary speaks of losing 150 thus, another 35 during a brief absence.

Now it is to be noticed that these losses were not due to lack of money, for besides the \$50,000 sent from Canada, and which we have no doubt would have been supplemented if demanded, some Rs.70,000 were given to the

Mission in India both in money and food. The difficulty was in the lack of missionary help, our small and depleted staff was in every way too inadequate for the task laid upon it. Had we been better manned thousands of souls might have been, in all human probability, gathered into the Kingdom of Christ and the greatest opportunity in our Mission history re-deemed.

Much however remains to be done, upwards of a thousand orphans still remain in our hands to be trained and cared for. They are dynamic with possibilities either for blessing or curse, according as we care for or neglect them. Their care and training alone will require the immediate help of several missionaries in order to give them both industrial training and spiritual teaching.

OPEN DOORS FOR RELIGIOUS TEACHING.

In addition to these needs however the ordinary evangelistic work of the Mission has been given a great impetus by the philanthropic efforts of the missionaries during the famine. Many have had their sympathies strongly awakened towards the preaching of the Gospel by the kindness shown them, and a magnificent opportunity is thus presented for pressing home the Truth.

In that portion of the field allotted to our Mission there are more than fifteen thousand villages with a population of nearly 6,000,000. Of the towns and villages we occupy permanently only fifteen, and a small circle of villages round about each. Of the population, we reach, through all our agencies, not more than 300,000 yearly, or less than 6 per cent., and the majority of these only once a year.

We quite fully recognize that the large part of this work among the villages will have to be done by a native agency. But in the first place the supply of efficient native agents is still very limited. At the end of more than twenty years' of work we can boast but a limited number of qualified agents, and those of our own training are more limited still. The work of training a native agency has been for some years a first charge on the Presbytery, but there has been a lack of good material for such a purpose. It is our hope that from among the famine orphans many will be given us for spiritual service, but again their training will demand more missionary labor than our present small staff will be able to give.

Even with a thoroughly equipped staff of native agents however we would still require a large body of European missionaries for superintendence. It will be impossible, for many years to come, for us to leave the work in India without both European aid and European supervision.

Mr. John R. Mott took a consensus of opinion from all the great mission fields last year on this question, he gives the result in his late work on "The Evangelization of the world." He says: "Leading authorities in all the great mission fields have been asked to estimate how many missionaries, in addition to native agents, would be required so to lead the missionary enterprise as to accomplish the evangelization of

those countries within a generation. The highest number suggested by any one is one missionary to every 10,000 of the heathen population. Few give a lower estimate than one to 100,000. The average number given is one to 50,000. The number most frequently specified is one to 20,000."

Even if we adopt a lower ideal than the evangelization of Central India in this generation, and make this only our ultimate aim with an increase of 10 per cent. per decade in population, the demands are not likely to diminish but increase with the deferring of this purpose. Taking Mr. Mott's average estimate, one missionary in addition to native agents for every 50,000 of the population, and making no addition for the training of orphans, we will require a European staff of at least 120 missionaries in order to overtake the work in Central India.

We have at present in Central India a staff of 25 missionaries. To increase this to 120 and at the same time meet her obligations elsewhere in the great field, is not, I believe we must admit, an impossible task for our Canadian Church. Let us face this responsibility solemnly, prayerfully and obediently, and by God's grace it shall be done.

THE CHURCH AT LI CHIA CHUANG.

A PARABLE, BY REV. D. MACGILLIVRAY.

For the RECORD.

Our missionary, Mr. MacGillivray, sends us the following English translation of a Chinese tract which he has written on self support. It is of interest as a specimen of work specially adapted to Chinese readers:—

Helper Foreign-Pay had been off to a Conference at Peking. There was a big time, many useful subjects were discussed, but one had been specially interesting to helper Foreign-Pay. A man from Korea had told his story through an interpreter.

He said that in Korea Foreign-Pay was not popular with the Korean Christians. Their hearts were so hot that the church members did all the preaching themselves. They rented their own chapels, paid their own schoolmasters, sometimes even built a chapel without a cent of foreign-pay. The "mushih" from England had only to be a bishop, the Christians did all the work and besides were the cashiers. The "mushih" was opening up new districts with the money which in China would be needed to pay for helpers, schools, etc., for the benefit of the old church members.

MR. FOREIGN-PAY GIVES HIS REPORT.

When helper Foreign-Pay came back to Li Chia Chuang he was asked about the Conference at once, so at an early date a meeting was called to receive his report. A considerable number of Christians and enquirers came together, among them some women, the chief being Mrs. Perseverance.

The first hymn was:—

"When I survey the wondrous cross."

The helper calling special attention to the lines,

"Were the whole realm of nature mine, etc."

After prayer and the reading of Luke, Mr. Foreign-Pay gave in his report of the Conference. After telling how the Koreans made things hum without the foreign money-bags he waxed eloquent and asked why the great kingdom of China could not emulate the little kingdom of Korea, and go on to higher things in the way of self-support. He said that up to the present the Chinese Christians had expected the foreign church to pay for their preachers, to build them chapels, to pay part at least of the school teachers' salary, etc., so that in fact many were indeed as their enemies were saying, "eating the foreign religion."

Would they always be babies in arms, not able to run their own affairs, always looking to their fathers and mothers for everything? The foreign Church had set them on their legs, now they should be prepared to walk for themselves. Of course they would still be filial children, looking to their parents for advice, but it was high time for the Christians to be supporting preachers in the regions beyond themselves.

Why the other day some people had come a distance of several hundred miles to enquire the way of salvation, and the "mushih" said he had no helper to send to instruct them. Could not they do something for those enquirers and many others like them? If none of the members could afford to go personally, why not subscribe to pay the expenses of some one to go in their stead? That was what he heard the "mushih" say his brothers and sisters were doing. They could not go themselves as missionaries to China, but they could send their brother in their place and were providing the money. What better way could they have of shewing their love for their Saviour who gave up all for them. Freely they had received the Gospel. They had never been asked a cash to support the "mushih." They should freely give for their own people.

A LIVELY DISCUSSION.

There was a pause. The thing was new and they did not like new things very much in Li Chia Chuang.

But old Hot-Heart got up (he was the only man in the church there who gave a tenth); he had found that they used to give a tenth in Jewish times, and he had a way of doing what he found in the Scripture. He spoke as follows:—

"I think we ought to do something right away. Paul saw a man of Macedonia once in a dream and it seems as if these enquirers were our man of Macedonia and we should gather that the Lord wants us to give them the Bread of Life.

Some think we have not enough for ourselves. Suppose the apostles had said that about the five loaves and two fishes and not given any to those behind? Would they not have drawn down on themselves the terrible rebuke of Christ? But the more they gave away the more they had. And so it will be with ourselves. I will give two tiao a year for self-support outside my other givings."

Then old Raise-an-Objection arose and said:—

"I am not in favor of this scheme. Why?"

we are too poor. We cannot afford to do anything more. Why we haven't a rich man among us. I certainly find I cannot get along without borrowing. Our land is half soda, and rain has not fallen for months. I don't really know where to turn for my daily bread. Brother, will you lend me a pipe-light?"

At this there was a titter, for all thought that if he gave up his tobacco he would be able to give more for the church.

The ice having been broken, the meeting became more informal. "Brother Raise-an-Objection," said Old Honest, "you have forgotten what the Bible says about our daily bread, and besides there is another place which says: 'There is that scattereth and yet increaseth, and there is that which withholdeth more than is meet but it tendeth to poverty.' (Proverbs, 11: 24) and something else about lending to the Lord when we help others. Perhaps if we lent more to Him, we would not be so often wanting to borrow of other people. Anyhow I think the Corinthians were poor enough, some of them slaves, and yet Paul says of them: 'Their deep poverty abounded unto the riches of their liberality.' (2 Cor. 8: 2). Besides, if we all do a little, many littles make a muckle."

HOW A BOY SAVED HIS MONEY.

"When I was a boy my father gave me a closed jug. We were near a road and every-time I watered the mules of a traveller and got three cash I put them in the jug. At the end of the year we broke it open and were surprised at the amount. Can we not adopt some such plan as that with our self-support?"

"Yes," said Elder Clear-Eye "where there's a will there's a way." Besides I think it a shame that we leave all to the "mushih" and the foreign church.

I remember the "mushih" once told me a dream he had. He dreamed he was pulling a cart up a steep and muddy road. All at once it got so heavy that he could not budge it. So he looked around and to his surprise all the members and elders and deacons had seated themselves inside, instead of all putting their shoulder to the wheel and helping up the hill.

Now I think that the Foreign church has more to do than carry us all bag and baggage for ever. Let us get out and help pull!

Now suppose some fine morning the foreign church should say: "We want the 'mushih' to go where all are yet sitting in darkness, and take all his money with him! what would we do? Would we say: 'Let the Gospel-chariot stick in the mud?'" I trow not. Then we would have to shift for ourselves, and may be that would be the truest kindness to us, like the eagle when she sees it is time for the eaglets to be off the eyrie, she destroys the nest and off the little eagles fly without any more help from their mother.

We would feel pretty badly no doubt, but we read that the scattering of the disciples once was good for the cause, for they went depending on God and themselves preaching the Gospel everywhere.

"But," said old Covetousness "the Foreign

church is wealthy, why should'nt they pay for everything?"

"No, not all of them," replied Deacon Wiseman. "Many of them are poor, and everything is dearer there than here. When 'mushih' was speaking about sending widow Wang's boy to school he told me that a hired-girl had sent him the money, and yet she was the only support of her widowed mother.

"In any case, the world is wide and the church is wanting to send missionaries to other places, but she cannot because we Chinese Christians require so much nursing."

WHAT AILED MRS. CHOU'S BABY.

"Yes," put in Mrs. Perseverance timidly, "that reminds me of Mrs. Chou's baby. Mrs. Chou was always feeding it, and would not let the nurse let it out of her arms for a moment. 'Oh,' Mrs. Chou would say, 'its head is growing big, but there is something wrong with its legs.' 'All stuff!' said I, 'if you would only let it try its legs a bit it would be all right.' But Mrs. Chou said that when it was set down it would always cry. But by-and-by, they got poor and could not afford a nurse, so the baby had to do for itself. But when it did learn to walk, its legs were bowed, all for want of exercise. I think we should be ready to walk now without the coaxing of our foreign nurse." At this there was a hearty laugh.

There were several such as Mr. Parasite and Demetrius who looked with disfavor on the scheme, because they thought the foreign purse larger and surer than the native, but seeing how things were going they did not venture to displease the majority by open opposition. So the list of subscriptions grew steadily. Some gave money, others gave grain, and Mrs. Perseverance said she would give all the eggs laid by five of her hens (and I think they laid more that year than in any previous one.)

Before the meeting broke up they had enough to support a preacher for one year.

Of course, Mr. Covetousness, who was a probationer, went back when he heard of it. "Why," he remarked to a friend, "I thought I could get my food out of them, but they actually asked me to give them money!" So that was good riddance to bad rubbish. The church began to grow sound timber and the rotten fell quickly off.

But when Mr. Heathen Formalist heard of it he said "Well done! if they are going to have a real self-supporting Chinese church I see no reason why I should not go and hear what they teach anyway. I hate a foreign church, and I won't follow a foreign church, for I am a Chinese."

No doubt he was foolishly prejudiced against Christianity because it happens to come from across the ocean, but like many others he stayed away on that account. So now he came and heard and believed the Gospel.

Other churches hearing what Li Chia Chuang had accomplished were provoked to love and good works, and went and did likewise; and great joy was among the disciples, but no one was more pleased when he heard of it than the "mushih" and the Foreign church.

FAMINE AMONG THE BHILS.

BY OUR MISSIONARY, REV. J. FRASER CAMPBELL.

Rutlam, Central India, 1st Feb., 1901.

As part of a committee appointed by the Presbytery of Indore to investigate as to the prospects of famine among the Bhils in our district and to take steps for necessary relief, I left Rutlam lately for Amkhut, the special Bhil station of our Mission.

Rutlam itself is on the eastern edge of the Bhil country. Many of the villages even farther east have one or more families of Bhils living on their outskirts who act as watchmen; and only a few miles to the west is a comparatively wild Bhil district, in which to some extent the same state of things existed as is described below; and indeed almost immediately to the west the more characteristic Bhil habitations begin to be seen.

BHIL VILLAGES.

Instead of gathering close together into small space as Hindoos love to do, the Bhil, like the Briton, prefers a roomy, breezy location, all to himself. And when we speak of Bhil villages please think not of a compact mass of mud walls packed or huddled together along narrow paths, but of a number of huts within a short distance of each other, but each of which is separate from the rest, and probably surrounded by its own enclosure which, in wilder districts, is often a high, close fence of upright poles interlaced horizontally with bamboos. Only occasionally do we see half a dozen gathered so near to each other as to resemble distinctly a Hindoo village.

The huts are generally constructed of bamboo or similar material, with admirable results as to ventilation; and when plastered with clay, etc., a very good "wattle and daub" wall is thus made. When the bamboos are neatly plaited so that squares of six or eight inches appear, running in lines alternately horizontal and perpendicular, the effect is quite pretty and at a distance looks like cut stone. The roof is generally thatched, but sometimes tiled, and gourd and other creepers covering enclosure and roof lend their own grace to the scene.

LOOTING.

Even in ordinary times the Bhil is disposed to regard looting, especially of banyas (money-lenders), as a pleasurable, profitable and very pardonable if not absolutely praiseworthy excitement, helping to satisfy poetical justice and square accounts, not indeed the accounts which the banyas write in those mysterious books of his, which, to the utter bamboozlement of the simple-minded Bhil, show his debt to be increasing in spite of all the payments he has made, but the accounts which are vaguely written in his own mind. Family feuds and reprisals seem to him to afford zest and full justification for looting even the Bhils of another district. The sentiment is much like that of the Highlander of a former time regarding cattle-lifting from the sassenach or a hostile clan.

Of course in the measure in which the control of settled government is felt the fun is too risky to be freely indulged in, and the game is not worth the candle in times of ordinary plenty. But when famine begins to bite, and has not yet reached the stage of despairing weakness in which there is neither courage nor strength left for a good fight, then is the time to annex the flock or herd or other property of a rival and more prosperous village; or to gather a larger band and loot a number of villages in a neighbouring state.

Shortly after crossing the Mahi river we passed through a district in which about fifty small villages were said to have been looted lately, and even the town of Pitlawad threatened, so that Holkar had had to send a force with a gun to disperse the raiding band.

When we reached Ali Rajpur state we found that the superintendent was away towards the Nerbudda to combine with European and other officials in dealing with dacoits (or robbers) in that region. The day we arrived at Amkhut we talked with one of the most comfortable men in that neighbourhood, and presently he was hurried home by a message that his cattle had just been looted. And, at present, no man with comfortable clothing or wraps, or other signs of moderate prosperity, cares to travel unguarded through these districts.

Looting must be put down of course. But can it not better be prevented by food, timely provided, than by powder and shot? And here is one duty of, and advantage from, a strong central government. Those states which are ready to follow the suggestions and example of the British political authorities, in relieving their people, have to suffer through the failure of other states to do the same, and from which Bhils therefore cross over into better administered territories, whose burdens they increase either as beggars to be relieved or as criminals to be suppressed. It seems plain that some, whose territories adjoin the Central India Agency, greatly need to be convinced that their own interests, as well as their duty to their people and to the neighbouring states, demand that those who in good years are the source of their income, must be succoured by them from starvation when crops have failed.

DOHAD.

As the train glides into Dohad station one notices on the right a large, imposing front. It is not a public building, as one is ready to suppose, but the private residence of a Parsee liquor contractor. Remembering that few Hindoos, except the lowest and poorest, and fewer Mussulmans, are to be found among his customers, that in ordinary seasons the poor Bhils are prone to drunkenness and, little as it costs to get drunk on the cheap, vile, malodorous poison which is distilled from the mowra blossom, spend on that what would comfortably clothe their naked families and purchase what constitutes a Bhil's wealth and would stave off famine in a bad season, we who are here to enquire into and help to avert famine from the Bhils, think our own thoughts. They are not

such as the liquor contractor would enjoy hearing or reading; perhaps they are still less complimentary of the wisdom of the government which licenses him.

Mr. MacNeill, of the Irish Presbyterian Jungle Tribes Mission, met us at the station, cared for our comfort and helped us to make a speedy start on the first stage of our journey, which we must cover before dark. He and his devoted wife and her sister, the widow of dear Mr. Mulligan who laid down his life for the Bhils last year, are labouring here with much encouragement.

As we make our way out of the town we pass the scene of the gruesome famine pictures described by the Bombay correspondent of one of the daily papers last year.

OUR ROAD.

When we were about to start on our first camel ride, over twenty years ago, the catechist on tour with us took us aside and advised us not to be persuaded by the driver to take the back seat. "He will say that the camel will bite, but if you hold the reins properly he cannot bite, and the front seat is far more comfortable." Profiting by this advice one can get over the ground very easily on a good trotting dromedary, as we experienced on this journey, one of our number in turn riding on a camel which the superintendent of Ali Rajpur state had kindly sent for the purpose.

The rest of the party got over a very bad road with surprising comfort in Dr. Buchanan's Bhilo-Canadian carriage, with those Canadian or American wheels which astonished one by their lightness and strength, and timbers and bamboo matting floor which are manifestly of and for the jungle, part of our bedding serving as cushions to save weight.

The road is certainly not creditable to the local governments, British or native. Doubtless some reason can be given why so heavy a traffic has so long been forced to struggle to the railway over such a road, if road it can be called. Last year's famine afforded the best of opportunities for making a good road, and something was done towards it—as is seen from a certain amount of ditching, etc., and long lines of broken stone, ready to be laid on; or, on the native end, heaps of stone not even broken.

But with thousands of people slowly dying of starvation in the neighbourhood for want of work, the question forces itself on the mind, why was this very necessary work not completed? Was it red tape? Was it Bhil laziness? Were the authorities so long of being convinced of the need, and so slow to take the necessary action, that the people had got too weak to work? Was it due to corrupt subordinates? There was work needing to be done, there were people starving for want of employment, there was plenty of money and food to be had. Why was the work not done? Why did the people die? Surely there is heavy blame to be laid somewhere.

We speak of it not to find fault, however, but in the hope that this year the work will be re-

sumed before the people have been either driven to desperation or have become too weak to work; and also that steps will be taken to ensure that the money spent will really reach the people and accomplish the work, and not be absorbed by unscrupulous men on its way from the treasuries to the suffering Bhils. The road on the Ali Rajpur end, from the boundary to Bhabra, is not nearly so bad as on the British end, but this is due to the nature of the ground and not to more work being put on it; in fact on much of it hardly anything has been done.

But going and returning we spent the night in the house of a catechist of the Irish Mission, by whom and his family every effort was made to make us comfortable, and had a meal in one of the good, airy upper rooms of the Thana at Bhabra where the Tehsildar was also very attentive. He said he was in the school at Barwani, beyond the Nerbudda, when he visited it twenty years ago.

From Bhabra, a village in which a number of baniyas and bohras do a fairly extensive business with the Bhils of the country around, the road to Amkhut passes through forest and jungle, over and between hills, now along the dry bed of a stream and then crossing it again and again as it winds along. The scenery is beautiful, and the road had lately been repaired and improved for the passing of the Political Agent—an illustration of Isa. 43: 3, 4. To make a really good road, safe for the rains, would cost a large sum, but Irish causeways in the river bed would be a great help and comparatively cheap where rock is abundant on the spot and labour cheap as in famine relief work.

AMKHUT.

The Mission buildings are most beautifully situated on a double-topped hill, surrounded with wooded hills which rise some 700 feet or more above the general surrounding level. Hitherto Dr. Buchanan and his family have had to live in tent or in a place intended as a hospital or school, but a commodious mission house is being built of stone and brick in lime, and when this is completed there will be less strain on the health of the mission party. Meanwhile the building operations have been a famine relief work and industrial school for a good many Bhils.

Loneliness and hard work have not overcome the spirit of fun, however much they have been lightened by it, and the guests were welcomed by a guard of honor consisting of boys and girls armed, one with a bow, another with an arrow, another with an old sword and another with an ancient matchlock—sad memorials of famine-stricken Bhils who had sold them for food. Two tall palm trees, curiously embraced by a pipal and by creepers, form a unique and lofty pair of pillars between which we approach the mission buildings, and suspended between these the word "Welcome" was worked in green leaves on a white cloth.

Already the work done is very gratifying. Two wells have been dug and walled, on one of which is a Persian wheel, and the ground below

the hill to the north is being cultivated by a number of the orphan boys. The present number of orphans is over forty. Several of the Bhils around have been baptized, and besides these are others who have become Christians though the missionary has not yet given them the outward sign and seal. Others, though not Christians, attend the preaching more or less regularly. Altogether, when we preached on Sabbath afternoon, the congregation, including helpers, instructors, etc., numbered about 170, besides the Europeans.

CONDITION OF THE PEOPLE.

In this district many of the Bhils were in comparative comfort and independent of the money-lender. Last year wrought sad havoc among them. Dr. Buchanan spoke warmly of the devoted labours of the Political Agent to save them from the famine, but notwithstanding all his efforts we found that even those who formerly owned respectable herds had few if any cattle remaining, while whole families had died, whole villages were now represented only by their names and by empty, deserted dwellings, and many survivors had no cattle with which to cultivate the ground and no saleable property to exchange for food.

We visited two or three deserted villages and others in which we were told by survivors that most of the former inhabitants had died of famine or cholera, or had otherwise disappeared.

The Bhil is a cheery, hopeful, independent fellow, when not spoiled, and so there was no whining or faintest sign of begging, though all along the way and on to Chandpur, and also from people at the Bhabra market, our enquiries brought out the same facts—that few of the people had any store of food or means of getting much, that, at present, most were living on grass seeds swept up in the jungle, which are not bad food but hard to digest and only eaten when people cannot get the very poorest of cultivated grains, that if there should come a good crop of mowra blossoms, where that tree is plentiful, it will tide them over the worst, but that if not they must just die. And this was said smilingly, without a word of appeal for help.

RELIEF WORK.

The political and state authorities are arranging to provide, on the road to Dohad and on tanks, relief works which may last at least till the mowra season comes—March or April. Dr. Buchanan is already, as a relief work, gathering grass for the cattle which he has purchased for the people but which he wisely keeps under his own care meanwhile. And if money is provided he will open other relief work immediately. Certainly, if the mowra crop should fail, very much more will be needed to save alive these fine, manly, independent, though wild people, and to keep them from making a last struggle for life by looting those in better circumstances. We earnestly hope that full provision may be made in good time so that relief may not come too late.

FAMINE-STRICKEN BHILS.

LETTER FROM MRS. DR. BUCHANAN.

AMKHUT, 22 Jan., 1901.

My Dear Father and Mother,

Dr. and Mrs. Campbell, Miss Jamieson, and Messrs. Harcourt and Grant, came out on Wednesday of last week and went home on Monday of this week. They were a Committee appointed by Presbytery to see what could be done to save the lives of these people this year and are publishing an appeal for money and men.

Our people had no bullocks and no grain and when the rains came little grain was sown and much of what was sown was stolen, so we are face to face with another famine in the Bhil country. It is already becoming terrible.

Of course the little that is given has relieved the people and the price of grain is lower because of good harvests elsewhere, but how can they buy, their animals went last year and all their goods to buy grain.

We have hundreds of people cutting and bringing in jungle grass for the cattle as we have to give relief work of some kind. Yesterday from noon till night there were hundreds of these poor people in our camp, and all the grass had to be counted. They bring it in little bundles and get so much for a hundred bundles. They each had to be paid in grain. We have just got 1,000 rupees (\$330) worth of corn. Consequently John (Dr. Buchanan) is so busy that he has little time to talk to them. It is heart rending. Such a glorious opportunity. One might be telling from noon to night to crowds the story of the cross and yet we cannot do it for want of time and strength.

I go out and talk to them when not at other work, but the orphans, my women's classes and my own children's studies leave me little time or strength.

We had a grand service Sunday evening, nearly 200 people at church. Dr. Campbell preached to them. It is so glad a sight to see our people gather for church on Sunday's from all around.

My daily class of Bhil women is most encouraging. I am convinced that two of these women are earnest Christians. Their simple faith and love is touching. Miss Jamieson took the classes for me one day and was greatly touched by their answers to her questions.

John also has a large class of men and boys. In it are two of Bajali's brothers. She was our first Christian young woman here. These brothers greatly persecuted her at first and one night when I was in Canada, came to burn down John's tents.

Bajali died last year and now these brothers profess to be Christians, and listen most attentively and answer so intelligently.

One of my dear little women, who I feel loves her Saviour is a cousin of Bajali's. So that dear girl in her short life has done much for her Master.

THE ORDER OF SERVICE.

BY REV. A. J. MOWATT.

From a paper read at the Presbyterian Ministers' Association, Montreal.

"Order is heaven's first law." It is seen everywhere; in the prisms of the snowflake; in the wonderful structure of plant and flower; in the changes of day and night; in the succession of the seasons. God is the God of order, not of confusion, and is to be worshipped in that way, and so the apostle exhorts the Christians of Corinth to conduct their religious services in an orderly and decent manner. "Let all things be done decently and in order."

WHAT WAS CHRIST'S ORDER OF SERVICE?

Had He any? Certainly He was not a stickler for order of the mechanical and artificial sort. He joined in the simple synagogue service. Then He worshipped in the great temple with its elaborate ritual, its instrumental music and chanted psalms, its burning lamps and showy ceremonials, its prostrations and processions and so much else that we would call full-blown ritualism.

He did, it is true, on two occasions make some effort to reform abuses that had crept into His Father's house. But then they were in the direction of worldly intrusion rather than innovations in the shape of worship. So far as known, He did not touch instrumental music, nor did He lay rude hands on the thing we call ritualism. He was indeed down upon everything that savored of show and sham. How strongly, yea sternly, He denounced the Pharisees, who magnified and multiplied ceremonialism and formalism, shewing us that He was in favor of simplicity and sincerity in worship.

His own services seem to have been simplicity itself, nothing formal or elaborate about them. They were adapted to the circumstances, the place and the people. You find Him preaching with Peter's fishing-boat for His pulpit. You find Him leading a great meeting on the hillside. You find Him in the upper-room with His followers around Him. And all is so simple. We are not sure that He always opened His meetings with a formal prayer, but, at all events, He prayed much before He went to the meeting.

We might have more power, and our preaching do more good, if we prayed less at meeting and prayed more before we went to meeting, prayed more in our study. That is an order of service we would do well to follow the Master in perhaps more than we do.

He prayed at times, and the heavens seemed to bend down, but there were other services that were given up to the teaching of the truth, the preaching of the gospel—no singing, no praying. He liked singing. He liked to hear the children singing hosannas. Their singing was so hearty, so spontaneous and simple. As a rule, however, there was no singing at His services. You would say they were bare, severely simple, wanting of the attractive.

Still there was about them a something that

drew men and held them. What He said was always to the point, and in keeping with the circumstances and occasion. His talks at social gatherings and suppers, and at the one marriage-feast He attended, were most appropriate. And at the house of mourning or at the grave He said the right word. He emphasized teaching. He made the sermon the main thing in all His services. No order of service would be complete without it. Prayer—that might be dispensed with. Singing too—let that go. Other things too, such as the offertory—let them go. But the preaching of the gospel—hold to that.

THE ORDER OF SERVICE IN EARLY TIMES.

Christ's immediate followers seem to have followed the Master's methods and order of service very closely. They were marked by great freedom, no cast-iron rule about them.

Sometimes they degenerated into disorderliness. This was the case at Corinth. There, it would seem, one would be singing or chanting a psalm, while another would be praying in Greek perhaps, or exhorting at the top of his voice in some other tongue, and all would be shouting, Amen! Everybody felt he ought to take some part, and he did not always wait for the other man to get through, and so they were all at it together—singing, shouting, praying, preaching, amening.

This was a scandal, and so the apostle wrote, condemning their disorderly meetings, stopping the women, who seem to have been foremost among the offenders, from taking any part whatever, and insisting upon orderliness and decency. "Let all things be done decently and in order."

We find the sermon prominent. Other things were in order—the breaking of bread, the offertory, praise and prayer, the reading of the Word, the loud amen.

But the sermon occupied the chief place. Think of an all-night communion service such as Paul conducted when he preached till the day began to break! That was old-time preaching. Men were hungry for the gospel. You could not give them enough of it, so hungry were they for the Bread of Life. No sermon could be too long for those first hearers.

A hundred years later Justin Martyr writes thus about an ordinary Christian service and the way they conducted it:—

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, so long as time permits. Then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when one prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen. And there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the hands of the deacons. And they who are well-

to-do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need.

"But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn, and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things which we have submitted to you also for your consideration."

So wrote Justin, the great Christian apologist and martyr, who lived and labored in the century immediately succeeding Christ and His apostles, and according to him a Christian service was very much like an ordinary Presbyterian service of to-day, if we except perhaps the amen response.

The presiding elder or minister did not, in Justin's day, read prayers, but prayed, as he had ability, and all gave thanks. Liturgies and other things came later. The worshippers did not kneel when they prayed. They arose from their seats and stood up.

THE PRESBYTERIAN ORDER OF SERVICE.

Have we any? This at least can be said that we have no fixed order of service. We follow the Lord and His followers in that respect. They adapted their service to time and place and people. They made it to suit the special occasion. I do not suppose the Lord Jesus ever conducted two services just alike, because the circumstances and occasion and people all differed, and the fitness of things called for something special. Sometimes there was singing, often there was none. Calvin loved music, and varied the service in his day by a closing psalm or hymn. He found no singing whatever, it is said, in the Genevan church service, and no doubt his one little psalm would be looked upon with suspicion and called the thin edge of the wedge.

Presbyterianism has ever favored simplicity in a church service. From first to last it has been strongly anti-ritualistic. The fathers and founders had a vision of the church, and with the seer of Patmos they saw no temple with its elaborate symbolism and ceremonialism there. That had gone, and with it had gone altar and sacrifice, candlestick and incense, robe and ritualism, prelacy and priesthood, and instead thereof the beauty of simplicity. Perhaps the stripping of the church was just a little too severe, and so the old Presbyterian meeting-house was more like a barn than a church, and the whole service was cold and bare. And so there is more or less of reaction to-day, and it may carry us too far the other way.

We see that reaction setting in upon the Presbyterianism of the day. We see it in the modern Presbyterian church. We have what

we are beginning to call Presbyterian cathedrals and temples. The modest meeting-house is all but a thing of the past. Then the service is in keeping. It is more formal. Order of service is of more importance. We are getting to be particular about it. What does it mean? Is formalism growing upon us?

We see it again in the musical part of the service. What an advance to-day upon Calvin's one little psalm? The music is not by the old precentor but by a paid choir, and it is more elaborate and artistic. We have hymns to-day as well as psalms. We have anthems, solos, duets, trios, quartets, quintets and what not? Whereunto indeed is all this to grow? Then the instrument has come to stay. Praise has its place. It is comely. But even it may be abused.

Then we see the same tendency developing itself in our prayers. We pray more and preach less. Think of a service to-day that began and ended without prayer! Can we pray too much?—it is asked. And so the cry is, let us have more of the devotional in the Presbyterian service and less of the sermon. We kneel too, or half-kneel, instead of standing as our fathers did and as the Christians of old Justin's day used to do. And then it is being asked, if read prayers would not be a decided improvement? We want a Presbyterian liturgy. Yes, just when some other churches, who have had all these things to the full are beginning to feel the burden of them and are asking how they can get relief from them, some of our good Presbyterian people of to-day are hankering after them and want to dress up the bareness of their service with these old worn-out and cast-off ritualistic rags.

The "beautiful Episcopal service"! You hear that. Well, let the Dean of Canterbury speak. He ought to know all about it. He is in a position to know. He is reported in a recent sermon thus: "The emptiness of many of our churches shows the need of changes in our service. We alone of all churches go on reciting the Athanasian Creed, most unsuitable for public recitation, most uncharitable and most repulsive to thousands of those who hear it. Our liturgy, as many clergy testify, is what the people do not want and cannot understand. It is too iterative, too long, too mechanical, too formal. And although fifty years ago convocation agreed that some modification is needful for the people's spiritual necessities we go on as if smitten with paralysis and nothing is done."

THE BEST FOR GOD.

That is what we are to aim at. How are we to reach it? How did the apostle want the converts of Corinth to reach their best for God in such a matter as worship and service? Was it not by improving and developing along their own lines? "Let all things be done decently and in order."

The trouble with them seems to have been over-zeal, undue spiritual excitement. It was not in their case too little heat but too much. They effervesced, surged and overflowed. They all wanted to preach and pray and sing. Everybody wanted to take part. And so there was

nobody to sit still and listen and learn. So the apostle enjoined them to give attention to order, to keep themselves within bounds.

Now, that is not the trouble with a modern Presbyterian service. Our religious meetings have too many silent members, too many who neither sing nor pray nor speak, too many who sit back and do nothing. We are cold, stiff, reserved. If the Christians of Corinth needed keeping in, we need pushing forward. Their trouble was excess of zeal, ours is the other way. I think if Paul would write a letter to us he would say: "You have too much order. Propriety is killing you, freezing your services. You want some of what they had too much of at Corinth." What a scandal, if somebody would break in upon our decorum with a shout, or come leaping in among us when we were all so still and sober at a prayer service like the man who had his ankle-joints put right! And yet we want some of the staidness and starchedness about us, the propriety and orderliness, broken in upon with the waking up of a real revival. We have been orderly perhaps to a fault, decent to deadness. We want a quickening up, not a quieting down, as they needed in Corinth. There is room for improvement in that direction in our services without giving way to sensationalism or indecorous disorderliness.

SUGGESTIONS.

There is an order of service that would magnify and multiply praise and prayer, and so would curtail the sermon into a little talk or a bit of an essay. That is not Scriptural nor is it Presbyterian. When the time is so crowded with praise and prayer that there is none left for preaching, decadence has begun. Let us make much of the sermon. We have done so; let us continue to do so. Holding forth the Word of life—that is a motto we should stand for. It is a mistake to say that the preaching of the Word is not devotional. If the sermon is what it ought to be, it is as devotional as praise and prayer. The sermon has been the strength of our Presbyterianism, and decadence there is decadence all over.

Ritualism exalts the devotional. It magnifies praise and prayer. These have their place, but they need to be watched. There is a clamor for more and higher-class music and finished prayers. Is that a healthy sign? Some want to sing everything—the prayers, the amen, the lessons, the sermon too, the communion, the marriage ceremony, the burial service. But that is decay, dry-rot. Let us stand out against all this.

But my time is more than up. What we want is much of the Spirit in all our service; then praise and prayer, sermon and sacrament will be soul-refreshing and helpful to the people, and there will be a vigorous, sturdy growth in our church life.

CURE FOR GOSSIPS.

Jane Parsons was anxious to be at peace with all, and particularly wished to be on good terms with those who lived near. But Agnes

Saundry was such a great newsbag, that her calls on Jane were "neither few nor far between." Nor did she appear to "know the way out when she got in."

Jane found Agnes' conversation both unprofitable and disagreeable, for she made so free with other people's names. This made Jane unhappy; so much so that she dreaded Agnes' coming. She resolved to lay the matter before her leader, who was not long in prescribing a remedy. "Jane," said he, "keep your family Bible on the table, and when she has been in the house long enough, ask her to read a chapter or a Psalm, and pray with you."

Jane followed this excellent advice, "Agnes," said Jane, "you are a good scholar. I wish you would read a chapter or Psalm, and pray with me; it might do both of us good." Agnes excused herself on the ground that she was very busy. She would gladly do so another time when she could stay. We need scarcely say that Jane had no farther cause to complain of Agnes gossiping in her house.—*Kansas Christian Advocate.*

CHRISTIANITY AND REAL ESTATE.

Beecher tells us that there was a settlement in one of the United States organized professedly upon the Atheistic basis. It was a reproduction of Sodom and Gomorrah. One of their favorite amusements was to hang Jesus in effigy. The place smoked with moral filth, vice, and crime. The soil was among the most fertile in the State, and yet commercially it was almost worthless. No parent would take his family there, nobody would buy a foot of land because of the moral contamination of the people. But somehow a missionary got in there; and soon a small church, with its shining spire pointing heavenward, materialized. One of the ring-leaders got converted. This was the kindling of the spark which grew into a flame of revival, and which at last swept like a mighty conflagration throughout the whole community. The result was, a new condition of things was created. The social evil was ostracised, and the social thermometer soon registered a high tone of public morality, and the whole of the people rose in the grade of intelligence, sobriety, and industry. And to-day the land which once could have been bought for a few cents an acre commands as many hundreds and thousands of dollars.—*Ex.*

When Merle d'Aubigne, the historian of the Reformation, was visiting Rome, an ecclesiastic told him that they considered themselves most happy in possessing the bones of St. Paul. "Ah," answered d'Aubigne, "we Protestants pride ourselves on the possession and enjoyment of some much more valuable relics of him." "What are they?" enquired the Cardinal in surprise. "He wrote a number of letters," answered Merle, "these we have, and these we constantly read."

Y. P. Societies.

Plan of Study for 1901.

The special monthly topics are—
For week beginning :—

January 13.—Our Missions as Christian Patriotism.
February 10.—Comparative view of the Four Gospels.
March 10.—Native Agency in our Foreign Fields.
April 14.—Luther and the German Reformation.
May 12.—The Teaching and Practice of Jesus.—The Home.
June 9.—The Teaching and Practice of Jesus.—The Sabbath.
July 14.—The Teaching and Practice of Jesus.—The Business of Daily Life.
August 11.—Missions to Lumbermen and Fishermen.
September 8.—Calvin and the Reformed Churches.
October 13.—Knox and the Reformation in Scotland.
November 10.—The Presbyterian Churches—Their Gift of Liberty to the Modern World.
December 8.—The Presbyterian Volunteer Movement.

Topic Cards containing the twelve special Topics mentioned above, together with the whole series of Uniform C. E. Topics, can be obtained at \$1.00 per hundred, also Booklets containing same matter, together with Daily Readings, at \$1.50 per hundred, from Rev. R. D. Fraser, Confederation Life Building, Toronto.

JESUS AND THE HOME.

Monthly Topic for April.

BY REV. DR. LAING, DUNDAS.

Can it be that the Son of God thinks anything about my "home"? Yes, my young friend, He does, whether it be of the humblest kind or amid comfort or surrounded with luxury or the highest abode of royalty. And the first named is as precious to Jesus as the last.

Christ cares nothing for its outward appearance. The spiritual it is that makes a Christian home. Where Christ is and is known, honoured and loved is the true home, and there His blessing rests.

Our Lord was born in the stable of an inn, and was brought up in a lowly cottage in Nazareth; neither was in itself a home. But where Mary was, where Joseph cared for wife and children, and children loved father, mother, brothers and sisters, there was Jesus' home. There the children learned who the God of Israel was, and what He had done for His people and their "little ones." There the psalms of praise and united prayer bound all into one chosen family as the children advanced in wisdom and stature and in favor with God, loving each other. In that home their character was formed amid blessed influences.

Jesus had never a home of His own as other men may have. His heavenly mission and unique character forbade the Lord of Glory to have the comforts and taste the joys of a Christian home of His own. Nevertheless, He speaks of "my Father's house in which are many mansions," thus teaching that His and our home at last is where our Heavenly Father and Elder Brother are; where love, purity, peace, happiness are perfected.

Home can only be where there is communion with God—the absence of God in man's place of abode leaves man homeless—such as know not God cannot possibly know what a Christian home is.

Let us consider what constitutes a home worthy of that endearing name in "this present evil world." God made man male and female, and uniting the one man and the one woman He said, "the man shall cleave unto his wife, and they shall be one flesh."

Note well the centre of all was Eve, the wife of the first man and the mother of all living. From her flowed forth tender, gentle sympathy and love. Around her the family circle grew up mutually helpful and kind. She ministered to their wants and enriched them with a mother's deathless affection; there the father ruled in strong, pure, wise love, and provided for family wants. Thus the first, the ideal family, was instituted by God; and from thence but for sin should have gone forth a holy race to form other such homes and replenish the earth.

Alas, sin entered and the family fell in ruins! Lust brought in more mothers into the family where there was only one father head; jealousy and hate inflamed the wives; love lost its power; strife brought havoc; those whom God had joined together were wickedly and ruthlessly put asunder, and the hapless offspring were robbed of parental love and care. God's wise and gracious institution failed to fulfil its end, and the guilty race ripened for destruction which overwhelmed them in the flood.

Again however God set up the home in the three families of Shem, Ham and Japheth, blessed them, renewed the covenant as of old and sent them forth to replenish the earth, "and of these was the whole earth overspread"—the primal home in new circumstances.

But polytheism and heathenism gradually degraded and scattered the peoples and the knowledge of the true God was fast disappearing from among men. Then God again interposed, called out Abraham and Sarah and separated them from their kindred, that "in their seed all the families of the earth might be blessed." Thus "the home" might be preserved for mankind.

This promise and covenant was continued through Isaac and Rebekah, Jacob and Rachel, and Joseph and Asenath. In this way among the impurities and lovelessness of polygamous society was maintained during patriarchal ages the family as divinely instituted.

A third time after centuries of social disorder and general corruption the home was becoming extinct; when God called His people out of Egypt and gave them a law by which the home was hedged around to prevent inter-marriage with God's enemies. And for a time the Israelitish home flourished. But the example of the great King Solomon gave strength to the degrading tendencies of heathenism around them, and the home became eclipsed, yea, its existence imperilled.

But in the fulness of time appeared "the seed" in Joseph's lowly home at Nazareth.

True, He made no home for Himself, but by His teaching He glorified once more and forever the home; He restored it to what it was "in the beginning"; he made an end of polygamy, concubinage and divorce; He redeemed woman from neglect and slavery, and gave her her proper place as man's equal and partner to be cherished and loved; He threw a halo of glory around anxious and loving motherhood as He took from the women's arms their little children and blessed them; and asserted for these infants their place in the Christian home and church "for of such is the kingdom of heaven," and declared "salvation has come to this home (house of Zaccheus) for as much as he is a true son of Abraham."

Thus forever has Christ our Lord and Master rebuilt the home that lay in ruins, and in every nation that receives His Gospel there arises as an integral part of His Church the Christian home. Here is found the fulfilment and completion of the first home in Eden, better, nobler, more spiritual, more fraught with blessing than was that of Adam and Eve in their innocence.

Oh, young friends, you have homes to establish. See that you do this in the fear of God and the love of Christ, lest amid the great temptations of these last days through business and pleasure the family be neglected, ignored and destroyed and lost amid socialistic theories and loveless practices.

The death of Queen Victoria has called attention to and illustrates what amid all the temptations of worldly grandeur and seductive pleasure a Christian home may be. Born and educated by a wise and godly mother she grew up a truly noble young woman. She chose as her husband a man of unblemished morals, one who feared God. She formed the centre of a Christian home in a palace and faithfully discharged her duties as wife and mother, preferring domestic happiness to courtly dissipation and display.

When she was left a widow she, as many noble women in humbler spheres have done, rose grandly to meet her circumstances, and withdrawing as far as possible from public view she threw her whole soul, as he whom she mourned would have desired, into caring for her children in the best sense of that word.

Gradually she was left in her home all but alone. Her noble sons and daughters had made homes for themselves. Even then the "palace home" was the meeting place for her children and children's children, and the powerful influence for good was continued affecting a widespread circle of descendants.

The last scene at Osborne was a most impressive scene of home life. As the venerable mother was passing away all her living children but one, and many of her grandchildren and some great-grandchildren, came in to receive her dying blessing. Then Victoria, the centre of a royal home that had grown ever more perfect in beauty, was taken to the home above and the earthly home was ended.

Glorious was the setting of that sun as lost to earth it rose to heaven. Happy she there to find her husband and departed children in the

Father's home, no more to part forever. We cannot speak of that scene which, for those who witnessed it, was probably in its grand simplicity more impressive still, when within the Mausoleum of Frogmore screened from the gaze of pageant adoration the mourning children saw their beloved mother laid beside the remains of their father, "Albert the Good." There husband and wife sleep together till they shall rise again in Christ. What a home! what a history! what a hope! what a memory! what an example!

My young friends your homes may be lowly, but if they are full of Christ's presence, pervaded by love, truth, self-forgetfulness in serving each other, God will be glorified in you and in your homes as really as in the palace home of the Queen. God gave her ten talents, and she heard at the end, "well done, good and faithful servant," and received the crown of eternal life. You may have only two talents, but, if you are faithful in your humblest lot as Victoria was in her exalted station, the same welcome and the same reward will be yours. You will ascend from your lowly dwelling as she from Osborne House and enter the eternal home where God the Father, Christ the Elder Brother and all the sons and daughters of the Most High shall dwell together in endless purity and bliss.

WHAT TO CULTIVATE.

An unaffected, soft, distinct, silver-toned voice. The art of pleasing those round you, and seeming pleased with them and all they may do for you. The charm of making little sacrifices quite naturally, as if of no account to yourself. The habit of making allowances for the opinions or prejudices of others. An erect carriage and sound body. A good memory for faces and facts connected with them, thus avoiding giving offense through not recognizing or bowing to people, or saying to them what would best be left unsaid. The art of smiling at the twice-told tale or joke. A generous heart and hand for all in distress.—Selected.

NO "MONEY TO BURN."

Mr. Collis P. Huntington, the millionaire, once administered a very effective rebuke to a gentleman who entered his room at the hotel smoking a cigar.

This gentleman headed a committee which waited upon the magnate with an appeal for financial aid to some charitable institution or other. In presenting his plea, he waxed eloquent upon the signal manner in which Mr. Huntington had been blessed in worldly goods, and referred to the immense size of his fortune.

"Yes," said Mr. Huntington, with a quiet smile, "I've got money, and have had lots of it; but do you know," and here his gaze rested full upon the gentleman who headed the committee, and who happened to be smoking a fragrant cigar, "I never had any money to burn."

Young Men and Their Manners.

A man may have the goodness of a saint, but if he is rude, a large measure of the value of his goodness is lost.

Everywhere in life manners count for a great deal. In business, civility is almost as important as capital. A man who is rude, discourteous, and brusque, lacking cordiality and kindness, may have fine goods in his store, but people will not come to buy of him. On the other hand, a man with pleasant manners, who treats his customers with politeness, who is patient, thoughtful, ready always to oblige, desirous to please, will attract people to his place and will build up a business. No merchant will retain in his employ a salesperson who treats customers rudely.

The same is true in the professions and in all occupations and callings. The surly, discourteous physician will not get patients. If you begin to deal with a tradesman who appears to be impertinent, cross-tempered, and disobligeing, you will not continue to go to him. A teacher of a private school was very popular with his boys and did splendid work, for some years. Meanwhile the school prospered. Then something happened which soured the principal and embittered his spirit. His manners changed, becoming stern, severe, harsh. He would give way to fits of violent temper in which he lost self-control and used language that no gentleman should ever use. One year of this was enough to break up the school.

We all know the impressions that the manners of people make upon us when we first meet them. A beautiful behavior goes a long way in winning our favor and confidence and ill manners offset many excellences of character and much true worth.

The Bible is the best book of manners ever written. It condemns whatever is rude in act, coarse and unlovely in disposition, ungentle in word or thought. Jesus Christ was the most perfect gentleman who ever lived, and all his teachings are toward whatsoever things are lovely.

Paul is also an excellent teacher of good manners. If we learn to live the thirteenth chapter of First Corinthians, for example, we shall need no other instruction on how to behave. No rules of conduct ever written in books of etiquette are so complete or cover all possible cases so fully as these few words in that immortal chapter.

"And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

A daily study of this thirteenth of First Corinthians, with persistent effort to get its teachings into the heart and then to live them, will ultimately change the most faulty manners

into the beauty and gracefulness which belong to all true Christian life.

A great deal of rudeness is unintended. All that is needed to cure it is thoughtfulness. But we have no right to be thoughtless. Want of thought is only a little less blameworthy than want of heart.

A man says, when he learns that some word or act of his gave great pain, "I didn't know that my friend was so sensitive at that point." If he had been more thoughtful he would have known, or at least he would not have spoken the word or done the thing which hurt so. We never know what burden our neighbor is carrying, how tender his heart is. If we knew we would be more careful.—Forward.

Young Men and Their Money.

Russell Sage, one of New York's great money kings, gives the following advice to young men, in the *Saturday Evening Post*, regarding the handling of money:

"No matter how fast a man may make money, he owes it to society as well as to himself to be economical. Any young man who will live up to the following set of rules will get more genuine happiness out of life than his neighbor who violates them.

"Out of every dollar earned save twenty-five cents. Save seventy-five cents if you can, but never less than twenty-five.

"Get up at a regular hour every morning, and work until the things that are before you are finished. Don't drop what you have in hand because it is five o'clock.

"Be honest; always have the courage to tell the truth.

"Don't depend on others. Even if you have a rich father, strike out for yourself.

"Cultivate independence at the very outset.

"Learn the value of money. Realize that it stands, when honestly made, as the monument to your value as a citizen.

"Be jealous of your civic rights. Take a wholesome interest in public affairs, but do not let politics or anything else interfere with the rigid administration of your private duties. The state is made up of individuals.

"Be clean and decent. Don't do anything that you would be ashamed to discuss with your mother.

"Don't gamble.

"Be circumspect in your amusements.

"In connection with amusements, I have never been able to understand why the young men of to-day deem the theatre an absolute essential in seeking diversion. An evening with a good book is, or ought to be, more satisfying to the young man of brains than an evening in a hall where a lot of make-believe characters are strutting up and down the stage like children at a masquerade. When the human race reaches its highest mental development there will probably be no theatres."

The Young Man's Debt of Honor.

Every son, when he goes away from home, carries with him the honor of the home to which he belongs, and he may either exchange or dissipate it. If he does well, his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents.

There is nothing in the world more touching than the pride of a father over a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds he is thinking chiefly of hearts far away that are glorying in his honor.

In the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the tempter and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing and would be broken by their ill-doing.

I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth, who has been away in another city or in a foreign land, and bears in his face and demeanor tokens of his well doing, comes back some Sabbath to the church in which his boyhood has been spent and sits again side by side with the proud hearts that love him.

Where is there a disappointment so keen or a disgrace so poignant as he inflicts who comes not back because he dare not, having in the foreign land or in the distant city soiled his good name and rolled the honor of his home in the dust?—Dr. Stalker.

Making Himself Miserable.

Editor RECORD,—

Reading the story in the RECORD about the young man who declined the package of infidel publications recalls to me an incident in my own life some years ago.

Being brought into contact with an infidel—or free thinker as he called himself—on several occasions, he very generously offered to lend me several books owned by him on the subject. "No," said I, "when you can bring me something better than what I have, an account of some brighter heaven, some more glorious home for the redeemed, some greater God, some more loving Saviour, some better religion, then I will read your books.

"But for you to take away what I have and leave me nothing—to exchange my hope of heaven for your cold barren creed, to tell me that this is all, that man lies down in the dust, and that is the last of him. Away with your books, and away with yourself too. Go to some country where they have not the Christian religion. Do not stay here reaping the benefit of what Christianity has done for this country, and at the same time railing at the very foundation of all our civilization and law and liberty."—A Constant Reader.

Why People Call Her "So Nice."

Always shielding others at her own expense. Making a sacrifice cheerfully whenever one is made.

Avoiding discussions in the presence of a third party.

Apologizing without reservation whenever an apology is needed.

Conforming her tastes, when visiting, to those of her hostess.

Always repressing criticism when there is anything to praise.

Inquiring after the friends and families of those whom she meets.

Expressing an interest in that which she sees is interesting to others.

Avoiding jokes of a personal nature likely to wound another's feelings.

Wearing the breast-plate and shield of "malice toward none, love for all."

Showing "small courtesies" to humble people without an air of patronage.

Looking at people and speaking pleasantly, although she may feel disturbed.

Taking no notice of accidents which happen to others unless she can give aid.

Drawing checks on her own happiness to bridge over the impending bankruptcy of another.

Never refusing a gift when it evidently comes from the heart and is bestowed with pleasure.

Making no unnecessary allusion to any subject which is known to be disagreeable to another.

Dressing suitably, with consideration for the feelings and the wardrobes of those about her.

Writing letters to those who have benefited her in any way, or to whom she may give help or cheer.

Showing herself happy when she is enjoying herself, remembering it is a pleasure to others to make her happy.

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are.

Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day and write upon it for sweet memory's sake only those things which are lovely and lovable.—Trumpeter.

Childhood.

"LAMASHININI: A SWAZIE DIAMOND."

BY MISS THOMPSON, AN AFRICAN MISSIONARY.

She is a Swazie girl, and lives in a kraal just close by our mission station at Ezulwini, or rather, I should say, was living there last year, when we had all to leave Swazieland, and the people we love so much, on account of the Boer war.

It was in the end of May, 1899, that I first heard of Lamashinini. Miss Forbord, a Norwegian missionary, also working in Swazieland, was with us, and one day she roasted a lot of coffee beans and said, "I'm going over to Japan's kraal to get one of the girls to grind them for me," and off she went.

The kraal was just close by our house, not five minutes' walk. Presently she returned with all the beans crushed into nice brown coffee, and in answer to our question, "Who ground them for you?" she said, "Lamashinini, and she has promised to come to the night-school."

To the night-school she came, a bright, merry, wild Swazie girl, of about fourteen years old, a favorite daughter of her father's, our chief, old Japan, and the ringleader in all that went on in the kraal, whether good or evil.

There she stood among the group of girls, half laughing, half shy, her little black woolly head bent down, and her face with its bright dark eyes half hidden by her blanket. That was my first introduction.

She continued to come to school, and on the following Sunday evening she and several others came over for a little informal meeting; lots of hymns, prayer and a short Gospel message.

At the close Miss Harris asked if there were any present who would that night give themselves to Jesus, and let Him save them from all sin.

To our astonishment Lamashinini said boldly out before the others, "Inkosazana, I will."

We hardly dared to believe that she meant it, knowing what it would cost her; but during the four months that passed between that evening and the day we left Ezulwini we had every reason to believe, not so much from her words as from her life, that she is truly "born again" of God's Spirit, "a new creature in Christ Jesus."

Morning by morning, at the sound of the prayer bell, we would see her flying down the path from the kraal, and there she would sit listening so eagerly to the words of Him who loves her and whom she has learned to love.

Almost every day she came once to school, and very often twice, and we are so full of praise that she was able to do so, and she learned enough to be able, though slowly and imperfectly, to read her Testament, and so when we had to leave her, it was with God's own Word, and His Holy Spirit to be her teacher.

One of the first things she longed for was a dress, so she went off to the mountains and gathered bundles of firewood, and brought them to us till she had earned enough, with what she got for grinding the coffee, to get a nice cotton frock, which she valued far, far more than if we had given it to her. This frock was kept for Sundays, but she soon learned to sew, and made herself another one to wear at home during the week. Her light was not hidden.

All in the kraal knew whose she was, and she had not one in sympathy with her, although the fact that she was a favorite of her father's saved her from much real persecution.

Without hesitation she gave up that terrible evil, Kaffir beer, and when there was a drink and dance at the kraal she came over to us and spent the day quietly with Lois and Asarto, our two native children, and when we told her that we were going away, she sobbed, with tears in her eyes, "Oh, what shall I do when they are drinking? I know they will try to make me sin."

We told her that though we were going, Jesus would be there with her, mighty to keep her from harm.

And now before I close I want to tell you of how God honored her open confession of His name. About three weeks after her conversion all Japan's daughters were called to the king's kraal to cut reeds for a new hut he was having built, and our hearts sank within us when Lois told us, because the king's kraal is such a terribly wicked place, and we could not bear to think of our Lamashinini going there, and yet we knew that unless her father gave her leave she must go.

A Swazie girl is the property of her father, and has no choice but to obey him. But we need not have feared, for Jesus knows how to care for His little ones, and he touched old Japan's heart so that, though all the other girls had to go Lamashinini was permitted to stay at home with the children.

How glad our hearts were!

And now will you ask the Lord Jesus to help and keep and care for Lamashinini, left alone in a heathen kraal, in a heathen country, now nearly fifteen months ago, and so lately brought out of heathen darkness? Ask that she may not only be kept true herself, but that her life and testimony may be used to draw others to Jesus, that when we return, after the Boer war is over, which we hope will be very soon, we may find very many just ready to enter, if not already in, the Kingdom of God.—Ex.

A cheerful temper is a perennial benefit as well as a very rainbow of peace and joy in the home. We feel pity for those who can see only ill in everybody and everything, evil only everywhere; believing naturally, too, that the "race is degenerating, that all men are dreadfully wicked," and going to the dogs" or to the "bad place," "that nothing is as good or correct as it "used to be!" The unfortunates born to these common and pessimistic ideas surely deserve our commiseration.—The Churchman.

Missionary Fruit.*(For six little girls.)*

I.

This is a funny fruit you see,
It did not grow on any tree,
But it has *seeds* which rattle round;
Just hear the merry, cheery sound!

(All rattle mite boxes.)

II.

We cannot eat the seeds, you know,
And in our gardens they'll not grow;
But yet, they'll grow in other lands
When planted by our faithful hands.

III.

Now shall I tell this riddle queer?
Pennies and dimes are found in here.
These are the seeds we try to sow.
And wondrous things from them will grow

IV.

Sometimes a school in China starts
From what we sow with willing hearts.
Sometimes a baby's life we save,
And then how glad we are we gave!

V.

Then, out in India,—you should see
How little girls as small as we
Are shut within zenana walls,
Where scarce a ray of sunlight falls!
But even *there* these seeds will grow.
The flowers and fruit are sure, if slow.
God cares for that,—He sees the need,
We only have to sow the seed.

VI.

No soil so hard, so dry, so cold,
But we will gain a hundred fold,
If this good seed we scatter wide
That it may fall on every side.

VII.

(In concert.)

Then help us fill these boxes small,
Pennies we're sure to get from all.
But—now don't tell—we'll let you know
That *dimes and dollars* faster grow.

—L. A. S., in Children's Missionary Friend.

A Wise Irishman.

A poor Irishman came to his priest and asked permission to read the Bible.

"But the Bible is for the priests and not for the people," said the priest.

"Is that so?" he answered. "But I have read in the Bible, 'Thou shalt teach it to thy children,' and the priests have no children."

"But, Michael," said the priest, "you cannot understand the Bible. It was not written for people like you."

"Ah, your riverence, if I cannot understand it, it will do me no harm, and what I understand of it does me a great deal of good."

"Listen, Michael," said the priest; "you must go to church and the church will instruct you; the church will give you the pure milk of God's Word."

"But where does the church get this if not out of the Bible? Ah, your riverence, pardon me, but I would rather have the cow myself.—Selected.

"All Right By and By."

Georgie came home from school the other day with a big tear in his jacket.

Mamma sat down to mend it at once, but the jacket had faded a little, and the new piece did not look just like the old. Georgie's quick eye saw it, too, and he said a little sadly:

"There are two colors, Mamma."

"I know it, but I can't help it, dear. The jacket has faded, you see."

"It will be all right by and by," said the little boy, with a happy smile, and turned away to his play.

"Dear little fellow," thought Mamma, while the tears came to her eyes; "he always sees the sunny side."—Sunny Hours.

A Prisoner's Letter to Boys.

A prisoner in a jail in Michigan to the *Temperance Banner* wrote:

Will you kindly allow me a little space to write the "boys."

"I was born of honest, respectable, Christian parentage, in the mountains of New Jersey. At an early age we removed to a Western city. At this time I laid the foundation for what I have become—an inmate of a county jail, awaiting trial upon a charge liable to send me to state prison for fifteen years, by acquiring a taste for pernicious books and papers.

"Dime novels were my especial delight. As I grew older I acquired the friendship of vicious boys and men, and was familiar with all kinds of vice, though I did not partake of it, I countenanced it until I became so familiar with it that it lost all of its hideousness to me. This familiarity led me on step by step, until now I see before me the felon's cell and felon's garb at the expiration of a few short weeks.

"Boys, think over this. A gray-haired father, a delicate, praying mother, brought to the verge of an untimely grave by the misdoings of their only and well-beloved son. Boys, I implore you, read not the accursed, vicious literature of the day. It will steal away your manhood, your truthfulness, your self-control, and leave you a floating wreck upon the sea of life, like a ship without a rudder or sail, until you will commit some crime and repent when it is too late, as I am doing now.

"I beg of you, boys, by your fathers, your praying mothers, your loving sisters, never let one drop of liquor pass your lips. Think over what I have said, and take warning by my example: Take this for a motto: Let cards and liquor alone; be in bed by 9 p.m. and up at 6 a.m.; eat regularly, sleep soundly, exercise moderately, pray constantly, and you will never be behind the grates.

Sonya 2
N Bay 2 85
\$2,377 98

PRESBYTERIAN COLLEGE, MONTREAL.

For Exegetical Chair.

David Morrice... 250
Wm J Morrice... 50
Mrs Langwell... 30
T E Hodgson... 25
H Birks & Sons. 25
H J Johnston... 10
Geo Hay, Ottawa 10
W J Common... 25
J C Holden... 25
Est S Davidson. 25
M Hutchison... 25
Henry Morton... 25
Jas Gardiner... 25
Jas Rodger... 15
Wm Yuile... 50
Jonathan Brown 25
Wm Robb... 25
Daniel Wilson... 25
Hugh Watson... 100
Arch McGoun... 25
Jas Gibson, Otta 5
J & McD Hains... 25
Alex McDougall. 25

SCHOLARSHIP FUND.

Endowment.

Dr F W Kelly... 500

SCHOLARSHIP FUND.

Dr E F Torrance 10
Dr F W Kelly... 10

ENDOWMENT FUND.

Beq Jas Kelso... 81 75

MANITOBA COLLEGE FUND.

Reported... \$1,699 04
Brussels, Mel... 6
Durham... 6
Stratford, Kx... 20 63
Mont, Erk... 50
Beachburg... 6
Fenelon Falls... 75
Miami, Nelson... 20
Athelstone... 1 50
W'mstr, 1st... 10
London, Kx... 4
File Hills... 3
Tor, St Enoch's... 5
" W'mstr... 50
St Cath, 1st... 10
Alexandria... 2 50
Norwood... 12
Georgetown... 7
Alvinston... 5
St Helen's... 6
Victoria, St P... 5
Tor, Kx... 5
" Bloor ss... 8 14
" S side... 5
Simcoe... 4
Ayr, Stanley... 5
Eganville, &c... 2
Mont, St P... 125
Otta, Kx... 24
Scott, Uxb... 3

London, Chal... 2
Fergus, Mel... 10
Seaforth, 1st Ch
bc... 4 25
Woodlands... 10
Streetsville... 3
Hespeler... 3
Finch, Crysler... 2
Dundas... 6
Vanc, St A... 74
Dawson, Yukon... 10
Tor, St J Sq... 100
Carleton Pl, St A 15
Clifford... 5
Tor, Cookes... 10
N Kinloss... 2
Latona... 3
Molesworth... 3
Middlevil... 1
Darling... 1
Prince Albert... 10
St Cath, Kx... 10
Owen S, Div... 5
Lindsay... 8 96
Pakenham... 7 50
Thamesville... 5
Ripley, Kx... 90
Vanc, Mt Pl... 25
Berlin... 70
Inverness... 2
Pine River... 1
Meaford... 3
Wilmstn, Hep... 70
Ham, McNab... 20
Petrolia... 10
Rev A P Ledingham
ham... 15
Otta, Bank... 30
Belwood... 1
Laurel... 2
Black's Corners... 2
Crumlin... 2
Cadurcis... 10
Priceville... 5
Brantford, Zi... 25
Carman... 1 90
New W'mstr, St A 15
E Puslinch... 2
St Thomas, Kx... 25
Alma... 05
Cardinal... 5 4
I H N, Windsor... 50
Elora, Chal... 3
Grassmere... 1 55
Sapperton... 2
Dunnville... 2
Scarboro, Mel... 12
J K Macdonald... 50
Clinton, Willis... 10
Kaslo... 5
Atwood... 50
Acton... 15
Cayuga... 1 80
Whitewater... 5
Midland... 5
Richmond... 15
Langley... 3
Dunbarton... 4
Kelowna... 4
Vanc, 1st... 25
Wolfe Island... 1
St Lambert... 5
W Flamboro... 5
Rev A Henderson 2
Cryslar City... 5
Balderson, &c... 10
Brantford, St A... 10
Princeton... 4
Mont, Calvin... 10
Shoal Lake... 3
Lacombe... 4
W Puslinch... 1
Ham, St P... 20
Bagot... 12
Oakfleet... 2
Oakville... 3
Victoria... 5
Brtle... 20
Scrieber... 15
Gravenhurst... 2
Martint'n, St A... 5
Indian Lands... 4

Victoria Hrbr... 2
Beamsville... 3
Windsor Mills... 1
Omeme... 5
Bluevale... 2
London, St Ja... 1
Lynden... 1 95
Tor, Cowan... 3
Fort Sack... 6
Fairmount, &c... 7
King'n, Cooke's... 2
Whitby... 4
Cameron... 2
Markham, St A... 3
Guelph, Kx... 3
" bc... 2
Cobden... 3
Osceola... 1
Smith's Falls, St A 10
Blenheim, &c... 5
Bridge End, &c... 7 06
Kirkhill... 5
Owen S, Div... 5
Glensandfield... 1
Stonewall... 1
Whitechurch... 1 80
Port Elgin... 5
Tiverton... 5
Listowel... 5
N Bruce, &c... 2 65
Tor, St Mark's... 1
Morris... 2 28
Silver Plains... 5 40
MacLeod... 6
Deloraine... 20
Moyie... 2
Milton... 1
Tor, St Pa... 5
Thornbury, &c... 4
Weston... 2
Ham, Central... 100
London, St A... 30
Beaverton, Kx... 4
Grand Valley... 2
Erin... 2
Perth, Kx... 15
Galt, Central... 10
Renfrew... 25
Castleford... 4
Mallorytown... 5
Caintown... 15
Tor, Chal... 5
Deer Park... 2
McIntosh... 5
Blyth... 2 50
Bothwell... 1 63
Appin... 1
Turin... 1
Claude... 10
Sonya... 2
North Bay... 1 80
Tor, Fern ave... 80

\$3,537 14

HOME MISSION FUND.

Reported... \$37,780 27
Mont, AmPres ch. 700
Perth, St A Brookside mb... 150
Brussels, Mel... 90
Durham... 67
Leeds Village, &c 10
Stratford, Kx... 338 05
Mont, Stanley... 30
R W... 1
Wellington... 2
" ss... 6
Mont, Ers... 400
Eldon, St A... 10
Osgoode... 2
Latona ss... 4 50
Langside... 3 93
Beachburg ss... 13
Moore, Burns ss... 27 29
Forest... 9
Peabody mb... 9
Fenelon Falls... 23

Buffalo Lake... 20
Stratford, St A ss 15
W Brant... 5 75
Miami, &c... 23
Athelstan ce... 2 50
King'n, Chal... 156 75
Tarbolton... 2 75
Dutton... 15
Leggatt's Pt... 10
Maisonneuve ss... 3 20
St Lambert jce... 7 50
Mont, Chal... 30
Centreville... 69
W'mstr, 1st... 205
" ss... 36
Mrs Forbes Nicol... 100
London, Kx... 102
Per Agent, Hx... 637 01
File Hills... 2
Sunndale ce... 7
Tor, St Enoch's... 55
" W'mstr... 232 50
" " ss... 52
Hagarsville... 5
England, Durham
Pres... 5 09
Midhurst... 7
Edenvalle... 12
Fleming... 5 50
Newdale... 2
Peterboro, St P... 450
Chatham, St A... 53
Brooke, Chal... 2
St Cath, 1st... 59 87
" ss... 40 38
Alexandria... 76
" ss... 5
" ce... 6
Bathurst, &c... 17
West'mt, Mel mis
soc... 60
West'mt, Mel mis
soc nw... 20
Norwood... 30
Georgetown... 6
Owen Sd, Div ss... 30
Guelph hm bx... 30
" " " 10
Abram Rowand... 10
Hyde Park... 10 35
Campbellvil... 54 75
Lon, St Ja ss... 2 50
" " " 1 79
Shakespeare ss... 5
" St A ss 10
" " " 8 90
" ce... 10
Alvinston... 15
Newbury... 1
Brucefield un ce... 1 50
St Helen's... 66
E Ashfield... 9 15
Cranbrook ce... 5
Victoria, St Pa... 10
Lakefield... 25
N Smith... 6
London, 1st... 350
Carluke... 4 15
Newburgh, &c... 10 10
Camden E ss... 3 60
Guelph, sec 5, ss... 4
John Allan... 5
Norwich... 20
Mr, Mrs J Edwards... 100
Hallville ss... 3
Gamebridge ce... 23 50
Tor, Kx... 287 21
" Bloor ss... 124
" W'mstr bc... 100
Ham, St P mguild... 450
Tor, S side... 27
Simcoe... 45
" ss... 5
Ayr, Stanley... 42 39
Gananoque... 54
Eganvil, &c... 30
Gilbert Plains... 50
King'n, Cooke's... 33
Mont, St Pa... 475
Otta, Kx... 234
Kingsbury, &c... 22 50

Indian Head... 20
" ss... 6
Meadows... 2
Win, St Giles... 50
Scott, &c... 20
London, Chal... 5
Fergus, Mel... 100
Seaforth, 1st... 74 95
" bc... 20
Ripley, Huron... 36
Goderich un ss... 5
Friend... 125
Welwyn... 3 05
Calgary... 13 60
Virden ss... 1 25
Antioch ss... 8
Woodlands... 10
Morewood... 20
Nichol... 4 10
Madoc, St Pet... 71
Streetsvil... 41 75
Hespeler... 40
Beauharnois ss... 10
Embro... 206 30
H B Woodrow... 33 10
Iroquois... 19
Pembroke... 100
Dover... 14
Perth, Kx mb... 23
Carberry ss... 25 75
Sherbrooke... 25
Napier ss... 5 50
Wroxeter bc... 4
Lion's Head... 5
Dundas... 69
Colleston... 10
Indianford, etc... 15
Vanc, St A... 55
" " " 50 75
Dauphin la s... 5
Dawson, Yukon... 30
Perth, Pres... £52 0 0
Restalrig ss... 15 0
Douglass Water... 17 0
Glasgow, St M
M Guild... 10 0 0
Old Machar... 3 0 0
Kilcammell &
Kilberry... 10 0
£67 4 0
\$326 66
Hyde Park ss... 4
Tor, St J sq... 586 55
Carleton Pl, St A... 175
Clifford... 101 30
Nottawasaga... 5
Bank... 3
Gibraltar... 1
Harrow... 15 75
Rev J Griffith... 20
Vanc Chinese... 10
Euphemia... 3 50
Appin wms... 5
Kearney... 11 65
Sturgeon Falls... 14 95
" ss... 5
Cache Bay... 8 90
" mb... 5
Mattawa... 14 20
Warren... 28 17
Bonfield... 23 48
Tor, Cookes... 164
" jce... 5
N Kinloss... 13
Hills Green... 3
St George... 24
Gravenhurst ss... 4
Latona... 15
Rev E W Watson 5
Riverside... 18
Millerway... 10 40
Battleford... 15 50
Molesworth... 34
Middlevil... 7
Darling... 7
St Cath, Kx... 100
Fordwich la s... 8
Richmond... 8
Qwen S Div... 153

Lindsay 164	40	Woodstock ss. 20	St Vincent, Kx. 4	Fraser Ch. 3	25	Little Current. 25	95
Dundee 25		" mb. 5	Winslow 6	Lucan 4	50	Sundridge 8	
Hyndman 15		Uptergrove. 6	Mont, Calvin. 25	Norval 41	20	Hartfell 4	65
Mr and Mrs H		Oil City 4	" ce. 8	Lon, St James 15		Boomfield 8	50
Birks, Mont 50	1	Elora Chal. 55	Morrisburg 39	Lynden 5		Vavasour 3	40
Gerald Birks 500		Keene 45	Fingal 40	" ss. 3	25	Ophir 24	
Chiselhurst 5		Wick 13	Mrs J G Macfar-	Desboro 5		Kilworthy 15	45
Thamesville 20		Bervie 24	land 2	Ridgetown. 25		Kew Beach 5	27
Ripley, Kx ch 23	65	Tarbolton 12	Lyonshall 13	" ss. 5		Thessalon. 5	
Smith's Falls, StP 79	93	Petrel 10	Fort William 30	" ce. 1		Windham, cen. 10	
Uxbridge 12		Wellwood, etc. 23	Brockville, St J. 57	F W Fowls 25		Friends 5	
Rat Portage 55		Grassmere 6	" ss. 55	N Nissouri 11	75	Thornhill 10	
Havelock 14		Sapperton 13	Verschoyle 10	Tor, Cowan 63	65	Richmd Hill, ... 18	
Vanc Mt Pl. 31		Mission City. 5	Springville 7	Pender Isd 4	30	Deserento Ch. Re. 24	75
Harrington 26	90	Ardrea 2	Shoal Lake 5	Fort Saska 21		Southampton 40	
Thorold 15		Severn Bdg 4	Oakburn 1	Cadureis yps 5		Paisley, Kx yps. 6	40
Kippen 28	66	Gray 3	Lacombe. 16	Fairmount, etc. 12		Whitechurch 40	
Westmt, Wmstr		Hawkesbury 30	W Puslinch. 15	St Mary's, Kx. 6		Port Elgin 6	
ss. 5		Oxford Mills 20	Kingston, St A. 100	Brantford, Bal. 6	25	Tiverton 30	
Eng Riv Howick. 37		Dundalk 4	Otta, St A hms. 90	Onondaga. 6	60	Oakdale 2	
Stratford, St A. 29		Ventry 2	Ham, St Paul's. 250	Clinton, Wil ce 7		Listowel 106	70
Inverness 22		Kintore 25	" ss. 51	Whitby. 53		" ss. 15	
Dunbar 17		Dunnville 10	Oro Central 4	" ss. 7		Wiarton 3	
Pine River. 8		Mount Forest. 20	Kenyon 125	Delaware 3	50	N Bruce, etc. 66	85
Blake ce 4	40	Scarboro, Mel. 100	Win, Kx 100	Bethesda 3		Mrs R Harkness. 15	
Meaford 75		Rodney 3	Huntingdon 80	Warsaw 2		Friend 5	
" ss. 6		Clinton, Wil 55	Friend Huntgdn. 40	C McPherson 5		Tor, St Marks. 10	
H R 1		Kaslo ce. 12	Craighurst 10	Thamesford 8	70	Dryden 3	
Wmstr Heph. 31	10	Atwood 30	Chatham, St A. 500	Rutherford 15		Shanks 13	
Otta, St Pauls ss. 15		Acton. 65	Brighton 10	Sloan 10		Morris 2	28
La Riviere 10		Victoria, Chinese 5	Rev W T Morison 4	ameron 3		Silver Plains. 5	40
Mont, Stanley ce. 10		Essex 10	Ventnor 10	Lon, 1st Ch ss. 8		Macleod 17	
Ham, McNab 30		Cayuga 30	Hilhurst, etc. 9	S Nissouri 77		Killarney 10	
Prescott 32		Milverton 20	Marsboro 4	Markham, St A. 40		Deloraine. 10	
Orillia 10		Chalk River. 20	" X " Cornwall 200	Otta, New Edin. 42		Rowassan 11	70
" ss. 62	50	S Indian 2	Enniskillen 5	Ospring 6		Chisholm 60	
Petrolia 25		Fairbairn 9	Annan 1	Piccadilly, etc. 1	71	Midway 6	
Moore, Burns 26		Whitewater 8	Onslow, etc. 10	Drumrd Hill 25		Selkirk 10	
Rev A P Leding-		Midland. 4	Glenarm 30	Guelph, Kx 150		Red Deer 9	
ham 15		St Marys 1st. 90	Ross 9	" ss. 51	50	Moyie 2	
Rev M McKenzie 25		Waterloo 15	Dovercourt 12	" bc. 10		Milton 15	50
Otta, Bank 125		Richmond 40	Fairbank ss. 5	" mb. 5		Sunderland, etc. 15	
Sutton, Egypt, etc. 20		S Mountain 1	Saltfleet 25	Cannington 16	50	Westwood 100	
Chelsea 3	34	Ashton 5	Oakville 25	Montreal, Kx. 100		Tor, St Paul's. 90	
Shanks 6		Mont, Matt 75	Kildonan 56	Bradford 12		Oneida 45	
Belwood 19		Hillsdale 10	Ellisboro 20	Clayton 30		Thornbury, etc. 12	50
Alliston 14		Prescott 4	Beulah, etc. 21	Blakeney 23		Weston 29	
Laurel 16		Langley 10	Victoria 5	Brockville 1st. 26	25	Smithville, etc. 2	15
Black's Cor 21	12	Mount Albert 10	Dundas 2	Cobden 13	75	Coulson Hill. 10	
Heathcote 8		Hampstead 42	Fort Qu'Appelle. 20	Osceola 5	76	Roslin. 26	
Cobourg 75		Mont, Ersh juv ms 60	Monk 10	Smith's Falls, St A. 150		Cobourg 32	45
Hagersville 3	25	Chatuam 1st. 62	Bracebridge 10	Mont, St Giles. 60		Ham, Central 515	
Win, St Giles ss. 15		London, King 4	Friend, Man. 10	Port Colborne. 10		" ss. 50	
Crumlin 10		King, St And 40	Kamloops ss. 16	Duntroon 10		Pittsburgh St J. 21	90
Bethany 4	75	Dunbarton 15	Kamloops. 2	Mont West ss. 5		Shelburne 35	
Westport, etc. 12		" ce. 7	Birtle 10	" ce. 2		Wingham 65	
Tait's Cor 10		Hollen 17	Nicola 11	Gananoque 60		London St A. 517	
Cadureis. 13		Holland 10	Schreiber 15	Norval un 23		Beaverton, Kx. 44	
Elva 20		Temple Hill. 20	Regina 80	W Caledon 4		Logan 3	
Wakefield, etc. 11		Carberry lhms. 30	Gravenhurst 14	The Maples 2		Van Vlack 6	
Priceville 28		Crowstand 15	Berkeley 2	Waldemar. 13	05	Wyevalle 12	
Kemptville 70		Win, St Ste 200	Ayr, Kx 25	Carlingford ss. 7		Rothsay 24	
Nesbitt 4	45	" ss. 50	Stratford, Kx ss. 12	Avonton ss. 10		Cotswold 4	
Belmont 10		Vancouver 1st. 40	Bristol 31	" ce. 9		Grand Valley. 10	
Brantford, Zion. 146		Wolfe Island 6	S Gloucester. 19	Collingwood 60		Erin 40	
" ss. 76		Billings Bdg 10	Ind Lands 74	Osgoode 7	50	Perth, Kx. 170	
" ce. 7	50	Maxville ss. 10	Tor, Ersk 100	Mrs RSMcTavish 1		Limehouse. 10	
Oro, Guth 6		Estevan, etc. 20	Port Dalhousie. 5	Glencoe 50		Louth 2	30
Cheltenham ss. 8		Enniskillen, etc. 50	Kenmore 3	Wallacetown. 32		N Pelham 2	70
Kinlough ce. 10		Aurora 6	Friend, Cornwl. 60	Hensall 168	60	Abingdon 5	
East Zorra 10		W Flamboro 65	Viet, Hrbr, etc. 62	Forest 5		Binbrooke 20	
Georgina Linn 2		Rev A Henderson 10	Annan 34	Port Stanley. 2		Hastings 12	
W A Holliday 2		Hanover whms. 20	Stirling, etc. 37	Blenheim, etc. 75		Galt Central. 22	50
Rounthwaite. 54	55	Livingston Ck. 6	Omagh 3	Kirkhill 93		" ss. 53	
Carman 4	30	Day Mills. 14	Hornby 9	Inwood, etc. 13	97	S Gloucester. 12	
Broadview 5		Bright 6	N Easthope 85	Buckingham, ce. 50		Forest ce. 25	
New Wmstr, St A 50		Goldenburg. 4	Mont, Ersk ce. 20	Tillbury, etc. 78	75	" Nemo" 10	
Minesing 9		Chapleau 5	Beamsville 10	Alice 15		Peterboro, St A. 100	
Strathclair 7	35	Tarbert 16	Keene 81	Woodbridge 23		Renfrew 185	
Mission City. 2	50	Loring 14	Wallacetown yph	Glensandfield 11		" N ward ss. 20	
Agassiz 2	50	Richard's Lndg. 12	ms 7	Coboconk, whms 5		Vankleek, Hill. 57	
Martintown yps. 6		Ferguson Ch. 11	Belmore 29	Cookstown 25	75	Napanee 58	31
E Puslinch 65		Mountain 1	Carp, etc. 35	Calabogie. 6	50	Prescott 4	
St Thomas, Kx. 55		Crystal City. 17	Windsor Mills. 2	Valleyfield. 2		Castelford 40	
" 250		Moosomin 20	A Parker 6	Victoria St A. 100		Mallorytown 10	
Lucan ss. 5		Pioneer, Caron, &c 18	Tor, St John's. 119	Stonewall 2		Caintown. 30	
Alma 10	70	Balderson, etc. 36	" be. 40	Mansfield 5		Lyn 41	75
Orms town 133		Brantford, St A. 65	" inf cl 3	Mont, Cres. ss. 35		Tor, Chal 80	
Chatham 1st ss. 25		Princeton 14	" mb. 3	Cockburn, Isd. 16		Mont, Cres ss ch. 602	50
Teeswater ce. 8		Mont West 20	Lon, St And ss. 73	Blind River 12	60	Arundel, etc. 5	
I H N Windsor. 5		Danville 7	Port Credit 5	Royston 5	50	Ottawa, Kx 20	
Woodstock 300		Stewarton 10	Reston 1	Emsdale. 7	45	Buckingham. 26	15

Colborne..... 12 25	West'mt Mel, m soc 50	Ripley, Kx ... 1 40	Richmond.. 12	Lorneville..... 5
N Mornington... 30	Bathurst, etc ... 17	Beq Robt Orr ... 100	Ashton 5	Belmore..... 6
Carlisle 2	Norwood 15	Smith's Falls, St P 100	Mont, St Matt ... 30	Carp, etc 15
Beachburg 26	Georgetown..... 7	Uxbridge..... 6	Hillsdale 2	Windsor Mills... 13
Columbus 10	Hyde Park 6 10	Rat Portage... 20	Langley 20	A Parker 3
Dear Park..... 12	Campbellville... 15	Havelock 25	Mount Albert ... 10	Omamee 2
Hampden 20	Portsmouth..... 2 05	Vanc, Mt Pl.... 30	Hampstead 1	Tor, St John's... 30
McIntosh 19	Collins Bay 4	Harrington..... 4 75	Chatham 1st... 18 26	Lon, St A ss.... 30
Stittsville..... 10	Shakespeare ... 5	Thorold 15	London, Kings... 3	Port Credit..... 3
Bells Corners... 10	Alvinston 25	Berlin 10	King, St And... 25	Fraser ch..... 3 25
Merivale, etc ... 10 50	Newbury 1 38	Eng Riv H'wick. 25	Dunbarton..... 8	Lucan 4 50
Rosemont 4	St Helen's 24	Stratford, St A.. 20	Hollen..... 4 50	Norval..... 10
Blyth..... 82	E Ashfield 3	Inverness..... 4	Holland 8	" ce 5
" ss 20	Victoria St P... 20	Dunbar 18	Temple Hill ... 10	Lon, St Ja..... 3 60
Markdale 5	Lakefield 17 33	Blythwood ce... 3	Crowstand 3	Lynden..... 3
Botany 7 90	N Smith 5	Underwood., ... 15 70	Win, St Ste..... 50	Desboro 3 50
Bothwell 8	London 1st ce... 104 33	Pine River..... 10	Vancouver 1st... 4	N Nissouri..... 5
Camden 8 con... 3	Carlukc 4	Meaford..... 25	Wolfe Island... 3	Ridgetown..... 17
Windsor 100	Newburgh, etc ... 3 70	Wmstwn Heph... 7 40	Holland Centre.. 3	" ce 5
Appin 10	Newburgh ss ... 2	Mont, Stanley ce 5	St Lambert 25	Tor, Cowan..... 15
N Ekfrid 2	Camden E ss ... 3	Prescott 21	Maxville ss 5	Fort Sask 5
Turin 10 40	Norwich 10	Orillia 50	Estevan, etc... 6	Fairmount, etc ... 5
Claude 25	Tor, Kx 80 68	Petrolca 44	Enniskillen, etc. 30	St Mary's, Kx... 10
Sonya 25	" Bloor ss 30	Rev MMackenzie 15	Aurora 5	Whitby..... 17
Newmarket 12	" Southside... 7	Ottawa Bank 40	Rev A Henderson 5	Delaware..... 3
Sault Ste Marie.. 50	Simcoe 20	Sutton, Egypt, &c 12	Livingston, Chal 3	Warsaw 10
North Bay 33	" ss 5	Chelsea 3 66	Day Mills 5	Rutherford..... 8
St David's 7	Ayr Stanley..... 15	Shanks 2	Loring 2 82	Stعان 1 50
Springfield 4	Gananoque 28	Belwood 1	Richards Indg... 25	Cameron 2
Webbwood..... 5	Eganville etc ... 30	Alliston 6	Ferguson ch.... 25	Lon, 1st ss 5
Tor, St J sq ss. 70	Kingston, Cooke's 11	Laurel 11	Crystal City..... 9	S. Nissouri..... 11
Tor, Fern 8 05	Mont, St Paul's.. 450	Black's Corner.. 15	Moosomin 4	Markham, St A.. 17 65
	Ottawa, Kx 154	Innerkip 7 50	Swan Lake 10	Ottawa, New Ed. 25
	Kingsbury etc... 12 50	Cobourg 75	Pioneer, etc... 2	Ospringe 3 50
	Ind, Head 10	Hagersville..... 4	Balderson, etc... 25	Drummond Hill. 13 45
	Wm St Giles 23	Crumlin 3	Brantford, St A.. 20	Guelph 20
	Scott, Uxb..... 12	Bethany 8	Princeton..... 7	Cannington 10 50
	Lon, Chal 6	Westport, etc ... 25	Danville..... 25	Mont, Kx..... 75
	Fergus mel..... 53 65	Cadurcis 6	Stewarton..... 10	Clayton 9
	Seaforth 1st.... 5 50	Erva 20	St Vincent, Kx.. 2	Blakeney 9
	Morewood 20 20	Wakefield, etc.. 10	Winslow 23	Cobden 8
	Madoc, St Pe ... 40	Priceville 8	Mont, Calvin 25	Osceola 4
	Streetsville..... 3	Kemptville..... 26 50	" ce 8	Sm Falls, St A.. 60
	Hespeler..... 20	Belmont 15	Morrisburg..... 25	Mont, St Giles... 10
	Embro..... 60 25	Brantford, Zion. 150	Fingal 10	Port Colborne... 10
	Finch & Crysler. 25	Oro Guth 2	Fort Wm 15	Duntroon..... 10
	Iroquois 15	Cheltenham ss... 2	Brockville, St Jn 60	Gananoque..... 20
	Pembroke..... 52	East Zorra 10	Verschoyle..... 25	Norval Union... 13
	Dover 10	Georgina Linn.. 2	Springville..... 10	W, Caledon..... 2
	Perth, Kx mb ... 9 59	Brucefield un... 25	Shoal Lake 1	Waldemar 2
	Sherbrooke..... 25	Rounthwaite ... 16	Lacombe 5	Collingwood..... 20
	Bishop Mills, etc. 10	Carman 1 25	W Puslinch..... 3	Wallacetown... 15
	Dundas 42	Broadview..... 10	Kingston, St A.. 71 29	Forest 5
	Vanc, St And... 119 50	New Wmster, St A 28	Kenyon 38	Port Stanley... 20
	Dawson (Yukon) 5	Minesing 4	Win, Kx 125	Blenheim, etc... 20
	Hyde Park ss ... 2	Strathclair 9 50	Huntingdon..... 36	Bridge End, etc.. 8 15
	Tor, St J sq 410	L. Litchfield... 2	Craighurst..... 3	Kirkhill 23
	Carleton Pl St A, 150	E Puslinch..... 17	Walton 5	Tilbury E, etc... 5
	Clifford 33	St Thomas, Kx ... 125	Brighton 10	Alice 7
	Nottawasaga ... 3	Ormsdown..... 133	Rv W T Morison 10	Woodbridge..... 8
	Banks 2	I H N Windsor... 3	Ventnor 10	Glensfield..... 4
	Gibraltar 1	Woodstock, Kx.. 34 27	Marsboro 8	Ballyduff..... 10
	Harrow 5 75	Elora, Chal 15	Caledon E..... 4	Janetville..... 9 50
	Rev J Griffith... 5	Bervie 50	Fairbank s..... 10	Pontypool..... 6 50
	Vanc, Chinese... 5	Petrel 2	Saltfleet 6	Merivale, etc ... 10
	Kearney 4 85	Wellwood, etc... 8	Oakville 5	Millbank 6
	Sturgeon Falls.. 7	Grassmere..... 1	Kildonan..... 25	Cookstown..... 3
	Cache Bay..... 3	Sapperton..... 7	Elisboro 5	Valleyview..... 3
	Mattawa 7 80	Ardtree 5	Beulah, etc 10	Viet, St A 35
	Warren 6 60	Severn Bridge... 20	Orr 4	Mansfield..... 5
	Bonfield 7 74	Gray Ch 10	Port Qu'Appelle 5	Mont, Cres ss... 30
	Tor, Cooke's... 60	Hawkesbury..... 22	Monk 7	Blind River..... 2 70
	" " ce..... 10	Oxford Mills ... 7 75	Bracebridge... 19	Hallam 4 83
	N Kinloss 5	Dundalk..... 2 25	Friend 5	Royston 2 15
	St George..... 6	Ventry 75	Cranbrook..... 10	Emsdale..... 3 75
	Latona 6	Kintore 5	Schreiber..... 10	Little Current... 8
	Centre Bruce... 7 83	Mount Forest... 15	Regina 10	Sundridge..... 3 28
	Riverside 2	New Glasgow ... 15	Gravenhurst... 8	Bloomfield..... 3
	Battleford..... 3	Scarboro, Mel... 32	Berkeley 3 21	Ophir 3
	Molesworth..... 4	Clinton, Wil... 5	Ayr, Kx 2	Kilworthy..... 4
	Middleville..... 3	Kaslo 12	Martint'n, St A.. 26 75	Kew Beach 5
	Darling..... 3	Atwood 9 50	S. Gloucester... 6	Thessalon..... 10
	Battleford..... 5	Action 40	Indian Lands... 20	Windham Cen... 15
	Ayr, Kx ch..... 25	Victoria, Chinese 5	Port Dalhousie.. 10	Friends 5
	St Cath, Kx..... 53	Essex 10	Kenmore 3	Thornhill 8
	Richmond..... 2	Cayuga 9	Friend 25	Richmond Hill... 12
	Owen Sd Div... 70	Milverton..... 5	Victoria Hrbr... 3	Deseronto, ch Re 3 15
	Lindsay 50 40	Chalk River..... 6	Stirling WHtgdn 30	Southampton... 8
	Dundee 10	Fairbairn 1 65	Omagh 5	Londesboro..... 4 86
	Hyndman 20	Whitewater..... 3	Hornby 3	Whitechurch..... 8
	Thamesville..... 10	St Mary's 1st... 8 20	N Easthope..... 14	Port Elgin..... 31 60
		Waterloo 5	Beamsville..... 2	Oakdale 7

Listowel..... 30	Mont, Stanley... 30	Fergus, Mel... 95 65	Rev MMackenzie 25	Clinton Wil..... 1 50
N Bruce, etc. 14 30	Wellington 2	W F M S (WD)... 384	Ottawa, Bank... 135	Kaslo 10
Tor, St Mark... 10	" ss 6	Seaforth Ist.,... 44	Sutton, Egypt,&c 5	Atwood 20 15
Dryden..... 1	Mont, Erskine. 936 32	Geodrich un ss.. 5	Chelsea 1	Acton 69 85
Macleod 3	Klden, St A... 10	" ss 5	Shanks 7	Viet, Chinese... 5
Killarney..... 5	Osgoode 6	Virden ss 1 50	Wallace..... 18	Essex 10
Deloraine..... 10	Colquhoun ss .. 28	Woodlands 10	Belwood 15	Cayuga 23
Powassen..... 13 80	Latona ss 4 50	Morewood 25	Alliston 8	Milverton 10
Chisholm 9 25	Langside 3	Madoc, St Pe... 40	Watford ss.... 7	Whitewater 2
Poplar Pointl... 5 40	Beachburg 1 50	Streetsville 27 50	Laurel ss 15	Midland 25
Milton 4	Moore Burns... 27 29	Hespeler..... 15	Black's Corner.. 15	St Marys Ist... 95 81
Sunderland, etc. 18	Forest 2	Beauharnois ss.. 10	Laurel 8	Waterloo..... 4
Westwood..... 25	Warton 36 40	Embro 188 25	Black's Corner.. 10	Ashton 5
Tor, St Paul's... 42	Fenelon Falls... 18	H. B. Woodrow.. 50	Innerkip..... 5	Mont, St Matt... 65
Thornbury, etc. 4	Buffalo Lake... 2	Iroquois 10	Heathcote 4	Hillsdale 15
Weston 8	Miami, Nelson.. 11	Pembroke..... 80	Cobourg 39	Langley 5
Smithville, etc. 10	Kingston, Chal 94	Dover 15	A mite 1	Mt Albert 2
Coulson Hill... 1 90	Maisonneuve ss. 4 30	Perth, Kx mb... 20	Carp 26 60	Hampstead... 14
Roslin 10	St. Lambert's ss. 10	Napier ss..... 5 50	G Wishard..... 05	Mont, Ersk jwms 50
Mrs M Penman.. 5	Mont, Chal..... 60	Keewatin..... 10	Wallace Wishard 10	" " 20
Ham, Central... 300	Wmstr Ist..... 156	Dundas 48	Bristol 18	" " 20
" ss 50	Wmstr 1st ss... 30	Colleston..... 2	Russell 20 50	Chatham 1st... 18
Pittsburgh, St J. 1 50	Mrs Forbes Nicol 50	Vanc, St A... 50 40	Vernon 26 04	" ce 4 75
Shelburne, ... 10	London, Kx.... 80	Dauphin las... 5	Wakefield, &c.. 19 67	Lon, King 4
Wingham 10	Hx Ft Massy Chin 29 30	Dawson (Yukon). 5	Metcalfe 13 69	King, St A... 40
Lon, St A... 160	Hx Park 17	Hyde Park ss... 4	Merival 5 70	Dunbarton 14
Beaverton, Kx.. 20	File Hills 2	Tor, St J sq.... 393 30	Westboro 3 52	Holland 10
Logan 3	Lamon ce 2	Carleton Pl, St A. 70	S Gloucester... 6 58	Temple Hill... 20
Rothsay 4	Tor, St Enochs.. 55	Clifford 55	Buckingham... 14 75	Crowstand 20
Grand Valley... 3	" Wmstr 333 50	Nottawasaga... 2	Cumberland... 9	Win, St Ste... 70
Caledon, St A... 4 50	Hagersville 10	Banks 1	Renfrew 14 18	" " ss 35
Erie 18	Win, Beverley ss 5	Gibraltar..... 1	Scotland 9 20	Vanc, 1st..... 24
Perth, Kx..... 107	Midhurst 3	Harrow 3 50	Ross 13 95	Wolfe Isd 2
Abingdon 1	Edenvale 4	Rev J Griffith.. 20	Cobden 4 39	Guelph Chal... 48 64
Binbrooke..... 8	Newdale 2	Van, Chinese... 5	Beachburg..... 20	Billings Bdge.. 10
Hastings 7 20	Clearsprings... 4	Euphemia 3 50	Chalk River.... 7	Dornoch ce 5
Galt 60	Peterboro, St P 350	Tor, Cookes... 131	Alice 1 25	Maxville ss... 10
E Gloucester... 24	Lind-ay ss 20	" ce... 50	Pembroke 7 50	Enniskillen, etc. 20
Nemo 10	Brooks, Chal... 8	" bc... 60	Eganville 4 72	Aurora 6
Renfrew 170	St Cath Ist... 60	" jce... 5	Win, St Giles ss. 10	W Flamboro... 5
" ce 30	" ss... 40	" chin ss 56 66	Crumlin 12 50	Rev A Henderson 10
Vankleek Hill.. 22	Alexandria..... 59	N Kinloss..... 12	Westport, etc... 8	Richards Lndg.. 2
Napanee 25	" ce... 3	St George 12	Tait's Corners.. 5	Ferguson 1 50
Castleford 26	Westmt, Mel ms. 50	Gravenhurst ss 13 37	Cadurcis 15	Crystal City... 5
Mallorytown... 10 60	" II 3	W F M S (W D) 18,000	Glengarry Presb. 110	Pioneer, etc... 3
Caintown..... 30	Bathurst, etc.. 13	Latona 18	Priceville 6	Balderson, etc.. 25
Lyn 50	Norwood 30	Riverside 3	Kemptville..... 20	Brantford, St A. 55
Tor, Chal 35	Georgetown..... 14 40	Battleford..... 5	Nesbitt 4	Princeton 10
Mont, Cres 200	Tor, Bloor boys 15	Molesworth 22 05	Belmont 10	Mont, West... 10
Georgetown..... 3	Guelph hm box 30	Darling 5	Brantford Zi... 130	Danville 7
New Glasgow... 5	Bluevale 12	Dundas mb..... 10	" " ss... 76	Stewarton 20
Buckingham... 30 32	Hyde Park 4 60	St Cath, Kx 150	" " ce... 7 50	St Vincent, Kx.. 4
Colborne 8	Campbellville.. 42	Fordwich las... 8	Oro Guth 6	Winslow 6
N Mornington... 25	Shakespeare ss 5	Richmond..... 13	Cheltenham ss.. 8	Apple Hill..... 11 70
Columbus..... 5	Alvinston..... 25	Owen Sd Div... 127 50	Georgina Linn.. 1	Gravel Hill... 1 30
Hampden 8	Garden Hill ce.. 5	Lindsay 126	Blind River 5	Mont, Calvin ce. 16
McIntosh..... 4	Newbury 1	Pakenham 25	Rounthwaite... 5	" " ss... 40
Ashburn 12	Brucefield unce. 11 50	Dundee 19	Carman 2 05	Morrisburg 15
Stittsville..... 3	St Helen's..... 44	Motherwell 12	Broadview..... 4	Fingal 40
Bell's Corner... 3	Victoria, St P.. 10	Avonbank..... 18	New Wmstr, St A 40	J G Macfarland.. 2 50
Rosemont 3	N Smith 5	Hyndman..... 15	Minesing 4	Fort Wm..... 15
Blyth 35	London Ist 175	Thamesville... 20	Strathclair 3 85	Brockville, St J. 20
Markdale 6 50	Carluke 3	Ripley, Kx 14 95	L Litchfield... 1 50	Verschoyle 13
Bothwell 5	Newburgh, etc.. 6	Sm Falls, St P.. 40	E Puslinch 44	Springville 3
Camden 8th con. 5	John Allan 5	Rat Portage... 50	St Thomas, Kx.. 15	Okanase 7 50
Windsor 100	Eadie 14 96	Havelock 13 58	Woodville 261	Shoal Lake..... 3
Appin 7	Norwich 30	Vanc, Mt Pl... 55	Alma 2 80	Lacombe 1
Tarin 3 45	Bobcaygeon... 2 60	Albarni 14	Ormstown 153 00	W Puslinch 13
Claude 25	Rev A Gilray... 6	C J Stoughton.. 25	Chatham 1st ss.. 25	Kingston, St A.. 71
Sonya 10 0	Mr, Mrs Edwards 100	Harrington 30 20	I H N Windsor.. 3	Ham, St Paul's.. 111
Sault Ste Marie. 18	Eden Mills ss.. 8	" ss..... 3 50	Woodstock, Kx.. 70	" " ss... 20
North Bay..... 10	Hallville ss... 3	Thorold 15	" " ss 25	" " ss... 20
St David's..... 10	Tor, Kx 472 63	Wstmt, Wmstr ss 5	" " mb 5 50	" " ss... 20
Springfield... 7	" " 10	" " 5	Oil City..... 2	" " ce... 40
Tor, Fern..... 8 05	" Bloor ss 124	Eng Riv, Howick 4)	Elora Chal 50	Kenyon..... 23
	" S'side... 26	Inverness 12	Rev J Goforth.. 100	Win, Kx..... 15 53
\$19,163 51	Dunsford..... 4	Dunbar 16	Niagara, St A ss. 14 88	Huntingdon... 80
	Simcoe 45	Pine River..... 4	Bervie 20 55	A friend 40
	" ss... 5	Blake ce 4 40	Tarbolton 7	Craighurst..... 18
FOREIGN MISSIONS	Ayr, Stanley... 42 35	Meaford 45 71	Grassmere 6	S Nissouri..... 15
FUND.	Gananoque 23	" ss 5 13	Wetaskiwin... 2	Brighton 7
Reported \$43,602 18	Eganville, etc. 22 35	H R 1	Ardrea 1	Rev W T Morison 3
Mont, Am Pr ch. 109	Mont, St Paul's.. 300	Wmstrn Heph... 3 25	Severn Bridge... 4	Ventnor 12
Carluke ce... 10 76	Ottawa, Kx 219	Ottawa, St Pa ss. 15	Gray ch 3	Marsboro 3
Brussels, Mel... 80	Kingsbury, etc. 15	Mont, Stanley ce 20	Hawkesbury 23	" X" Cornwall.. 150
" ss 10 89	Indian Head... 10	Ham, McNab... 149	Dundalk 1	Bagot 5
Durham 52	" yps 4	Prescott..... 41	Ventry 2 10	Varna 9
Leeds Village... 15	" ss 10	Orillia 100	Kintore 10	Onslow, etc... 5
Nairn 15 20	Meadows 3	" ss 62 50	Dunnville 9	Glenarm 14
Stratford 274 30	Win, St Giles.. 40	" ce 4	Petrolea ce 8	Dovercourt 12 71
	Scott, Uxb... 30	Petrolea 25	Scarboro Mel... 12	Huron Prestyl.. 11 93
	Lon, Chal..... 20	Rv AP Ledingham 20	" " ss... 60	Beaverton Kx... 3 8

Cannington	4 75	Osceola.....	3	Mont, Cres	250	Tor, Kx	29 50	New Wmstr, St A	20
Sunderland	2	Smith's Falls, St A	100	" " Chinese	39 23	" Bloor ss.....	15	Minesing	1 60
Fenelon Falls	1	Mont, St Giles	120	" " "		" S' side	4	Strathclair	2 80
Lindsay	1	Port Colborne	5	Arundel, etc.....	2	Simcoe	8 81	E Puslinch	7
Sonya	4 45	Duntroon	5	Buckingham	41 43	Ayr Stanley	20	St Thomas, Kx	50
Ailsa Craig	6 10	Mont. West ss.....	10	N Mornington	32	Gananoque	19	Alma	1 30
King, St A	1 20	" " ce.....	2	Carlisle ss.....	2	Eganville, etc.....	6	Cardinal	5
Fairbairn ss.....	5	Norval Union.....	26	Deer Park	5 10	Mont, St Paul's	75	Oil City	3 10
Saltfleet	25	W Caledon	2 25	Hampden	19	Otta, Kx	20	Elora, Chal.....	6 50
Oakville	17	The Maples	2	McIntosh	23	Kingsbury, etc.....	7	Bervie	6 05
Kildonan	30	Carlingford ss.....	6	Ashburn	2	Ind Head	3	Wellwood, etc.....	1
Ellisboro	1	Collingwood	20	Rosemont	4	Scott, Ux.....	4	Grassmere	90
Beulah, etc.....	10	Mrs R S McTavish	1	Blyth	56	Lon, Chal	5	Sapperton	1 50
Bird Tail, Indian	6	Wallacetown	20	" ss.....	20	Fergus Mel	25	" jnce.....	1 50
Victoria	3 65	Hensall	163 60	Botany	6 80	Seaforth Ist.	5 85	Wetaskiwin	2
Dundas	2	Forest	5	Bothwell	5	Woodlands	6	Severn Bdg	2
Ft Qu'Appel	1	Blenheim, etc.....		Camden, 8 con....	2	Morewood	5	Gray ch	2
Monk	6	Guild	70	Windsor	36	Streetsville	5	Hawkesbury	13
Bracebridge	25	Kirkhill	76	J Brebner	5	Hespeler	10	Oxford Mills	2
Birtle	20	Tilbury, etc.....	75	Appin	3	Embro	15	Dundalk	75
Regina	25	Alice	7	Turin	11 90	Crysler, etc.....	5	Ventry	50
Gravenhurst	28	Woodbridge	30	Claude	34	Iroquois	8	Kintore	5
Teeswater	123	Glensandfield	2	Sonya	10	Pembroke	20	Dunnvil	5
Stratford, Kx ss.....	50	Cookstown	5 25	Newmarket	7	Sherbrooke	10	Mt Forest	9 35
Kingston, Cookes	15	Viét, St A	60	Sault Ste Marie	40	Dundas	11 36	Scarboro Mel	18
Martintown, St A	55	Mansfield	5	N Bay	15	Colleston	1	Kaslo	1
" ss	7 62	Mont, Cres ss.....	30	St David's wfms	8	Vanc, St A	49 50	Atwood	9 35
S Gloucester	12	W F M S (WD)	1837 72	Springfield	4	Dawson, Yukon	1	Acton	20
Ind, Lands	52	" "	100	Tor, St J ss.....	37 47	Tor, St J Sq	119 30	Essex	5
Tor, Ersk ss.....	45 98	Kew Beach	3	Tor, Fern	6 04	Carleton Pl, St A	10	Cayuga	5
Port Dalhousie	5	Thessalon	4			Clifford	9	Milverton	5
Kenmore	3 13	Windham Centre	5			Nottawasaga	2 50	Whitewater	1
Friend Cornwl	40	Friends	2			Banks	1	Midland	3
Vict Hrbr, etc.....	7	Thornhill	5			Gibraltar	1	St Mary's Ist	9 60
Scotch sett'mt ss	3 75	Richmond Hill	10			Harrow	1	Waterloo	5
Annan	44 20	Deseronto ch Re	18 13			Vanc, Chinese	5	Ashton	5
Stirling, etc.....	30	Southampton	40			Warren	4 90	Mont, St Matt	19 40
Omagh	5 75	Londesborough	15 51			Tor, Cookes	25	Langley	1
Hornby	5 50	Paisley yps	6 40			N Kinloss	4	Chatham Ist	11
N Easthope	45	Whitechurch	27 33			St George	3	London, King	3
Mont, Ersk ce.....	10	Port Elgin	20			Riverside	2	Dunbarton	4
Beamsville	15	Tiverton	15			Battleford	2 80	Hollen	8
Belmore	31	Oakdale	2			Molesworth	3	Eng Settm	3
Carp, etc.....	42	Listowel	19			Middleville	1	Win, St Ste	10
Windsor Mills	2	N Bruce, etc.....	51 10			Darling	1	Vanc Ist	5
A Parker	7	Mrs R Harkins	15			Prince Albert	1	Wolfe Is'd	2
Omeme	36	Tor, St Mark's	8			St Cath, Kx	20	St Lambert	5
Tor, St Johns	256 82	Dryden	1			Owen Sd Div	30	Enniskillen, etc.	7
" " bc	40 21	Morris	1 14			Lindsay	50 40	Aurora	2
" " ss.....	56 20	Silver Plains	2 70			Pakenham	2	W Flamboro	8 60
" " inf cl	4	Macleod	5			Thamesville	5	Rev A Henderson	3
" " mb	3	Killarney	10			Ripley, Kx	2 75	Richards Ldg	50
Lon, St A ss.....	70	Powassen	2 50			Beq Robt Orr	25	Ferguson	50
Port Credit	3	Milton	15			Smith's Falls, St P	38	Crystal City	5
St Helens bc.....	20	Westwood	10			Uxbridge	6	Moosomin	2
Norval	24	Tor, St Paul's	95			Rat Portage	10	Balderson, etc	5
" ss.....	1 28	Dr Meikle	50			Vanc, Mt Pl	15	Brantford, St A	8
Lon, St Ja	10	Oneida	34			Harrington	2 50	Princeton	3
Lynden	5	Thornbury, etc.....	6			Thorold	6	Danville	1
" ss.....	3 25	Weston	27			Three Rivers	10	Stewarton	5
Desboro	4	Coulson Hill	10			Berlin	5	Winslow	1
Ridgetown	15	Roslin	18			Stratford, St A	10	Mont, ch & ss	10
" ss.....	5	Ham, Cent	190			Inverness	2	Morrisburg	7
" ce.....	5	" ss.....	34 51			Dunbar	3	Fingal	20
N Nissouri	11	Pittsburg, St J	3 75			Ilderton	2 54	Ft William	4
Tor, Cowan	60 65	J & K McDonald	5			Pine River	4	Brockville	10
Fort Sask	2	Shelburne	10			Meaford	8	Verschoyle	50
Fairmount, etc.....	9	Wingham	45			Wmstn Heph	70	Springville	2
St Marys, Kx	60	Lon, St A	400			Mont, Stanley ce	5	Shoal Lake	1
Whitby	41	Beaverton, Kx	32			Ham, McNab	32	Lacombe	1
" ss.....	3	Quebec, St A	50			Boissevain	3 45	W Puslinch	2
Delaware	3	Logan	3			Prescott	11	Kingston, St A	20 15
Warsaw	2	Van Vlack	3			Orillia	25	Ham, St Pauls	55
Rutherford	15	Wyevale	11			Otta Bank	10	Oro Central	2
Slocan	2	Rothsay	40			Petrolea	15	Kenyon	23
Estevan, etc.....	6	Cotswold	4			Sutton, Egypt, etc	5	Win, Kx	25
Lon, Ist ss.....	40	Grand Valley	8			Shanks	1	Huntingdon	10
S Nissouri	70	Erin	25			Alliston	6 55	Friend Huntgdn	20
Markham, St A	20	Perth, Kx	130			Laurel	3	Hx, St And	32
Otta, New Ed	58 16	Limehouse	10			Blacks Corners	5	Ventnor	10
Ospringe	2	Louth	2			Cobourg	15	Marsboro	3
Drumnd Hill	10	Binbrook	15			Crumlin	2	" X " Cornwall	50
Guelph Kx	102	Hastings	11 47			Westport, etc.....	5	Bagot	6 40
" ss.....	51 50	Galt Central	20 50			Cadureis	3	Glenarm	5
" bc	10	" " ss.....	45			Priceville	10	Ross	3 25
" mb	5	W J King, Mont	50			Kemptville	5	Saltfleet	5
Cannington	12 75	Peterboro, St A	70			Brantford, Zi	45	Oakville	4
Mont, Kx	100	Renfrew	159			Oro, Guth	4	Kildonan	8
Bradford	16	Vankleek Hill	62			E Zorra	6 63	Ellisboro	1
Clayton	25	Mallorytown	5			Rounthwaite	3	Beulah, etc.....	4
Blakeney	13 20	Caintown	10			Carman	1 75	Ft Qu'Appelle	1
Cobden	6	Tor, Chal	91 36			Broadview	1	Monk	3 50

Bracebridge..... 3	Shelburne..... 10	Stratford, Kx... 45 65	Owen Sd Div.... 30	Richard's Landg. 50
Regina..... 5	Wingham..... 10	Mont, Stanley... 15	Lindsay..... 50 40	Ferguson..... 50
Gravenhurst... 7	Lond, St And... 80	Wellington..... 1	Pakenham..... 3	Crystal City.... 3
T A Dawes..... 20	Grand Valley... 2	Lost River..... 2 50	Dundee..... 10	Moosomin..... 2
Miss Dawes..... 5	Erin..... 8	Lakeview..... 1 50	Thamesville.... 10	Balderson, etc.. 10
Martintown..... 8	Perth, Kx..... 24	Mont, Ersk..... 110	Ripley, Kx..... 2 25	Brantford, St A. 10
S Gloucester... 3	Binbrook..... 1	Langside..... 2	Beq Robt Orr... 25	Princeton..... 3
Indian Lands... 12	Hastings..... 6 25	Forest..... 4	Smith s Falls... 38	Danville..... 1
Friend Cornwl... 10	Galt, Central... 35	Wiarton..... 4	Rat Portage.... 10	Stewarton..... 5
Victoria hrbr... 3	Peterboro, StAnd 10	Fenelon Falls... 3 35	Havelock..... 2	Winslow..... 1
Stirling, etc.... 5	Renfrew..... 38	Buffalo Lake... 1	Vanc, Mt Pl... 5	Mont, Calvin & ss 10
Omagh..... 1	Vankleek Hill... 20	Miami, etc..... 2	Harrington..... 2	Morrisburg..... 10
Hornby..... 3	Napance..... 15	Kingston, Chal. 27 40	Thorold..... 10	Fingal..... 20
N Easthope..... 5	Castleford, etc.. 8	Dutton..... 10	Three Rivers... 9	Fort William... 4
Mont, Ersk ce... 10	Mallorytown... 2	Mont, Chal..... 20	Berlin..... 5	Brookville, St J. 10
Beamsville..... 3	Caintown..... 2	Wmnstr 1st..... 34	Eng Riv, Howick. 9	Springville..... 2
Proof Line..... 5	Tor, Chal..... 10	Mrs Forbes Nicol 25	Stratford, St A. 10	Shoal Lake..... 1
Belmore..... 8	Mont, Crescent. 50	London, Kx..... 16	Inverness..... 2	Lacombe..... 1
Carp, etc..... 11	Georgetown..... 4	File Hills..... 1	Dunbar..... 2	W Puslinch..... 2
A Parker..... 1	Arundel..... 1 50	St Andrews..... 9	Pine River..... 4	Kingston, St A. 33
Tor, St John's... 15	Buckingham.... 50 23	Tor, St Enoch's.. 20	Meaford..... 12	Ham, St Paul's 50
Port Credit..... 2 60	Colborne..... 3	" Wmnstr..... 98	Wmstn, Heph.... 70	Kenyon..... 23
Norval..... 7	N Mornington... 4	Midhurst..... 1	Boissevain..... 3 40	Win, Kx..... 30
Lond, St Jas... 6 50	Columbus..... 5	Edenvale..... 1	Prescott..... 12	Huntingdon.... 15
Lynden..... 1	Deer Park..... 4	Chatham, St A. 15	Orillia..... 25	Ventnor..... 5
Ridgetown..... 8	Hampden..... 6	St Cath..... 25	Mont, Stanley ce. 5	Bagot..... 2
N Nissouri..... 5	McIntosh..... 7	Alexandria..... 11	Petrolia..... 25	Glenarm..... 5
Tor, Cowan..... 15	Ashburn..... 1	Bathurst, etc... 2	Otta, Bank..... 75	Ross..... 3 25
Fort Sask..... 2	Rosemount..... 2	Norwood..... 12	Sutton, Egypt, etc 2	Saltfleet..... 3
Fairmount..... 3	Blyth..... 10	Georgetown..... 12	Shanks..... 1	Oakville..... 4
Kingst'n, Cooke's 3	Bothwell..... 1	Hyde Park..... 1 75	Alliston..... 6	Kildonan..... 8
St Mary's Kx... 10	Windsor..... 10	Campbellvil... 10	Laurel..... 3	Ellisboro..... 1
Whitby..... 9	Appin..... 2	Shakespeare... 11 50	Black's Corners. 5	Beulah, etc.... 4
Delaware..... 1	Perth, St And... 50	Alvinston..... 5 20	Cobourg..... 12	Fort Qu'Appelle. 1
Warsaw..... 2	Turin..... 3	Newbury..... 1	Cadurcis..... 3	Regina..... 5
Estevan, etc... 2	Claude..... 10	St Helen's..... 13	Priceville..... 6	Gravenhurst... 7
S Nissouri..... 9	Sonya..... 5	E Ashfield..... 3	Kemptville..... 8	Ayr, Kx..... 10 51
Markham, St A. 4	Sault Ste Marie. 12	Mrs ARCreelman. 1	Belmont..... 3	Martintown..... 8
Otta, New Ed... 6 35	North Bay..... 5	Lakefield..... 10	Brantford, Zi... 45	S Gloucester... 2 50
Ospringle..... 2	Springfield..... 2	London 1st Ch... 40	Oro, Guth..... 4	Indian Lands... 12
Drummond Hill. 10	Tor, Fern..... 4 03	Carluk..... 3	Cheltenham ss... 2	Friend, Cornwl. 10
Guelph, Kx..... 7		Newburgh, etc... 8	Rounthwaite... 2	Vict Hbr, etc... 3
Cannington..... 5		Norwich..... 5	Broadview..... 1	Stirling, etc... 5
Montreal, Kx... 20		Tor, Kx..... 61 50	New Wmnstr... 20	Omagh..... 1
Bradford..... 5		" Bloor ss... 13	Minessing..... 1	Hornby..... 90
Clayton..... 3		" S'side..... 4	Strathclair..... 2 60	N Easthope..... 6
Blakeney..... 2 85		Simcoe..... 12	E Puslinch..... 6	Beamsville..... 3
Cobden..... 3		Ayr, Stanley... 20	St Thomas, Kx... 43 60	Proof Line..... 5
Osceola..... 1		Gananoque..... 19	Alma..... 1	Belmont..... 7
Smith's Falls, StA 10		Eganville, etc... 6	Ormstown..... 35	Carp, etc..... 9
Port Colborne... 5		Mont, St Paul's 100	Cardinal..... 10	Windsor Mills... 1
Duntroon..... 10		Otta, Kx..... 18 00	I H N Windsor... 1	A Parker..... 1
Norval, Union... 4		Kingsbury, etc.. 7	Woodstock, Kx... 35	Omeme..... 2
Waldemar..... 7 95		Indian Head.... 5	Oil City..... 3	Tor, St John's... 15
Collingwood... 14 05		Win, St Giles... 10	Elora, Chal..... 10	Port Credit..... 1
Wallacetown... 12		Scott, Uxb..... 5	Bervie..... 1 25	Blake..... 3 50
Blenheim, etc.. 12		London Chal... 5	Wellwood, etc... 1	Norval..... 10
Bridge End, etc. 7 97		Fergus, Mel.... 25	Grassmere..... 91	Lon, St James... 5 20
Kirkhill..... 17		Seaforth 1st... 5 60	Sapperton..... 1 50	Lynden..... 1
Tilbury, Fletcher 20		Woodville..... 17 60	Wetaskiwin.... 2	Ridgetown..... 8
Alice..... 2		Woodlands..... 5	Severn Bdge.... 2	N Nissouri..... 5
Woodbridge..... 5		Morewood..... 5	Gray ch..... 2	Tor, Cowan..... 15
Glensanfield... 1		Streetsville... 5	Hawkesbury.... 21	Fort Sask..... 2
Merivale, etc... 10		Hespeler..... 10	Oxford Mills... 2	Fairmount, etc... 2
Cooktown..... 6		Embros..... 20	Dundalk..... 1 10	St Mary's, Kx... 10
Vict, St A..... 18		Finch & Crysler. 5	Ventry..... 50	Whitby..... 9
Mansfield..... 3		Iroquois..... 8	Kintore..... 5	Delaware..... 1
Little Current... 5		Pembroke..... 20	Dunnville..... 4	Warsaw..... 1
Kew Beech..... 2		Sherbrooke..... 10	Scarboro, Mel... 12	Estevan, etc... 2
Thessalon..... 1		Hibbert..... 40	Atwood..... 8 25	Lon, 1st ss..... 15
Thornhill..... 1		Dundas..... 18	Acton..... 15	S Nissouri..... 7
Richmond Hill. 3		Colleston..... 1	Essex..... 5	Markham, St A. 2
Southampton... 2		Vanc, St A..... 49 51	Cayuga..... 5	Otta, New Ed... 5
Whitechurch... 5		Dawson (Yukon). 1	Midland..... 3	Ospringle..... 2
Port Elgin..... 10		Tor, St Jas Sq... 90	St Mary's 1st... 6 85	Drummond Hill. 5
Tiverton..... 10		Carleton Pl, St A 10	Waterloo..... 5	Guelph, Kx..... 5
Listowel..... 7		Clifford..... 20	Rev J McMeahan. 4	Cannington.... 3 25
Wiarton..... 4 05		Nottawasaga... 2	Ashton..... 3	Mont, Kx..... 20
N Bruce, etc... 8 50		Banks..... 1	Prescott..... 3 80	Clayton..... 5 35
Macleod..... 2		Gibraltar..... 1	Chatham 1st... 11	Blakeney..... 2
Killarney..... 10 75		Harrow..... 1	Lon, King..... 3	Cobden..... 3
Powassan..... 2 25		Tor, Cookes.... 25	Dunbarton..... 4	Osceola..... 1
Milton..... 4		N Kinloss..... 4	Hollen..... 3	Smith's Falls StA 15
Sunderland, etc. 5		St George..... 3	Eng Sett..... 4	Port Colborne... 2 50
Westwood..... 10		Riverside..... 2	Win, St Ste.... 10	Duntroon..... 4
Tor, St Paul's... 17		Battleford..... 3	Vanc 1st..... 5	Gananoque..... 20
Thornburg, etc.. 4		Molesworth.... 3	Wolfe Island... 2	Norval Union... 2
Weston..... 5		Middleville.... 1	St Lambert..... 5	Collingwood.... 5
Coulson Hill... 1		Darling..... 1	Enniskillen, etc.. 7	Mrs RSMcTavish 1
Mrs Martha Pen- 5		Prince Albert... 1	Aurora..... 2	Wallacetown.... 15
man..... 5		St Cath, Kx.... 40	W Flamboro.... 10	Blenheim, etc... 12
Pittsburgh, StJo 1		Richmond..... 2	Rev A Henderson 3	Bridge End, etc.. 6 65

Ministers' Rates.

Reported..... \$2,566 83
W Patterson..... 20
A J McGillivray. 20
Dr McCrae..... 8
W T Morison..... 8
S Acheson..... 12 25
S M Whalley..... 8
J R S Burnett... 8
P H Hutchison.. 10
R Moodie..... 8
Dr Woods..... 8
J Abraham..... 8
J F Scott..... 8
Dr Menzies..... 8
R Leask..... 8
J Goforth..... 8
A H Scott..... 8
D MacLaren..... 8
G Arthur..... 8
Dr P C Leslie... 8
Dr Caven..... 8
D G Cameron..... 8
D M Mackintosh 8
J Argo..... 8
D Currie..... 8
T G Thomson... 8
Dr Black..... 8
J B Hamilton... 8
N H Russell..... 8
Jas Hamilton... 8 25
J M Innes..... 8

\$2,837 38

AGED AND INFIRM
MINISTERS' FUND.

Collections, etc.

Reported..... \$3,236 12
Brussels, Mel... 20
Durham..... 10

Kirkhill.....	17	F M Dewey.....	9	Woodville.....	2	Ripley, Kx.....	3 15	Moosomin.....	2
Tilbury E.....	15	W G Wallace.....	4	St John, St Dav..	10	Smith's Falls, StP	1 9	Pioneer, &c.....	1
Alice.....	2	J A F Sutherland	5	St Peter's Road..	1 90	Rat Portage.....	5	Balderson, &c....	4
Woodbridge.....	5	G Shore.....	3 50	Moneton.....	10	Havelock.....	2	Brantford, St A..	4
Merivale, etc...	8	Dr D McRae.....	10	Mahone Bay.....	3	Harrington.....	3	Princeton.....	3
King, St A.....	20	W T Morison....	5	Sydney, St A.....	5	Thorold.....	3	Danville.....	1
Millbank.....	6	J Stuart.....	4	Milford, Gays R..	4	Berlin.....	4 96	Stewarton.....	3
Cookstown.....	3	A C Reeves.....	4 75	Mid Musqdbt....	5	Eng Riv, Howick	5	St Vincent, Kx..	2 10
Mansfield.....	4	S Acheson.....	4 50	Princetown.....	4	Stratford, St A..	5	Winslow.....	2
Kew Beach.....	2	S M Whaley.....	5	Hx Grove.....	5	Inverness.....	5	Mont, Calvin & ss	20
Thessalon.....	1	D McRae.....	8 50	Sheet Harbor.....	3	Dunbar.....	5	Morrisburg.....	8
Thornhill.....	1	P Fleming.....	4	Charlottn, St Jas	7	Pine River.....	2	Springvil.....	1
Richmond Hill..	3	J R S Burnett....	4	Truro, St A.....	5	Glenmorris.....	4	Shoal Lake.....	1
Southampton...	2	P H Hutchison..	7	Glassville.....	3	Meaford.....	4 50	Lacombe.....	1
Whitechurch.....	5	R Moodie.....	3 75	File Hills.....	1	W'mstn Heph....	70	W Puslinch.....	2 79
Port Elgin.....	5	A S MacLean....	5	Tor, St Enoch's..	8	Boissevain.....	2	Kenyon.....	9
Tiverton.....	5	W P Adam.....	5	Wmstr.....	27	Prescott.....	3 75	Win, Kx.....	10
Listowel.....	7	A B Dobson.....	4	Midhurst.....	1	Orillia.....	15	Huntingdon.....	10
N Bruce & St A..	8 20	Dr Woods.....	5	Edenvale.....	2	Petrolia.....	3	Craighurst.....	3
Macleod.....	2	W W Hardie.....	6	Clearsprings....	1 25	Shanks.....	1	Brighton.....	5
Killarney.....	10	J Abraham.....	5	Chatham, St A..	10	Be wood.....	2 98	Ventnor.....	5
Powassan.....	1 60	Dr Mackay.....	6	Brooke, Chal....	2	Alliston.....	5	Marsboro.....	2
Milton.....	4	J F Scott.....	5	Alexandria.....	4 30	Innerkip.....	3	Bagot.....	2
Sunderland, etc..	5	R D Fraser.....	4	Norwood.....	4	Cobourg.....	5	Caledon E.....	1
Tor, St Paul's... 17		R M Dickey.....	10	Georgetown.....	7	Crumlin.....	3	Glenarm.....	4
Thornbury.....	4	A Gandier.....	4	Campbellville... 4 03		Westport, &c... 3		Saltfleet.....	2 10
Weston.....	5	R Leask.....	7	Alvinston.....	2	Nesbitt.....	3	Oakville.....	2
Coulson Hill....	1	J Goforth.....	4	Bristol.....	5	Tait's Corners... 2		Kildonan.....	5
Ham, Central.... 45 34		R M Croll.....	8	St Helen's.....	4	Cadurcis.....	1	Ellisboro.....	1
Pittsburg, St J..	1	A H Scott.....	7	E Ashfield.....	1	Wakefield, &c... 3		Beulah, &c.....	1
Shelburn.....	5	W Frizzell.....	10	Lakefield.....	10	Kemptville.....	4	Victoria.....	2
Lon, St And..... 80		S W Fisher.....	4	N Smith.....	1	Belmont.....	1	Dundas.....	1
Rothsay.....	5	T McCuaig.....	5	London 1st.....	15	Brantford, Zi.... 20		F Qu'Appelle... 1	
Grand Valley... 2		Dr P C Leslie... 4		Carlukc.....	2	Oro, Guth.....	2	Birtle.....	68
Erin.....	7	J Eadie.....	4	Newburgh, etc... 3		E Zorra.....	2	Schreiber.....	5
Perth, Kx.....	20	J C Herdman....	4	Tor, S'side.....	2	Acton.....	11 16	Regina.....	5
Limehouse.....	2	T A Sadler.....	4	Ayr, Stanley.... 8		Arrow Riv, &c... 1		Gravenhurst... 1 95	
Binbrook.....	1	Dr McIntyre.... 3 75		Otta, St A.....	30	Rounthwaite.... 1		Martintn, St A.. 7	
Hastings.....	6 89	J B Edmondson. 10		Gananoque.....	8	Broadview.....	1	Carleton Pl, St A 15	
Galt, Central.... 35		O Bennett.....	4	Eganville, etc... 2		New W'nistr, St A 8		S Gloucester... 2	
Peterboro, St A.. 10		D G Cameron....	4	Kingston, Cooke's	5	Minesing'.....	1	Indian Lands... 4	
Renfrew.....	38	G Ballantyne... 3 75		Mont, St Paul's.. 32 50		Strathclair.....	1	Victoria Hrbr... 2	
Vankleek Hill.. 15		J Argo.....	4 25	Otta, Kx.....	15	Mission City.... 1		Stirling, &c.... 3	
Napanee.....	16	T G Thomson....	4	Kingbury, etc... 6		Agassiz.....	1	Hornby.....	75
Castleford.....	5	J Mowat.....	5	Ind Head.....	2	L Litchfield.... 1 50		Beamsvil.....	2
Mallorytown.... 3		D L Campbell... 5		Win, St Giles... 7		E Puslinch.....	5 89	Proof Line.....	2
Caintown.....	4	J B Hamilton... 5		Woodlands.....	5	St Thomas, Kx... 15		Belmore.....	2
Tor, Chal.....	10	Dr Wright.....	6	Streetsville.... 8		Alma.....	2 85	Carp, &c.....	3 50
Mont., Cres..... 100		Dr Campbell.... 6		Hespeler.....	5	Cardinal.....	5	Windsor Mills... 3	
Georgetown.....	3	N H Russell.... 4		Embrc.....	10	Woodstock, Kx.. 12		Omamee.....	2
Arundel, etc.... 1		J Neil.....	4	Crysler, etc.... 5		Elora, Chal.....	5 27	Tor, St Jo.....	8
Buckingham.... 23		Jas Hamilton... 4		Iroquois.....	3	Bervie.....	1	Dresden.....	2 30
N Mornington... 4		Dr Stuart.....	11	Pembroke.....	5	Wellwood, &c... 1		Port Credit.....	1
Deer Park.....	2			Dover.....	4	Grassmere.....	90	Nelson.....	3 60
Hampden.....	4			Shakespeare.... 4		Sapperton.....	1	Hagersville.... 7	
McIntosh.....	7			Hibbert.....	10	Wetaskiwin.... 1 50		Dundas.....	10 92
Ashburn.....	1 30			Vanc, St A.....	15	Seyern Bridge... 1		Norval.....	6
Rosemont.....	2			Dawson (Yukon). 1		Lachute.....	3 50	Desboro.....	2 50
Blyth.....	14			St Cath, Kx.....	12 12	Hawkesbury.... 5		Ridgetown.....	8
Bothwell.....	1			Ham, McNab.... 18 36		Oxford Mills... 1		Dracon.....	1 38
Windsor.....	10			Lynden.....	3 16	Kintore.....	2	N Brant.....	2 40
Appin.....	4 25			Simcoe.....	6 76	Scarboro, Mel... 6		W Bentinck.... 1 05	
Perth, St A.....	80			Ham, Central... 28 04		Kaslo.....	2	Crawford.....	2 60
" " ss.....	10			" Erskine.....	23 68	Atwood.....	3 10	Paisley.....	12 90
" " yps.....	10			" St John's... 19 76		Essex.....	4	Underwood.....	5
Turin.....	2 94			Port Dover.....	6 32	Cayuga.....	2	Centre Bruce... 3 60	
Claude.....	15			Clifford.....	3	Whitewater.... 1		Hanover.....	4 40
Sonya.....	5			Nottawasaga... 2		St Mary's, 1st... 2 60		Hampden.....	3 40
Newmarket.... 2				Bank.....	1	Waterloo.....	1 20	Pinkerton.....	4
Sault Ste Marie.. 12				Gibraltar.....	1	Richmond.....	5	W Brant.....	3 40
N Bay.....	5			Harrow.....	2	Ashlin.....	3	Dobbington.... 80	
Springfield.... 1				Gamebridge.... 3		Hillsdale.....	3	N Bruce, &c.... 6 50	
Tor, Fern.....	3 22			Kearney.....	1	Baddeck.....	3	W Arran.....	5 10
				Sturgeon Falls 1		Chatham, 1st... 8		Dumblane.....	1 50
				Warren.....	1	Lon, King.....	4	Chesley.....	17 40
				Tor, Cooke's... 15		Dunbarton.....	2	Tara.....	7 60
				N Kinloss.....	1	English Sett... 3		Walkerton.....	15 80
				St George.....	4	Komoka.....	2	Tiverton.....	7 70
				Latona.....	3	Kelowna.....	1	Southampton... 5 60	
				Battleford.....	1	Crowstand.....	2	Gillis Hill.... 1 60	
				Tor, St Jas Sq.. 28		Win, St Ste.... 5		N Nissouri.....	2
				Molesworth.... 3		Vanc, 1st.....	5	Tor, Cowan.... 2	
				Middleville.... 1		Wolfe Id.....	1 25	Fort Sack.....	2
				Darling.....	1	Lancaster, St A. 9		Fairmount, &c... 1	
				Palmerston.... 5		St Lambert.... 4		Whitby.....	3
				Owen S Div.... 25		Duart.....	3	Delaware.....	1
				Lindsay.....	11 20	Enniskillen, &c. 2		Warsaw.....	1
				Pakenham.....	3	Aurora.....	3	Rutherford.... 2	
				Dundee.....	5	Day Mills.....	1	Slocan.....	1
				Hyndman.....	3	Richards Lndg.. 12		Estevan, &c.... 1	
				Bayfield, St A.. 3 54		Ferguson Ch.... 13		S Nissouri.....	2
				Thamesville.... 4 40		Crystal City.... 3		Markham, St A.. 2	

Minister's Rates.

Reported.....\$1,402 62

M McGillivray... 8 50

R M Dickey..... 10

A J McGillivray. 5

R Hughes..... 10

T Nixon..... 5

R W Leitch..... 3 50

Dr McCrae..... 5

D B Macdonald.. 4

Dr Paterson..... 4

A McFarlane.... 3 75

H Edmison..... 4

Reported.....\$3,141 45

Brussels..... 5

Durham..... 10

Leeds Village, etc 3

Stratford, Kx... 95

Mont, Stanley... 10

Eldon, St A..... 7 50

Langside..... 2

Beachburg..... 6

Forest..... 2

Warton..... 1 40

Fenelon Falls... 1 05

Buffalo Lake.... 1

Miami, etc..... 4

Kingston, Chal.. 5

Wmstr 1st..... 10

Lon, Kx..... 8

Up Musqdbt.... 2

S Richmond..... 2 15

Mt Stewart, etc. 4

Shubenacadie... 2

Pictou, Prince... 7

Riv Hebert..... 10

Hx, Ft Massey.. 20

Valleyfield..... 3

L Stewiacke.... 3

Belfast..... 3

New Mills, etc.. 5

Great Village... 5

Loch Lomond... 2

Newport..... 2

New Richmond.. 5

Otta, New Edin..	8	Sonya.....	2	E Ashfield.....	5	Alliston.....	6	Craighurst.....	8
Ospringe.....	50	Sault Ste Marie..	2	Lon, 1st.....	30	Laurel.....	2	Rv W T Morison.	3
Drumnd Hill....	5	N Bay.....	2	Carluke.....	3	Black's Corners..	5	Ventnor.....	10
Cannington.....	1 75	Tor, Fern.....	2 01	Newburgh, &c... 1		Innerkip.....	2 85	Marsboro.....	4
Mont, Kx.....	20			Norwich.....	5	Cobourg.....	5	Onslow, etc.....	3
Bradford.....	4 35		\$5,019 57	Hallville.....	3	Crumlin.....	5	Glenarim.....	10
Clayton.....	2			Tor, Kx.....	85	Westport, &c... 5		Ross.....	3 25
Blakeney.....	1			" Bloor ss.....	12	Tait's Corners... 3 35		Saltfleet.....	15
St Louis de Gonz	2			" Southside.....	10	Cadurcis.....	2	Oakville.....	8
Cobden.....	1			Simcoe.....	15	Wakefield, &c... 2		Kildonan.....	20
Smith's Falls, St A	7			" ss.....	5	Priceville.....	4	Ellisboro.....	1
Mont, St Giles...	3			Ayr, Stanley....	10	Kemptville.....	8	Beulah, etc.....	4
Port Colborne...	5			Gananoque.....	12	Belmont.....	5	Fort Qu'Appelle.	1
Duntroon.....	3 50			Eganville, &c... 12		Brantford, Zion. 20		Schreiber.....	3
Norval, Union...	3			Mont, St Pa.....	100	Oro, Guth.....	4	Regina.....	2
Collingwood....	5			Otta, Kx.....	25	Cheltenham ss... 8		Gravenhurst....	5
Wallacetown....	4			Kingsbury, &c... 10		Brucefield un... 15		Teeswater.....	58
Port Stanley....	3			Indian Head....	1 10	Rounthwaite....	4	S Gloucester....	3
Blenheim, &c... 3 85				" ss.....	6	Broadview.....	1	Indian Lands....	24
Bridge End, &c... 7 17				Meadows.....	2	New Wmnstr....	5	Friend, Cornwall.	25
Kirkhill.....	5			Scott, Uxb.....	5	Strathclair.....	4 35	Viet Hrbr.....	5
Tilbury, E, &c... 5				Lon, Chal.....	5	L Litchfield....	1 10	Annan.....	10 85
Alice.....	2			Fergus, Mel....	30	E Puslinch.....	20	Sterling, etc....	5
Woodbridge....	3			Seaforth, 1st... 15 85		St Thomas, Kx... 20		Hornby.....	1
Glensandfield...	1			Morewood.....	8	Alma.....	2 25	N Easthope.....	16
Cookstown.....	2			Streetsville....	6	Orms town.....	133	Beamsville.....	2
Victoria, St A... 10				Hespeler.....	20	Elora, Chal....	10 55	Proof Line.....	10
Little Current... 1				Embro.....	25 75	Keene.....	44	Belmore.....	8
Bloomfield.....	1			Finch, Cryslr... 20		Bervie.....	5	Carp, etc, etc... 7	
Kilworthy.....	1			Dunwich, Duff's. 11 70		Tarbolton.....	2 45	Windsor Mills... 2	
Kew Beach.....	2			Iroquois.....	10	Petrel.....	3	A Parker, Mont. 3	
Thessalon.....	1			Pembroke.....	12 42	Webbwood, etc... 2		Tor, St John's ss. 25	
Little Current... 1				Dover.....	7	Grassmere.....	90	Lon, St A.....	10
Thornhill.....	2			Sherbrooke.....	15	Sapperton.....	1 50	Port Credit.....	1
Richmond Hill... 3				Napier ss.....	5	Oxford Mills....	2	Norval.....	7
Southampton... 1				Hibbert.....	55	Dundalk.....	80	Lon, St Ja.....	2
Whitechurch.... 2				Dundas.....	32 04	Ventry.....	60	Lynden.....	3
Port Elgin.....	10			Vanc, St A.....	28	Kintore.....	5	Desboro.....	4
Listowel.....	6			Dawson, Yukon. 2		Dunnville.....	5	Ridgetown.....	15
N Bruce, &c... 5 60				Hyde Park ss... 2		Mrs S M Sanford 10		" ss.....	5
Tor, St Mark's... 3				Tor, St J sq....	40	J H Converse... 25		" ce.....	5
Dryden.....	1			Carleton Pl, St A 20		New Glasgow... 5		N Nissouri.....	5
Morris.....	1			Clifford.....	15	Scarboro, Mel... 17		Tor, Cowan.....	17
Silver Plains... 2				Nottawasaga... 2		Atwood.....	15 75	Fort Sask.....	1
Macleod.....	1 50			Banks.....	1	Acton.....	15	Fairmount, etc... 2	
Killarney.....	4			Gibraltar.....	1	Vict, Chinese... 5		St Mary's Kx... 15	
Milton.....	2			Harrow.....	3	Essex.....	2 08	Whitby.....	16
Tor, St Pa.....	6			Vanc, Chinese... 2 15		Cayuga.....	9 50	" ss.....	3
Thornbury.....	2			Gamebridge....	8 66	Milverton.....	6	Delaware.....	1
Weston.....	2			Appin wms....	5	Fairbairn.....	5 15	Warsaw.....	2
Flamboro.....	6 84			Tor, Cookes....	50	Whitewater....	1	Slocan.....	2
Coulson Hill.... 1				N Kinloss.....	4	Midland.....	15	S Nissouri.....	17
Laurel.....	3 20			St George.....	5	St Mary's 1st Ch. 9 45		Markham, St A... 6	
Charleston.....	5 15			Latona.....	4	Waterloo.....	3	Otta, New Edin. 25	
Waldemar.....	2 50			Riverside.....	3	Richmond.....	5	Ospringe.....	1 50
Mono, E.....	2 05			Battleford....	3	Mont, St Mat.... 45		Drummond Hill. 10	
Reslin.....	2			Molesworth....	9	Hillsdale.....	5	Guelph, Kx.....	25
Pittsburg, St Jo.	75			Middleville....	3	Hampstead.....	3	" bc.....	5
Shelburne.....	8			Darling.....	4	Mont, Ersk jr ms 25		Cannington.....	2 50
Wingham.....	5			Prince Albert... 3		Dunbarton.....	6	Mont, Kx.....	100
London, St A... 30				St Cath, Kx....	50	Hollen.....	3	Bradford.....	5
Beaverton, Kx... 5				Richmond.....	3	Holland.....	9	Clayton.....	8
Rothsay.....	2			Owen Sd, Div... 30		Temple Hill....	10	Blakeney.....	8 20
Cotswold.....	1			Lindsay.....	48 72	Crowstand.....	2	Cobden.....	2
Erin.....	3			Pakenham.....	20	Win St Ste.....	10	Osceola.....	1
Perth, Kx.....	15			Dundee.....	18	Wolfe Island... 2		Smith's Falls St A 30	
Limehouse.....	2			Hyndman.....	15	Estevan, etc... 4		Port Colborne... 4 75	
Hastings.....	4			Thamesville....	10	Enniskillin, etc. 6		Duntroon.....	5
E Gloucester... 5				Ripley, Kx.....	6 20	Aurora.....	4	Mont, West ss... 5	
Peterboro, St A. 10				Smith's Falls, St P 40		W Flamboro....	10 50	" " ce... 2	
Renfrew.....	10			Rat Portage....	15	Rev A Henderson 5		Norval un.....	6
Napanee.....	4			Vanc, Mt Pl....	10	Richard's Ldg... 1		Collingwood....	5
Castleford.....	3			Harrington....	5 25	Ferguson ch... 1		Osgoode.....	7 50
Mallorytown... 2				Thorold.....	5	Crystal City... 4		Mrs RS McTavish 1	
Caintown.....	3			Berlin.....	10	Balderson, etc... 10		Wallacetown....	11
Tor, Chal.....	10			Eng Riv, Howick 23		Brantford, St A. 18		Bridge End, etc. 10 40	
Mont, Cres.... 30				Stratford, St A. 5		Princeton.....	7	Kirkhill.....	34
Buckingham.... 7				Inverness.....	2	Mont, West.....	10	Tilbury, E, etc... 10	
N Mornington... 4				Dunbar.....	7	Danville.....	5	Alice.....	5
Deer Park.....	3			Pine River.....	7	W Adelaide....	4	Glensandfield... 3	
Hampden.....	2			Meaford.....	15	Arkona.....	4	King, St A.....	8
McIntosh.....	3			W'mstr, Heph... 8 51		St Vincent, Kx... 2		Cookstown.....	10
Merivale.....	2			Ham, McNab... 80		Winslow.....	6	Vict, St A.....	15
Rosemont.....	2			Prescott.....	10	Mont, Calvin ss. 20		Mansfield.....	6
Blyth.....	5			Petrolia.....	40	Morrisburg....	10	Mont, Cres ss... 30	
Markdale.....	1			Rev Mur Mac-		Verschoyle....	1 25	Kew Beech.....	2
Bothwell.....	1			kenzie.....	20	Springville....	1	Thessalon.....	2
Camden, 8 Con... 1				Otta, Bank.....	20	Lacombe.....	1	Thornhill.....	2
Windsor.....	11			Sutton, Egypt &		W Puslinch....	3	Richmond Hill... 3 62	
Appin.....	1 50			Pefferlaw.....	2 35	Ham. St Paul... 45		Deseronto ch Re. 1 94	
N Ekfrid.....	1			Shanks.....	2	Kenyon.....	45	Southampton... 5	
Turin.....	3			Belwood.....	4 50	Huntingdon....	10	Whitechurch....	11 50

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Success is not luck; it is not a thing of chance. It comes only to those who are willing to work for it, and along intelligent lines.—Edward Bok.

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I pray thee, O God, that I may be beautiful within.—Socrates.

The world owes no man a living, but every man owes the world a service.

Look at each page within and see if there be not something to interest and profit.

Circumstances are beyond the control of man, but his conduct is in his own power.—Disraeli.

Opportunity for doing greatly seldom occurs; life is made up of infinitesimals.—F. W. Robertson.

There is plenty of time for action, but none for waste; for improvement, but none for dissipation.

Far more important than brilliant abilities is a talent for work—for hard, persistent, unremitting toil.

The richest experiences of life never come to those who try to win them selfishly.—Anna R. Brown.

How many threadbare souls are to be found under the richest and finest garments.—Thomas Brooks.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost.—J. R. Miller.

"Prayer is not conquering God's reluctance, but laying hold upon God's willingness."—Phillips Brooks.

He is a wise man that can avoid evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.—Quarles.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—Jas. 1: 5.

How can a congregation spend twenty-five cents to better advantage in mission work than by putting the RECORD into a home that does not otherwise get it.

A man may call himself a Christian—but the measure of his Christianity is the occupation of his mind and heart with the truth as it is in Christ Jesus.—A. MacLaren.

If one has put on the Lord Jesus Christ, he should wear His robe of righteousness always, and never be ashamed of it or put on any other dress.—Presbyterian Banner.

When Thomas Hooker was dying, one said to him, "Brother, you are going to receive the reward of your labors." He humbly replied, "Brother, I am going to receive mercy."

There are enough people in any community who love good government who would have it if they were determined enough. But, unfortunately, our land is cursed with the bad citizenship of good citizens. Things are as they are because the sovereign people acquiesce.—Rev. L. D. Case.

Steady brain work in time wears the brain, but fretfulness, worry, envy, jealousy, anger and hatefulness tear the brain. The wear and tear together use up the machinery rapidly.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor, according to what he *is*, not according to what he *has*.

If I am Christ's, then His divine life must be poured into my heart, into my soul, into my life, into my body, into my property, into my home, into my business and into my pleasures.—Webb-Peploe.

Our sins are debts that no one can pay but Christ. It is not our tears, but His blood; it is not our sighs, but His sufferings, that can testify for our sins. Christ must pay all, or we are prisoners to sin forever.—Thomas Brooks.

A man who lives right and is right has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, even accidentally, resound with sweet music.—Phillips Brooks.

We are not held accountable for our features, but we are responsible for our expression. There are many people whose souls are so full of the peace and joy of the Lord that their faces are made beautiful although slighted by nature in respect to their features.

The best thing we can do—ininitely the best; indeed, the only thing, that men may receive the truth—is to be ourselves true. Beyond all doing of good is the being good; for he that is good not only does good things, but all that he does is good.—George Macdonald.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

I know a rich man in Providence whose only son had been brought home to him intoxicated, and he reproached him, saying, "I have done everything for you." "Yes," said the son, "and you taught me to drink wine." And he struck his father to the earth.—John Henry Barrows.

No difficult thing can be easily learned. But when it is conquered by honest hard work or study, we have gained two things—the victory itself and conscious power to meet the next task. A lazy mind misses the thrill of achievement that is so sweet, and that can only come with victory.

God keeps a school for His children here on earth, and one of His best teachers is named Disappointment. He is a rough teacher, severe in tone and harsh in his handling sometimes; but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that same stern old schoolmaster, Disappointment.—Theodore L. Cuyler.

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Published Monthly

BY THE

Presbyterian Church in Canada.



OFFICE : Y. M. C. A. BUILDING, MONTREAL.

FOR GROWN UP JOHNNIES.

Johnny gave a cent to missions,
One whole cent—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,"
Said the nickel, looking glum;
"But I know too well I'm booked for
Cigarettes or chewing gum!"

"I would love to help the heathen,"
Cried the dime; but then, you see,
Johnny wants a new dime novel
That he's going to buy with me."

"Well, we wish," the three cents murmured,
"Johnny would have let us go;
But for marbles, cakes or taffy
We'll be quickly spent, we know."

So they sighed and wished; but Johnny,
Wrapped in generous self-content,
Felt himself a Christian, truly,
Since he'd freely given a cent!

—In S. S. Visitor.

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No. 5.

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UNCONSCIOUS INFLUENCE.

“No man liveth to himself.” Each influences others more or less for good or ill. Each is responsible according to ability and opportunity for the kind and measure of his influence. None can evade that responsibility. Even though one separate himself from his fellows for that purpose he is responsible for the omission of what he might have done but has left undone.

The influence of a life is of two kinds, conscious and unconscious. The former is that of the boy seeking to influence or persuade or lead his playmate in some direction, the youth his companion, the parent the child, the teacher the pupil, the pastor the people, the statesman the nation. Conscious influence, in short, embraces all, in word or deed, by which men seek to influence in any way their fellows. It is conscious because it is something they consciously do or try to do.

Unconscious influence is that which emanates from character. It is that outgoing of influence upon others which one does not consciously plan for and work for, and of which he is usually not aware. It is the outgoing of what one is, not the effect of what he does.

Fire radiates heat, ice gives out cold, flowers diffuse fragrance according to their kind, each giving forth that which is in it, that which it is. So character exhales its influence for good or evil more or less pronounced according to its intensity; and it is in a sense as impossible for a fire to have heat and not radiate it into cooler air, or for ice to have cold and not give it out to warmer surroundings, or for flowers to be fragrant and not diffuse that fragrance, as for character not to influence that with which it comes into contact.

True there is this difference that fire or frost or flower give out at once their real character.

What they are is manifested in its simple naturalness, while human character is often partially disguised by other influences. But even in such cases no amount of covering can make it other than what it is, and what it is it will give out, finding its way more or less through all the covering that can be put over it. No character can keep its true influence from those who come in contact with it. The real, whatever difficulties it may have to overcome, will out, and will influence.

The principle of unconscious influence does not stop with that between man and man. That is in a sense but a reflection, a shadow, of the real fulfilment which it finds between man and God. He is infinite in the perfection of His holiness, goodness and truth, and in proportion as men live near Him do they partake of His character. “We all with unveiled face, beholding as in a mirror the glory of the Lord are changed into the same image.”

The unconsciousness in this instance is on the part of the receiver, not of the giver. Christ knew when healing power had “gone out of Him”—and He knows yet when human hearts live near Him and touch Him, and when “virtue” goes “out of Him,” while His humble follower is by that very means all unconsciously growing into His likeness. Moses’ face “shone” with the glad inward peace and joy when he came down from the mountain after being alone with God, but he “wist” it “not.”

The conclusion of the whole matter is that if men live near to God, walk in His commandments, study His character faithfully and lovingly as made known in His Word, they will unconsciously grow in likeness to Him in character, and in proportion as in character they are like unto Him, in that proportion will they unconsciously influence for good those with whom they company.

OUR CHURCH AND SABBATH SCHOOLS.

Two ideas are gradually emerging and becoming dominant and outstanding as a result of the thought and effort to advance the S.S. work of our church.

(1) One of these is the expediency, one might fairly say the necessity, under present conditions, of greater effort for Sabbath School extension in direct connection with the work of our own church.

The Presbyterian Church has ever been among the foremost of all the great denominations in promoting and supporting Christian work along non-denominational lines; and with her broad and generous liberality she will doubtless continue in the future as in the past, where such work seems best fitted to advance the cause of Christ.

There are however occasions when it is doubtful, whether, for the present necessity, such methods are on the whole the best. The experience of our Church in some lines of co-operative Christian work has not always been encouraging, and schools that started as "union," within the bounds of our congregations, and to a considerable extent composed of our own children, are now in connection with some other church, or have grown into congregations of another church. And while all true Christians must rejoice in the advance of true Christianity, it is not advance where the growth of any one branch of the Church is made up from some other branch.

Our own Church has a mission and a responsibility, both to our own land and to the heathen world; she can only fulfil that mission as she grows and strengthens; and this can only be done by retaining and developing her own young life.

The effort to meet this necessity has led to a proposal which has been before the Church for the past year or two for the appointment of Synodical Sabbath School Secretaries, one in each of our six Synods, who would give his whole time to the work of promoting S. S. work in connection with our Church more especially in the newer and more remote sections.

(2) Out of the above proposition is developing another, viz., that as Sabbath School work and Home Mission work are, in the newer sections of the Church, so closely allied, both of them phases of the one work, the work of S. S. Superintendent and that of Home Mission Superintendent should be combined, under the care of one or more men in each Synod.

The place of the Sabbath School in pioneering the Church in new and scattered fields is a most important one. In many a settlement where it would be practically impossible, owing to the scarcity of men and means, to establish a church, or even a regular mission station, a Sabbath School could be organized. Most settlements could furnish one or more men or women who could take charge of it. Once established it is like a seed sown. It takes root and bears fruit, and many a thriving congregation in the Christian Church to-day had thus its beginning.

This is specially true in the Western States, where the conditions of the past few years have been similar to these which now prevail in our own West. The Presbyterian Church there has found its department of Sabbath School work one of its most fruitful agencies in church extension.

Our Assembly's S.S. Committee is now in communication with the H. M. Committee with regard to this matter and it is hoped that ere long a plan of combined work can be wrought out and adopted by the Synods and the Assembly which will prove of great value in strengthening the Church for her work in the world.

THE CENTURY FUND.

The time for completing the Century Fund, 1st May, is almost here. It is earnestly hoped that the appeal of the Agent and Executive will meet with the measure of response aimed at. Other years remain in which to do other things, to pay off church debts and start new enterprises, but none of those to whom the call now comes will ever have another opportunity to mark their gratitude at the turn of another century. It is "the chance of a life time."

May one word be here added. If by any means any one may have attained to a larger idea in regard to it, or circumstances have so changed that one can now do something more for it, or as the opportunity of sharing in it passes the blessing brightens as it takes its flight, and one feels that he does not wish it to go without having some share in it, smaller or larger,—it is not yet too late. Let the gift be forwarded no matter how small and it will be gladly received. Place a stone, even if a little one, on this memorial cairn.

ROME TO-DAY IN CANADA.

One early morning a few weeks since a fire broke out in Montreal in a block just across the street from the well-known R. C. Cathedral of Notre Dame. When the news reached the Archbishop's palace he took a sacred relic, presumably a bit of decayed bone, claimed to have belonged to some olden saint, for the most efficacious relics are of this class, and sent it, carefully wrapped, down to the fire. A long ladder was run up to a window in the burning building, a fireman ascended in full view of the gathered throng who by this time had been told what was doing. Breaking the window he threw the relic into the mass of flame, and — — — the fire did not extend beyond that building. Of course the firemen were there in full force, pouring in water in torrents, but the miracle by the relic was widely heralded.

Whether the Archbishop, from force of early training, really believed in the efficacy of his own act; or did it to impress the multitude, believing that "the end justifies the means,"—it is evident that a people who can be imposed upon in that way need knowledge, both secular and religious, and that such knowledge would make that people better and safer material for nation building.

At St. Ambrose, Quebec county, the old church has recently been replaced by a fine new one. The temporary chapel, erected for worship while the church was building, was, on Sabbath, 3rd Feb., given by the church authorities to a couple of negroes for a boxing match. Admission was ten, fifteen, and twenty cents; the receipts to go to the winner. A fortnight later, on Sabbath afternoon, 17 February, the same place was given for a wrestling match, followed by a general dance; admission as before; the receipts for the benefit of the St. Vincent de Paul Society.

Without discussing at present either boxing or dancing, it may fairly be assumed that the religious system which fosters such scenes in what was really a house of worship and on the Sabbath day, is not calculated to upbuild and promote the highest morality in the nation, and that the distribution of the Bible in such communities would be helpful.

A few years since Edward Delpit, just from France, married Miss Côté, a young French girl of Montreal. They had been born and baptized in the R. C. Church, but though they had never sent in a formal abjuration to that

church, they chose to be married by license by the Unitarian minister. They lived together for several years and had a family of three children.

A few months since, wishing to get rid of his wife, M. Delpit claimed that being Roman Catholics, they should have been married by a priest, and that in their case there had been no marriage. He applied to the church authorities and they supported his claim. Madame Delpit appealed to the Pope, but in vain; the Church was sustained.

She then appealed to the Civil Courts, and Judge Archibald, of Montreal, in a lengthy and very able judgment, which must have a valuable educational effect wherever read in Quebec, decided that they were legally married and that the marriage is binding.

The Archbishop of Montreal, also an able man, the one who sent the relic to the fire, maintains that as the Council of Trent, centuries ago, declared such marriages void, they are so, and that for the Catholics of Quebec such law is binding.

The R. C. Church has a perfect right to make laws for itself, and to excommunicate all who disobey, but the present question is as to whether the supremacy in deciding civil rights in a province of Canada belongs to the Pope or to the people of Canada.

Two points may be noted:—(1) the morality—or its opposite—of a church that would repudiate a marriage contract entered into in good faith by both parties, and regularly confirmed by the laws of the land, and that would, if it had the power, brand the mother and her children so cruelly; and (2) The fact that in our age and country, such a church claims superiority over the laws of the land with the right and power to decide the civil destinies of so large a body of its citizens.

Little wonder that infidelity makes such rapid progress among the educated in R. C. countries. They cannot accept as Christianity much that they see and hear, and they know no other religious teaching.

The work of our Church, through its agency of French Evangelization, is to give the Bible to the million and a quarter of our French-Canadian fellow citizens, and in view of the three recent events mentioned above, it may be fairly claimed that the light and knowledge and liberty, both civil and religious, which the Bible gives, are needed, before that people with their many excellent traits can attain to the best of which they are capable.

Missionary Heroism. Lord Curzon, the Viceroy of India, recently spoke as follows of the conduct of British civil servants and of missionaries during the late famine :—

“Numerous cases of devotion, amounting to the loftiest heroism, have been brought under my notice. I have heard of Englishmen dying at their posts without a murmur. I have seen cases where the entire organization of a vast area and the lives of thousands of beings rested upon the shoulders of a single individual, labouring on in silence and solitude, while his bodily strength was fast ebbing away. I have known of natives who, inspired by this example, have thrown themselves with equal ardour into the struggle, and have unobtrusively laid down their lives for their countrymen.

“Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which it was open to them to vindicate the highest standards of their beneficent calling, it was here ; and strenuously and faithfully have they performed the task.”

A Conflict in France. One of the world’s growing pains is being felt in France. Now that the Dreyfus case is out of the way and the great exhibition past, the French people have time to think of themselves, and are beginning to chafe at the chains of clerical class privilege they have worn so long. It is the old battle which has been going on since the dawn of Reformation between the Church of Rome and the rights and liberties of the people. It is always a hopeful sign. It is life shaking itself free from the cerements of death.

By an old agreement between Bonaparte and Pius VII., the R. C. clergy of the various orders in France receive from the nation more than ten millions of dollars annually, the practical ownership of the churches and rectories, with official recognition in all State relations and exemption from military service, while their control of education, their pupils filling nearly all the important posts, gives them very great power and influence.

Premier and Pope. The first recent move of the French Premier was that no one should be admitted to State service, civil or military, unless he had spent two years in the State schools. This was to prevent pupils of the R. C. orders from filling all the appoint-

ments. This measure has been withdrawn, and in its stead another, aimed more directly at the powers and privileges of the orders.

The Pope has come to the rescue and has written an open letter upholding and defending the orders, extolling their services to the country, and hinting the results that his displeasure may bring upon France if she persists in her present policy.

The Premier has powerful support. Many of the liberal Catholics, while loyal to their church, rather resent the idea of an outsider, even the Pope, interfering in this manner in their national affairs. The battle is fairly on, and sooner or later can have but one ending, the sweeping away of all special privileges and absolute religious freedom and equality. Nought else is just and right, and right must triumph.

Orders in France. When one reads the following partial list of religious orders in France, and remembers that each order, each house, while nominally a religious organization, is also a complete political machine, made up of devoted earnest men who have yielded up their wills in implicit obedience to one head, and many of whom are ready to yield up their lives to further the power of the church, who have for long had special State privileges, who have vast wealth, who hold the secrets of the nation, and from whom nothing can be hidden, one has some faint idea of the task of France in freeing herself from the bonds by which these orders, and through them the Church of Rome, is seeking to hold control in national life. The principal religious orders in France are :—

Order.	Monasteries.	Monks.
Carmelites	16	160
Assumptionists.....	11	110
Benedictines.....	49	2,000
Remonstratensians.....	6	160
Carthusians.....	11	420
Franciscans.....	20	420
Dominicans.....	25	340
Oratorians.....	5	30
Capuchins.....	48	600
Jesuits	..	2,464
Trappists	25	1,600
Barnabites.....	4	30
Lazarists.....	67	1,200
Passionists.....	5	40
Redemptionists.....	14	130
Picprians.....	5	60
Oblats.....	20	230
Marianites.....	130	1,270
Marists.....	..	2,130

NOTES.

Four graduates of Presbyterian College, Halifax, Messrs. A. D. Archibald, Geo. Wood, J. W. A. Nicholson and J. A. Ramsay, are licensed by Halifax Presbytery, 25 April.

The Stellarton, N.S., congregation had an honored place in the recent closing services of Pres. College, Montreal. Its first pastor, Rev. A. J. Mowatt, and its present pastor, Rev. W. Tuffts, both receiving D.D.

Two congregations in C. B., Mabou and Strathlorne, that have been receiving aid from the Augmentation Fund, have within the past few weeks resolved to become self-sustaining. Such facts, of which there are a great many throughout the church, are the best arguments in support of the Augmentation Fund.

Rev. A. F. Robb, who is under appointment as our missionary to Korea, resigned his charge of Upper Miramichi, N.B., 26 March, and 26 April, Mr. H. M. Clark, who was for a time principal of our missionary teacher training institution in Trinidad, is ordained his successor. The missionary spirit will be well developed there.

Truro is the oldest Presbytery in the Presbyterian Church in Canada. How small that beginning, yet scarce a century and a quarter ago! How rapid the growth! Now, from ocean to ocean, between three and four thousand miles, there are fifty-two Presbyteries, almost one Presbytery for every two years of history, and three others, Trinidad, Indore, and Honan, in the Foreign field.

Mr. John Grierson, father of our missionary, Rev. Dr. Grierson, in Korea, has been laboring as our missionary among the lumber camps of Northern New Brunswick during the winter. He visited 42 camps, with 890 men and travelled 1,200 miles on foot. A pretty good record for three score and ten. Who can measure the good of that winter's work of a great warm heart and consecrated life, among men shut out for months from all other religious service.

"I can remember the first attempt at Augmentation," writes an earnest worker in Pictou Co., N.S. "When the Halifax people wished to give the late Dr. MacGregor a call, West River was asked to help make up his salary. How has Presbyterianism gone on since that time. What a change! What a blessing has Augmentation been! I read in a recent RECORD a communication entitled 'Augmentation West,' with great interest and resolved after this to double my contribution."

How rapid the advance! St. Andrew's Church, Dawson City, Yukon, is self-supporting; its expenditure for local objects during the past year reaching about \$5,000, besides over a thousand dollars to the Century Fund. It has a Ladies' Aid Society, a C.E.S., a W.F.M.S., a S.S., and Bible Class. Its physical ills will be well looked after for on its roll of supporters are five physicians, while Rev. A. S. Grant,

whose whole-souled energy had so much to do with its formation, is the pastor. Arrangements are now making for the erection of a new and substantial church which will cost about \$20,000.

Twenty-five graduates received their diplomas at the closing of Knox College, Toronto, 3 April, one of the largest classes in its history. Their names are: W. A. Bremner, J. H. Bruce, R. H. Carlyle, W. N. Carr, R. A. Cranston, R. W. Craw, R. Davidson, A. W. Hare, F. C. Harper, J. J. Hastie, J. H. Lemon, A. Little, R. J. McAlpine, M. McArthur, D. McKerrol, R. C. McDiarmid, G. Mason, W. C. Mercer, H. Munro, H. J. Pritchard, H. D. Robertson, W. G. Russell, N. R. Sinclair, J. W. Stephen, M. C. Tait, T. W. Taylor.

The Honorary degree of D.D. was conferred upon Rev. J. M. Hamilton, of Ireland, and upon two of our Canadian pastors, Revs. D. D. McLeod, of Barrie, and J. C. Herdman, of Calgary.

On the evening of Wednesday, 3 April, was the formal closing of another session of the Presbyterian College, Montreal. Ten men completed their course of study for the ministry:—Messrs. F. J. Anderson, A. G. Cameron, J. D. Campbell, S. Lundie, G. C. MacLean, E. L. Pidgeon, W. O. Rothney, G. W. Thom, H. H. Turner, Geo. Yule.

The degree of B.D., by examination, was conferred upon Rev. D. MacVicar, of Victoria Ch., Montreal, and Mr. Turner, of the graduating class, and upon Rev. Messrs. Smith and McIvor of Summerside and New Dominion, P.E.I., and Hill of Digby, N.S., already holding the same degree from Pres. Coll., Hx.

D.D. was given by examination to Rev. W. M. Tuffts, Stellarton, N.S., and honorary to Revs. A. J. Mowatt of Montreal, G. Munro of Ridgetown, Ont., and J. Wilkie of Indore, India.

OBITUARIES.

REV. JOHN McNABB passed to his rest 27 March. He was ordained to the ministry in 1867, and was for some years minister at Beaverton and afterward at Lucknow. Owing to failing health he retired some time ago from the active work of the ministry; continuing however to the end the work of clerk of the Presbytery of Maitland.

REV. GODFREY SHORE was born in Hull, England, in 1845. He came to Canada in 1880 and was settled in Lansdowne in the Presbytery of Kingston. From thence he was called to take the superintendence of Home Missions in New Brunswick, after resigning which he was pastor for a short time at St. Stephen's and at Carleton, N.B. For the past five years he has been minister of Portsmouth and Collin's Bay in the Presbytery of Kingston. A lengthened and severe illness ended, 31 March, in the call rest.

CHURCH AND PRESBYTERY.

CALLS.

- From Dunwich and McBride, to Mr. S. Lawrence, of Vanneck.
 From Copper Cliff, Ont., to Mr. J. H. White.
 From Sudbury, to Mr. M. A. Shaw.
 From Watford, to Mr. N. Keith, of Leamington.
 From Lansdowne, to Mr. D. Marsh, of Hamilton.
 From Rosebank, Man., to Mr. G. C. Grant.
 From Great Village, to Mr. J. W. Crawford, of Mahone Bay.
 From Maitland, N.S., to Mr. J. D. McKay, of Cobourg Road, Halifax.
 From Camilla, to Mr. Geo. Rose, of Norwood. Accepted.
 From Montreal West, to Mr. W. R. Cruikshank. Accepted.
 From White Lake and Burnston, to Mr. E. J. Shaw, of Vars.
 From Mt Albert, to Mr. D. G. Cameron. Accepted.
 From Tilsonburg, Ont., to Mr. Wm. Wallis, of Port Dalhousie.
 From Sussex, N.B., to Mr. D. Mc'Odrum, of Marion Bridge.
 From St. Stephen, N.B., to Mr. A. S. Morton.

INDUCTIONS.

- Into Southwold, 25 Apr., Mr. S. Lawrence.
 Into Esson and Willis Ch., 5 Apr., Mr. A. McD. Haig.
 Into Souris, Man., 4 Apr., Mr. J. S. Muldrew.
 Into Crystal City, 26 Mar., Mr. E. Masson.
 Into Storrington, 19 Mar., Mr. F. Davey.
 Into Broadview, 3 Apr., Mr. J. G. Stevens.
 Into Rossland, B.C., Mr. J. M. Robinson.
 Into MacGregor, Man., 19 Mar., Mr. A. Chisholm.
 Into Hartney, Man., 21 Mar., Mr. J. A. Bowman.
 Into Fort Coulonge, Que., 26 Mar., Mr. J. A. Reddon.
 Into First Ch., Chatham, 28 Feb., Mr. W. E. Knowles.
 Into St. Hyacinthe, 2 May, Mr. S. Rondeau.
 Into Levis, 4 Apr., Mr. J. M. Callan.
 Into Selkirk, Man., 25 Mar., Mr. R. M. Dickey.
 Into Little Harbour and Fisher's Grant, 2 Apr., Mr. J. R. Douglas.
 Into Little River, 7 May, Mr. A. H. Campbell.
 Into Creemore, 21 Mar., Mr. J. A. McConnell.

RESIGNATIONS.

- Of West Lorne, Mr. Jno. Milloy.
 Of St. Mark's, Montreal, Mr. J. L. King.
 Of Dryden, Ont., Mr. J. W. Little.
 Of Kippen and Hillsgreen, Mr. S. Acheson.

NEW CHURCHES OPENED.

- At Moose Creek, Ont., 10 Mar.
 At Adamsville, 10 Mar.
 At Wallaceburg, 17 Mar.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, St. A., 14 May, 10.30.
2. Inverness, Orangedale, 21 May, 11 a.m.
3. P. E. Island.
4. Pictou, New Glasgow, 7 May, 1.30 p.m.
5. Wallace, Oxford, 6 May, 7.30 p.m.
6. Truro, Little River, 7 May.
7. Halifax, Halifax, 25 April.
8. Lunenburg, Mahone Bay, 21 May, 10.30.
9. St. John, St. John, St. A.
10. Miramichi, Campbellton, June 25.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 23 April.
12. Montreal, Montreal, Knox, 25 June.
13. Glengarry.
14. Ottawa, Ottawa, Bank St., 7 May, 10 a.m.
15. Lan. & Ren., Arnprior, 16 April, 10.30.
16. Brockville, Cardinal, 9 July, 3 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 2 July, 11 a.m.
18. Peterboro, Peterboro, 9 July, 9 a.m.
19. Whitby, Whitby, 16 April, 10 a.m.
20. Lindsay, Woodville, 25 June, 11 a.m.
21. Toronto, Toronto, 10 a.m.
22. Orangeville, Orangeville.
23. Barrie, Barrie, 28 May.
24. Algoma, Sudbury, March.
25. North Bay, Powassan, 9 July.
26. Owen Sound, O. Sd., Kx., 2 July, 10.
27. Saugeen, Harriston, Guthrie, 9 July, 10.
28. Guelph, Guelph, Chal., 21 May, 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox, 14 May.
30. Paris, Paris, 14 May, 10.30 a.m.
31. London, Glencoe, 14 May.
32. Chatham, Blenheim, 9 July, 10.
33. Stratford, Stratford, 14 May.
34. Huron, Clinton, 9 April, 10.30.
35. Maitland, Wingham, 21 May, 10 a.m.
36. Bruce, Paisley, 9 July, 10.30 a.m.
37. Sarnia, Strathroy, 9 July, 11 a.m.

Synod of Manitoba and the North-West.

38. Superior, Keewatin, 10 Sept., 10 a.m.
39. Winnipeg, Man., Coll.
40. Rock Lake.
41. Glenboro.
42. Portage, Portage la P., 7 May, 8 p.m.
43. Brandon, Brandon, 14 May.
44. Minnedosa, Russell, 2 July.
45. Melita, Carnduff, 2 July.
46. Regina, Regina, 3 Sept.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Red Deer, 3 Sept., 3 p.m.
49. Kamloops.
50. Kootenay.
51. Westminster, Vancouver, 4 June, 3 p.m.
52. Victoria.

IMPRESSIONS OF CANADA.

Editor Record,

In discharge of a promise which conscience will not allow me to forget, I send you a few of my impressions of Canada done into English.

Like other benighted Irishmen I had a fair stock of erroneous notions when I landed. I had a general idea that Jack Frost held perpetual carnival, that the backwoodsman and voyageur were the typical Canadians, that towns like wigwams were buried in vast primeval forests, and that bears and Indians might any day step out and interview you in the woods.

Well, as a matter of fact, I never saw a bear but once, in the dusk, and — — — — — — — — — — he might not have been one. Of Indians I saw many, but not in war-paint and glory. They no longer occasion the thrill of fear or of admiration. They are too squalid, poor fellows, and they shrink from the white man's curious eyes as if they were knife stabs.

Then as to the Canadian woods, they certainly cannot be denied; but the forest edge is steadily retreating, while in the further west is the great billowy prairie waiting for the plough.

And who is the typical Canadian? The Scotch and Irish farmer settler, I should say. The habitant of the St. Lawrence valley is more widely known and has found voice in Dr. Drummond; the voyageur is not unknown in romance; and the picturesque cowboy and miner have become famous as far as our Irish firesides at the hands of the Rev. C. W. Gordon. But the most characteristic product of Canada is the free, prosperous, independent settler of the Atlantic provinces and Ontario. He is the backbone of the country, and not without that picturesqueness either which seems to attach to everything Canadian.

As to the climate, I found it delightful, even in winter. When the frost comes, it comes prompt, bright and keen. You are not kept in damp shivering suspense about its intentions for a couple of months. When it departs it is equally prompt, and then you have a long fine steady summer.

But in speaking of Canada one cannot write in general terms. The country is too continental for that. The only thing always and everywhere true is that it is big and picturesque. The climate, for example, cannot be said to be any one thing. It may be hot enough to frizzle a mosquito — and at the same time cold enough to freeze out a thermometer some-

where north, for Canada can claim land up to the Pole.

The people again are not *one*, either in race or calling. Two races and divers European odds and ends possess the land. The Britisher finds himself to his surprise almost like a foreigner among the French of Quebec.

Then what a diversity in the occupations of the people. Memory summons them all forth. The bold fisherman of the Grand Banks striving with the smoking seas and first to meet the traveller, the easy habitant, the resolute British settler, the pioneers of the West, lumbermen, hunters, ranchmen, miners, what a motley and picturesque crowd they are, warring with nature, developing the mighty resources of the country and making it contribute to the economy of the world.

One naturally expects a country so vast and potential to have its influence on the character of the people. A small country may indeed sustain a noble people, as witness Palestine and Greece, but the Jews were not free from a narrow bigotry nor the Greeks from pride. A nation with half a continent to expand in, such as Canada is, must have a certain large outlook and freedom from the dead hand of tradition and faith in her high destiny. We find Canadians buoyant, self-reliant and self-respecting to an unusual degree and among all classes.

The strongest man in Canada is the Scot. He has got firm hold of the reins. The fathers had often to cross the seas in bitterness of spirit and their early days were full of hardship, but the sons have entered upon a splendid heritage. Scotchmen hold the national purse strings. The banks and corporations, the railways and industries are largely owned and officered by them. The Hudson Bay Company is almost a Scotch preserve. They are filling up the West. The Scot and Ulster-Scot in fact is stamping indelibly on Canada the impress of his strong native character and his national religion.

Is it merely a coincidence that so few *Jews* are found in Canada?

The greater part of my time was spent in the West. Westerns are simply Easterns a little more Americanized. They are full of faith in the future of their great territories. Even Ontario is voted slow. Every one confidently predicts that once you breath the free air of the West you are a prisoner to its spirit and must cross the seas if need be to return. The same amiable rivalry between West and East is seen in the States.

My special interest was in the mission work of the Presbyterian Church in the West. Wonderful things have been accomplished, and, as all will gladly admit, Dr. Robertson it is who has raised the church to her present influential position. Under his wise and energetic leading it has expanded and consolidated as it could never have done if left to haphazard. The disastrous results of this latter policy are still felt in the East. Dr. Robertson knows everything and everybody as intimately as if the West were a parish. A batch of settlers cannot open a new settlement but he knows it and has his missionary sometimes even waiting their arrival.

I spent two months in the *Swan Valley*. The country is new, extensive and park like and is rapidly filling up. The Presbyterian minister was in with the earliest settlers. The Canadian Church is rich in men of grit and grace who are the salvation of the West.

The majority of the settlers are church-going, but there are all sorts and conditions. A few "have no use for parsons." Some are avowed sceptics. As in most Western settlements there are a few pretty tough United States specimens who were never inside a church. Then there are those who use the church merely as a social convenience. On the whole however the tone of the valley as of the agricultural West generally is distinctly friendly to the church and favourable to morals.

I had to rough it a bit, as has every one in a new settlement. It is a wholesome experience. You are brought down to the fundamental simplicities of life, food and shelter and the milk of human kindness. The missionary is continually under debt for these blessings, and learns to enjoy them with a new thankfulness when he is likely to be without them. He learns too how much he can do without and be not a whit the worse.

Then it is a life free from ennui. Nobody who enjoys an open air life and the back of a horse and intercourse with a warm-hearted people need die of dullness in the West. There is also for the minister as for the settler the exhilarating sense of working in virgin soil. You are not building on another man's foundation. And even Paul was not above this consideration.

I was very favourably impressed by the students of Manitoba College. They are the right stuff for the West. They are not exactly of the academic type or their religion grave as the cloister, but they are manly and full of courage, of an earnest moral fibre and ready of wit and action. They seemed to me not so

booky as our men. They have seen more of the world and are not afraid to face it. I met some men out harvesting which, though nothing unusual in the West, would rather stagger the college youth of Britain.

In many things church life is different from ours. Birth does not decide denomination. The young folk take their own way according to fancy, chance or sometimes conviction. Even Roman Catholicism is not proof against this tendency. Consequently it is often quite uncertain who is to baptize the baby. By consequence also the church which is always on the spot and has the best and most energetic ministers is the church of the future in Canada.

As to the state of society I would say that the people are less religious and more moral than ours. That is to say, there are not perhaps so many devout and instructed Christians as in Scotland and Ulster, but there are fewer criminal and vicious persons in the community as a whole. The happy circumstances of the country account largely for the good state of morals. There is an absence of degrading poverty as there is of dangerous wealth. There are no ancient and vested damnations like our liquor trades and no families that have been "scoundrels since the flood." Manitoba is not of course an Eden. There is much to sadden and perplex those who had high hopes of a new country. But on the whole life is cleaner, more wholesome, free and glad than in the old lands.

Several instances however showed me that the Church does not always exert her undoubted power and right to put down glaring evils. There are cases not a few of saloons left open to poison the youth simply through criminal indifference. At home we are face to face with ancient and giant evils deeply entrenched. The Church in Canada has not to cast these out so much as simply to keep them out. She has a grand opportunity, especially in the West, to secure now and for all time the purity and sobriety of the people. If, with her magnificent opportunity and power she fails, it will be a sad blow to us who look to the new countries for brighter days.

I visited the principal towns *en route* to the coast, and found to my gratification Irish ministers very much in evidence. No less than 44 Irish born ministers are holding the fort in Manitoba and the Territories alone, and still they come.

One of the most interesting towns in British Columbia is Sandon. Some one calls it the wickedest, but this is not fair to other mining

camps. Certainly saloons and divers abominations abound, but there is a "remnant." The devil seems to have staked out all the ground, but his claims are vigorously disputed. Our minister keeps a House of Refuge for young fellows. His door is innocent of bolt and bar, and here young men gather of nights for pleasant games and songs whereby to exorcise the demons. To bring something of pure pleasures and the love of God into the lives of these miners is surely a splendid investment of one's talents.

Good work is being done in all the Kootenay mining towns. The Presbyterian Church is splendidly manned. Miners however are slow to come to the church. It seems to take too little account of their clamant social instincts. Here in Ireland we have soldiers' homes which provide bright rooms, games, literature, refreshment, and best of all the elevating society of good and pleasant ladies. It is a noble competition with the low public house. Might not something similar be done for miners more or less directly under the ægis of the Church?

Looking back and flashing thought across your magnificent country one cannot but rejoice in her splendid prospects. Her domain is imperial, her resources vast and varied, her people of the best blood of the world. The tide of colonization and development is now flowing strong, and it is not hard to see that at no distant date Canada will be the home of one of the dominant nations of the world.

The Presbyterian Church has caught the spirit of the country. She is realizing her great mission. Great are her opportunities, immense her field and potent her influence. It is a splendid conception that of a church reaching out strong hands across the Continent and sending her ramifications into remotest settlements; striving with faith and sacrifice to build up a nation, better than any that has been, in righteousness and happiness and the fear of God.

Intellectualism can never take the place of character. The moral life is superior to the mental. Genius and morality shine best in conjunction.

The longer we live and the more we think, the higher value we learn to put on the friendship and tenderness of parents and of friends.
—Dr. Johnson.

WINTER IN DAWSON CITY.

The Methodist missionary in Dawson City writes to the *Christian Guardian* as follows:—

"This has been a fine winter. We enjoyed moderate winter weather from October 18 to November 21, when a severe snap set in. For the next nine days it ranged from fifty to sixty-four below zero. Then it moderated, and up to January 2 it was perfectly delightful weather. The thermometer stood at about ten below. Since January 2 it has hovered about thirty-five below, which is our usual winter weather. To-day is January 14, the coldest day in two years. The thermometer stands at sixty-six below!"

The sky and atmosphere have been remarkably clear this winter, so that watching the sun descend and ascend has been very interesting. Dawson being in a valley we lose sight of the sun altogether for about a month. We saw it last on December 10. On that day only about half its disc was visible, and that for only about fifteen minutes. Immediately to the north of the town is a very high hill, up the side of this the shadows ascended a little higher every day, until December 21 was reached, when only the very top enjoyed a view of the sun's face, and but for a few minutes each day. On the 25th we could notice a difference in the shadow, it had crept slightly down the hill. Then each day made a greater and greater difference, so that to-day, as I write this, we are watching anxiously to see Old Sol's face peep through the parsonage window. If you were here to-day when the sun peeps into the valley for a few minutes, you would see thousands of people stand and watch it as some new star or comet. Some will give vent to their feelings in cheers.

In Dawson there are some 6,000 people, while in the surrounding districts there are some 10,000. To supply these with the Gospel we have the Episcopal Church, Presbyterian, Methodist and Salvation Army, besides Roman Catholic. All of these are centred in Dawson.

There is no reason to believe that the Holy Spirit ever leaves awakened sinners, only as they leave the truth of God for some error of sin.—I. Spencer.

There can be no enlargement of manhood without a Christ in the heart and life. He is the ideal-man, and his spirit and principles must be all-dominating if worthy character, just deportment and due regard to others' rights are to prevail.

Temptation tests and proves us. If our hearts are fully set to obey God, it will but drive us closer to Him, and He is faithful and will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way of escape. As we put forth our strength to resist He will energize us and help us to come off conquerors. When we fall it is commonly cause of a divided heart. Our purpose to follow God is lacking in integrity.—Lutheran Observer.

SOME NORTHWEST PROBLEMS.

BY MR. JOHN A. CORMIE, OF DAUPHIN, MAN.*

There comes a period in the history of almost every nation, a crisis which threatens, if not its life, at least its peace and prosperity, unless favorable conditions are brought to bear upon it. When the country is young and limited in population the danger is all the greater.

In the history of Canada such a crisis seems imminent, owing to the large immigration from many lands which is filling the broad prairies of our Canadian Northwest. During the last ten years they have been rapidly increasing. They find in Canada a liberty that many of them never knew before. In writing home the advantages are painted in glowing terms, while they scarce mention the difficulties, so anxious are they for their friends to come.

WARNING AND WELCOME.

While a warm welcome is given to all, the people of Canada must not shut their eyes to the fact that a danger by no means small is to be found in their numbers. The danger of a mass of unassimilated foreigners with customs and habits different from our own, speaking a different language, their ideals foreign to us, out of sympathy with our national life and work and aims and aspirations, living here merely because Canada affords them a home, and yet having the franchise, is no small one.

EVILS OF THE "COLONY" SYSTEM.

There are now living in the Canadian Northwest, Swedes, Finns, Bohemians, Hungarians, Jews, Austrians, Germans, Russians, Icelanders, Mennonites, Galicians and Doukhobors. Of the last two alone there are about 36,000 and scores of thousands of the others.

Many of these strangers are settled in colonies or "blocks," living by themselves, moving in daily life only with their own people, and in consequence becoming little acquainted with British institutions and Canadian life.

It is in this system of settling these foreigners in colonies that the greatest danger lies. It makes them cling more closely to their manners and customs. It is only on the edge of the colony that there is the contact with English-speaking Canadians, which is necessary to assimilate them and make them good citizens of our country and loyal subjects of our King.

The settlers with whom, perhaps, most difficulty will be found in the matter of assimilation, are the Doukhobors. Many of their customs are religious scruples. They are intense in their convictions and their adherence to principle is to be admired and commended; but their communistic principles, their objection to the imposition of law, renders the time far distant when they will be good loyal citizens of our Dominion and Empire, and that which will most retard their progress is their settlement in colonies.

The most effective way of Canadianizing

*Mr. Cormie is one of our missionaries, and writes, "After six months' labor among the 9,000 Galicians in the Dauphin district, I have the work fairly well organized and started."

these foreigners and making them loyal to British institutions is to give them the key to those institutions, namely the English language. The present Superintendent of Education in the Northwest Territories in his report a year ago pointed out that the most serious and pressing educational problems arose from the settlement of so many foreign nationalities on the colony system. But he suggested that as these people add to the population of the territories and the wealth of the district, it is but reasonable that the Government should provide means for their education, and that in the English language.

But while making these suggestions he pointed out the difficulties. They have few among them qualified to be teachers, and it is hard to induce Canadian teachers to isolate themselves from congenial society and comfortable boarding houses and take positions in schools in these foreign colonies.

He pointed out that the exclusively French-speaking districts in the Saskatchewan have been unable to keep their schools in operation even after their establishment. Apparently they are unwilling to bear the heavy expense entailed where the population is scattered and where education is little desired. In this matter of educating the foreign population, the Governments of Manitoba and the Northwest Territories are face to face with a great problem.

THE DUTY OF THE CHURCH.

While much may thus be done by the State in assimilating these people from other lands and preparing them for the franchise which is the right of every British citizen, a great duty lies at the door of the Church to evangelize them and provide them with religious ordinances; for while it is of the utmost importance that they be intelligent and loyal citizens, it is of still greater moment that they be men and women in whom is found the fear of God with regard for morality and righteousness.

There is here an opportunity which the Church must not neglect. Thousands of them have no religious services. Many of them, coming from countries long under the influence of Rome, are superstitious to a degree that is almost incredible. Others again, separated by intervals of two or four or six years from the home of childhood with its religious associations, are throwing off their old faith, and in many instances scepticism and atheism are taking its place. Many of them working on the railroads and in the lumber camps have been ill-used and deceived, and without anything but the little cross hanging against their breast or some similar token to suggest their faith, they have abandoned it in despair, and their associations suggest nothing but wickedness and debauchery to take its place.

These foreigners must be evangelized. The Word of God must be freely circulated among them and taught with diligence and faithfulness by conscientious teachers. Thus the spread of atheism, scepticism, superstition and vice will be stayed, and in their stead will be that righteousness which alone "exalteth a nation."

Our Foreign Missions.

"Three crops in succession have failed, and the fourth is already doomed," writes one of our missionaries, of Honan. "Fuel too, is scarce, and some are reduced to the necessity of tearing down part of their houses in order to obtain fuel to cook their food."

"One woman convert in China is worth ten men," says Mr. Goforth quoting Rev. J. Hunter Corbett, an experienced missionary there. In the patriarchal family system where sons bring their wives to the home the mother-in-law is supreme, and if she is won to Christianity she can influence a wide circle.

Over two hundred, by about a score, is Mr. Goforth's record of missionary meetings addressed since coming home from China. In much of the work Mrs. Goforth has been with him, addressing women's meetings and mixed meetings. He hopes that by the Autumn the way will be open for their return to Honan.

Dr. Leslie's leg and arm, both badly wounded, the tendons cut by Boxer swords, are improving. The leg is about as well as ever, the wrist slowly, very slowly, gaining strength. All winter, as able, and sometimes when scarcely able, he has been addressing meetings and seeking to deepen the interest in missions.

Rev. J. Fraser Campbell, our missionary at Rutlam, India, writes that four boys and two girls were baptized at that station in January, and that during February two women, 43 other boys and 25 girls, total 70, were baptized during February. A considerable number of applicants for baptism were kept back for further instruction.

To show how far advanced the young Chinese Emperor is, he is reported to have said. "Do not trouble building schools, take the temples and pitch the idols out of them." But when the dowager empress got once more the reins, he was helpless. In China, as elsewhere, light and knowledge will in time find their way and do their work.

"Things are very interesting here just now," writes Rev. Dr. Buchanan, 5 Feb., from the Bhil Mission in a private letter. "Many seem very much inclined to the truth. We have special classes for enquirers. It seems very sad that with so many here at our door to be spoken to we should have so little strength to

speak to them. They need to be taught line upon line."

In addition to the drought, many of the Christians were looted of everything during the summer. It would be useless for them to beg, for no one would give to a Christian at this time, and besides they are heavily handicapped in any trade they may follow. Therefore this year of famine falls more than usually heavily upon them. Some of them, at least, have been trying to help one another, but, with starvation staring them in the face, no one has much to spare.

"When we went to Chang-te-fu five years ago," says Mr. Goforth, "the foreign women and children were a great wonder to the natives. People came from all around. Our treatment to them made them friendly. We preached to them. Then we began visiting the surrounding town and villages. We made a map and wherever one became interested in the truth we put a red spot on the map, until when driven out by the Boxer rising, we had fifty red dots, places where one or more were Christian, while in one place there were thirty, in another sixty, and even more, on the Lord's side."

LETTER FROM REV. J. BUCHANAN, M.D.

February 25, 1901.

Dear Mr. Scott.

It seems wonderfully strange that with the great need in the Bhil country we should have the distractions from the work that we do have, and yet it is but little compared with what it might have been. At the beginning of the month our son Cassels, who had been helping among the crowds of people coming to us at Amkhut, contracted small-pox.

With small accommodation and no probability that we would be able to get a nurse, it seemed certain that we could not isolate little seven-year-old Ruth. So we decided to send her out at once. I took her twelve of the thirty-seven miles to the station and then sent her on with a young native Christian to Dohad, and thence she went by rail to Rutlam. She stayed there a few days and was very happy with Dr. and Mrs. Campbell. Then Miss Jamieson came over and took her from Rutlam to Ujjain to be with Fanny Nugent.

Letters came in from the missionaries telling us of their sympathy and prayers. Cassels was having a light attack and was doing well when a telegram sent to Dohad reached us saying

that Ruth had small-pox. We felt very sorry for Dr. Nugent and the ladies at Ujjain who have all been kindness itself, that we should have sent such a disease to them.

In the first outburst of mother grief a voice came from the convalescent small-pox chamber, "Mother, is not there a verse in the Bible that says, 'in distress call upon me'?" Yes, there is: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." We took that promise and I left for Ujjain before the sun rose, and have been there till this morning. God has heard us. Dr. and Mrs. Nugent, Miss Jamieson and Miss Goodfellow and Fanny had all helped. The little patient was isolated with a nurse in the corner room that had been first ready and received us when the mission house was being built at Ujjain. God has heard our prayer, and as Ruth has a very light attack I hope she may soon be quite well. My anxiety now is for the dear friends who in their kindness have been exposed at Ujjain.

Yesterday (Sunday) three more of the blind school girls at Ujjain were baptized on profession of their faith and two others admitted to the Lord's table for the first time. The man Mula who teaches the blind boys weaving was also admitted.

This blind school under Miss Jamieson, who is a born and trained teacher, is one of the brightest efforts in the mission. Their industry is weaving blankets; their rapid advancement in knowledge is very exceptional.

In the general meetings of the congregation, which are often of a catechumen style, catechists and Bible readers are put in the shade by some of these boys and girls. Some who can see seem to think that it is because the blind can't see that they see so well mentally. But I suspect this is the reward of earnest, faithful, concentrated service.

Miss Goodfellow is looking after and reviving work among the helpers, and two new ones who were asking for baptism have made considerable progress in divine truth.

Dr. Nugent who was lately transferred from Dhar, where he had a great deal in this famine year to do besides the language, has now the building operations at Ujjain in hand. His practical mind and home training, as well as the way he is taking hold of the matter, point him out as the coming convener of the Building Committee. It is a great joy to see Ujjain, dear to our hearts from years of labor, have once more its own male missionary.

FAMINE IN HONAN.

In addition to all the other ills in Honan, and throughout much of North China, there is, and has been for months, sore famine. Mrs. Murdoch MacKenzie, our missionary, says:—

"I do not think the people realize how great the famine is in North China. We thought it very terrible last winter, and yet that was only the beginning of it. I could tell you of many pitiful cases that came under our own observation. There were very few of the Christians who were not even then feeling the pinch of poverty, and many were entirely dependent on the help given by fellow-Christians or the missionary.

"How they have been able to exist since we left it is hard to say. Probably only Chinese could live and endure such hardship. In famine time everything is sold to procure food, and even houses torn down and the material sold; but the Christians in Honan were robbed, many of them, of everything before the winter began.

"Dr. MacClure has twice sent in small sums by messengers, but the country is so unsettled and infested by robber bands that it is a very dangerous undertaking to carry money over the long road between Chefoo and Honan. The last sent was one of those young Helpers who so nobly volunteered to take that terrible journey to the coast last summer with us. Many a time we would not have known what to do without the assistance these two devoted men gave so willingly. We have not yet heard of his safe arrival. He is to distribute the relief funds as the money can be sent in little by little. It will be a most trying and dangerous task, and he needs our earnest prayers that he may be given the wisdom and guidance he needs and be kept safe from harm.

"We hear by to-day's mail that the Governor of Shen-si is to be compelled to assist the Christians in that province. We trust the commands may be carried out there and in Honan also, but have very little confidence in anything being done through officials.

"We cannot hope to get back to work in Honan till this famine is over, and for that, if for no other reason, we should pray that God will open up ways whereby relief may reach the famine-stricken, and that He will send the rain so long withheld from that thirsty land. But above all, we pray for the suffering women and children—the Christians, many of whom we knew and loved, and fear we shall never see again. But we can pray for them.

A CHINESE C. E. SOCIETY IN MONTREAL.

There are about seven hundred Chinamen in Montreal, most of them working in the three hundred Chinese laundries of the city. There are half a dozen stores owned and operated by Chinamen and about a dozen are in domestic service.

About six years ago Rev. J. C. Thompson, M.D., a returned missionary from China, was appointed by the Assembly as missionary to the Chinese in Eastern Canada, with Montreal as a centre.

Dr. Thompson preaches to them every Sabbath evening in Knox Church with an attendance of about fifty. He has organized a C. E.

Society, among the men who are either Christian or favorably disposed. It has twenty-eight members, with an attendance of from thirty to forty.

Here you have a picture of them. The missionary wished to have more of them in it, but it is difficult to get busy men together for that purpose.

There are fifteen Chinese Sabbath schools in the city, with a total attendance of between two and three hundred.

Many of these men will return to China and each one will be a missionary in some way, for even if not Christians they will help to make the Chinese friendly to the missionaries who are there.



Dr. Margaret O'Hara in writing to the RECORD says "I would fain forget the past year, but the Church looks for Reports." How much there is hidden behind that simple sentence of the terrible year through which they have passed with famine and plague in India.

Three facts about India are ;—only 2,000 missionaries in India, or one to 155,000 people ;—every day from India nearly 30,000 souls pass from a Christless life into a hopeless future ;—At the dawn of the twentieth century 300,000,000 people in India are without Christ and the Gospel.

THE WORK OF A TRANSLATOR.

The Books Translated.

BY OUR MISSIONARY, REV. D. MCGILLIVRAY.

For the RECORD :

When I received the call to go to Shanghai to assist in the work of the Society for the Diffusion of Christian and General Knowledge among the Chinese I was working among the masses of North Honan. On the ratification of the call by the Home Church I set out on the long journey to Shanghai.

We spent a Sunday at one of the stations of the London Missionary Society. A dear brother there was much interested in the question of self-support in the native church, as all live missionaries are. That day he dropped a seed which bore fruit immediately after we sailed away from the station. As the native craft crawled slowly along I turned the matter over in my mind, and wrote off in English a story of self-support in a certain village. The lively narrative style is much superior to dry exhortation. (The story was given in last issue of the RECORD. ED.)

On reaching Shanghai I put the tract into Chinese. When the embroglio is over we expect the little story will have a wide field of usefulness, more especially as there is nothing else in Chinese on the theme, a strange fact when we know that every missionary's aim is self-support in the native church.

The next task undertaken was an adaptation of "The World's Great Religions," by Rev. Principal Grant. A Canadian would naturally work with enthusiasm on a Canadian original. In the book Buddhism, Mohammedanism, Hinduism and Confucianism are chosen for treatment, as being by far the most influential heathen religions in the world at the present time. The others are negligible quantities. With these four Christianity is shewn in comparison and contrast as supplying the fatal and essential deficiencies of other religions.

If it be asked what do the Chinese need to know about Hinduism which is not found in China at all, we answer that its existence in India is known to young China, and scholars, especially in schools and colleges, must be shewn that no religion can compete with Christianity, however numerous its adherents.

The chapter on Confucianism is especially needful, as all are agreed that Confucianism is the citadel which must be carried by missionary effort. It is the one obstacle which towers above every other in China.

Although many millions of Chinese are Moslem in faith, they have been largely passed by by missionaries who sought a line of less resistance than Moslems offer. The chapter on Mohammedanism has been issued separately with a view to this special work. Just before the outbreak of 1899, the leading missionary in Shantung ordered one hundred copies for Moslems in his field.

TEACHING THEM OF THE HOLY SPIRIT.

Before I left Honan I had sent circulars to leading missionaries on the subject of a book on the Holy Spirit. Till now there is no book specially treating that subject in Chinese. The answers shewed that the attempt to produce a book which the native Christians might study would be most welcome.

After long study of the merits of various books well known in the West, more especially with regard to their suitability to the Chinese church and the objects in view, Andrew Murray's "Spirit of Christ" was finally decided on as the best. Not that it was the easiest to translate. A veteran scholar on hearing of my purpose wrote that the attempt to translate such a difficult English style was a task enough to appal the stoutest heart.

But what was wanted was not a treatise on the subject, of which kind there are many excellent books widely circulated in the West. We wanted a book which could be studied day by day, withal a practical book, stimulating the devotional feeling. It was felt that little good would result from a book which could be read straight through like any other religious book, and then be laid aside. The native mind is so materialistic that it requires line upon line and precept upon precept to instil spiritual truths into their hearts.

Now Murray's book is precisely suited to this object. It gives a day by day study for one month. Even a foreign reader cannot read it straight through. It must be taken in daily portions, and it must be used devotionally and saturated with much prayer. Each lesson ends with an appropriate prayer which will be very helpful to Chinese whose prayers are apt to be without variety.

It is to be feared that the Chinese Christians have very inadequate ideas of the Person and Work of the Holy Spirit. If Christians at home fail here so lamentably, is it to be wondered that those recently emerged from heathenism should fail also?

The task of translating proved indeed difficult.

Some others of Mr. Murray's books are simple in style and might easily be put into a Chinese dress. Not so this book. Mr. Murray, always a mystic, finds himself at home in dealing with the mystery of the Holy Spirit. In fact there are places in the book into which it would be folly to try to lead a Chinese Christian. He revels in long sentences packed with thought like Paul's letters, the despair of Chinese translators.

Add to this that the Chinese language is notoriously barren in terms for spiritual ideas, and you will have some idea of the arduousness of my task. To translate in extenso would be the easier course, but the resulting book would be too bulky owing to the bulkiness of Chinese characters.

Accordingly some abridgement was needed. Frequent use was made of Chinese illustrations to aid the Chinese reader. I do not think Mr. Murray would object to this liberty, if so be his meaning be made clearer to readers whom he could not have had in mind when he wrote his book. Our translation has been rewritten three times, each time I hope an improvement in clearness being made. The troubles in the North came on during which publication was checked. Thus we were given more time to perfect our work which has been over a year under our hands. We do not grudge the toil. For the books that live must be the product of much travail.

LESSONS FROM HISTORY FOR CHINA.

Side by side with Andrew Murray's book, we have labored at Rev. James White's "Eighteen Christian Centuries," which we have just finished. One of the most influential books of our Society is MacKenzie's Nineteenth Century which has a tremendous run. White's book will complete the Christian story of the Nineteen Centuries, and we hope will do immense good.

The book shews how at the first fearful persecutions failed to extirpate the tree which God had planted, a lesson sadly needed now in China. And down the centuries is shewn how God worked in His world among the nations. The Chinese are fond of history. So we throw our gilded hook in history books to catch the educated classes with the truth. When China awakens men will be found to give them the secular view of history. We will forestall them by giving the religious and true view.

White's book took us a year, parallel with the other books, but one writer devoted his

whole time to it. This involved the double transcription of characters. From this some idea may be gained of the size of the book and the labor involved.

LESSON FROM ONTARIO FOR CHINA.

Of shorter works, we have done, besides articles for the Chinese *Missionary Review*, four important books. "Ontario, an Example of Progressive Government," was prepared in 1900, but will now be in good time for the Reconstruction Period which is ahead of us in China. Mrs. Catty's Parables from Nature, and one of Adams' Sacred Allegories called "The Old Man's Home" have long been classics in the West. Their parabolic form commend them to the Eastern mind. Horace Bushnell's immortal chapter on the Character of Jesus, making no appeal to miracles, but basing its argument entirely on the moral character of our Lord, is suited to Confucianists who disbelieve in the miraculous, while at the same time it is a straight challenge to them on their favorite moral grounds. They never weary of lauding Confucius as the perfect man. Let them read this and see the Perfect Man who is God.

From this brief sketch of the work of one of the Diffusion Society's staff it will be seen that to this literary nation we are not offering stones like unto their own dead literature, but the True Bread which if a man eat he shall never hunger.

Our Society is doing much else besides making books, but of that we cannot now write. Suffice it to say that through the press we go forth not as a solitary sower with handfuls of good seed, but myriad-handed, scattering millions of seeds, the harvest from which we shall in due season reap if we faint not.

Works are not satisfaction, nor merit, nor instrument; they are the utterance of a justification already received by faith.—Brentius.

The saddest road to hell is that which runs under the pulpit, past the Bible and through the midst of warnings and invitations.—Ryle.

Many, indeed, think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.—John Wesley.

INCIDENTS FROM A CHINESE FAIR.

BY OUR MISSIONARY, REV. R. A. MITCHELL.

Dear Mr. Scott.

Though the Hsün Hsien Fair has been written up at various times and by different persons for the RECORD, yet, as it is one of those fairs which we annually attend and in greater force than any other, I think a few notes of the past year's fair may be of some interest to your readers.

This is a religious fair held during the latter half of the Chinese first month (this one Feb. 14th to March 1st), and is attended by many thousands from all directions either singly or in societies.

For the last nine or ten years it has been the custom of some of the mission to attend this fair assisted in preaching by numbers of the native Christians. The first year or two that it was visited there was only one native of Honan to lift up his voice for the true God against the false, but of late years the rule has been to have one or two foreigners directing nine or ten natives.

OUR PREACHERS AT THE FAIR.

Let us take a glance at the staff during our last visit.

Here is Chou Lao Ch'ang (whom Brownie met in Underland), ex-yamen-runner, opium smoker, etc., who was healed of cataract in both eyes by Dr. J. Fraser Smith. With his long grey moustache and beard and his owl-eyed spectacles he always commands the respect of a Chinese audience, while his graphic way of putting truth holds their attention, and the foreigner listening wishes he could be as "pat" with the Chinese language.

Here too is his son Chou Tê Wên, by no means the man his father is, nor commanding the same confidence.

Then there is Wang Sung (commonly spoken of among the foreigners as "the bigamist"), who seven or eight years ago was going up to the temple at this fair with a thank-offering for a son born by his second wife, and heard Chou Lao Ch'ang preaching this new doctrine. (The thank-offering has never yet reached the god). He is a man of nervous temperament and boundless energy who used to walk twenty miles on Sunday morning to attend worship at Hsin Chen. He can talk more words to the minute than most men, and believes in doing his utmost to extend the Church, but has probably been a bigger thorn in the pastor's side than any other man in North Honan. There is an immense amount of work in him, but it needs great care in directing.

Here too is Ch'êng Lu, a man strong in body and in mind. In a crowd he is able to hold them and present truth in a forcible way, while perhaps he brings more individuals to the pastor's reach than any of the others. Some seven years ago he with two others from the same town, all opium smokers, went together

*This vivid sketch of the last visit to the fair was sent to the RECORD shortly after, but like much else in China, never reached its destination owing to the Boxer uprising. Mr. Mitchell has kindly forwarded a copy of it.

to Ch'ü Wang to see the foreigners and find out what they were like. Of the three two were convinced of God's truth and entered shortly on the heavenly road. One of them, Wang Fu Lin, two years ago, after three years of hard work and efficient preaching of the gospel, completed his journey and entered into peaceful rest. Ch'êng is walking well in the road, and the third man last fall decided he would stay no longer behind. Late, but yet on the way.

In company with Ch'êng there has for several years come to the fair from Ch'ü Wang a young man, Ch'ai Tung Fêng. My first remembrance of him was an overgrown-looking youth at a station class in Ch'ü Wang shortly after I reached Honan. Converted younger in life than the rest, he has a prospect of greater advance as a worker. Better educated than those already mentioned, though he cannot deal with a crowd of heathen so well as some of them, he promises to be a valuable man in his quiet way in instructing Christians.

Foremost among the Chang Tê Fu contingent is Ho I. Formerly with his brother an idol painter and a tough character, he is now a strong worker for Christ. Like Ch'êng, with a strong body and a strong voice and a willing heart, he needs to be restrained somewhat lest he talk too hard and too long. The shout with which a few years ago he used to startle any one who asked an opposing question has disappeared, and he is now a strong, earnest and tactful preacher.

From Chang Tê Fu came also Li Shu T'ang, a convert of a year ago who was an opium user and dealer, and whose family are still in the business from which he is trying to free himself. They are strongly opposed to his Christianity, and they did not know that he was preaching at this fair as he dared not tell them, but only said he wanted to attend the fair for a few days. A man of good education, though without degree, he has also a taking way of presenting truth, and promises to be a good worker.

The force was completed with three other men, earnest but not so distinctive as those mentioned.

OUR WORK AT THE FAIR.

So much for the workers; what of the work? The city is not square, but the western part of the south wall juts up on the face of the hill nearly to the temples which are on the top. This makes the means of access to the temples but two, from the south suburb up the east face of the hill and from the west suburb up the west face. Our inn was just outside the west gate of the city, and we had erected a mat booth by the riverside on the western route to the hill.

Leaving one or two men in the inn to receive visitors we daily divided into three groups, one going to the booth, one near the summit of the hill on the road to the temple gate and one to the street inside the south gate of the city. Thus did we attempt to touch the greatest number of people from different directions.

Passing along the west street one would probably see a crowd standing about the front

of the booth listening to the preacher or examining tracts; passing farther in there were to be seen some who had more than a passing interest and had sat down on the benches about the book tables, while at the back of the booth would perchance be one or two squatted on a mat inquiring of the new doctrine from one who was resting from preaching to the crowd and had perhaps impressed them with his address. These little chats frequently resulted in a visit to the inn in the evening to see how we worship God.

The position on the hill was harder to retain a crowd and more tiresome on the workers because of hot sun, flying dust and counter attraction of jugglers, etc.

A FRIENDLY HOUSE OWNER.

This year our position on the street, though not pre-arranged, was a good one. Seeking a vacant place one afternoon we stopped at the stone seats in front of a well-to-do man's gate and soon had a good audience. Next day when the men went along to take up that position again they found that some one to stop the preaching had poured oil over these stones.

The owner of the house coming out saw it and quickly had things cleared up, made friendly inquiries about what pastor was present at the fair and allowed the speakers to take up their position on the porch which they held during the whole fair, an excellent place for addressing the crowd.

One day Ho I reported that they had had the same company of about fifty listening the whole afternoon. The crowd on the street was so dense that outsiders could not press closer to the speakers or insiders get away from them. Those who were willing to hear for a longer time gradually edged in so that they got a position on the porch, and perhaps made inquiries of the men who were waiting their turn to speak. Numbers were induced to go to the inn to make further inquiries, and from several of them we hope to hear again shortly.

Sunday was a windy day, and when I reached the hill-top I found that the dust flew in such clouds as to preclude speaking or holding a crowd, and so I started for the south street by a short and little frequented path.

On the way I stopped to enter protest against some calling of "Foreign Devil," and immediately had a crowd to whom I spoke in the shelter of the city wall as long as my voice could stand it in that dusty air.

As several had paid careful attention I gave an invitation to go to the booth or inn, and went on my way. One man accompanied me, and when we reached the south street I suggested that he listen to Ho I who was speaking. He spent the whole day there and came home with the men in the evening to worship.

Another man after spending the full day listening and buying a New Testament, instead of returning ten miles to his home as he intended, came to the inn to worship, and the next day being snowy spent that day listening to the Gospel. He asked that some one be sent to his home to teach them, but was rather afraid for the foreigner to go.

These are a few of the incidents and show you what kind of work goes on at the fair. Little of the results of it have appeared as yet, still each year brings some into the circle of interested ones which is ever widening. All through that region for fifty miles we are recognized as those who preach and sell books at Hsün Hsien Fair. Our laborers—especially native—are all too few for the following up of results, but we hope that time will gradually solve this problem, and that soon the towns and cities will all have much preaching of the glorious Gospel.

ONE CAUSE OF CHINA'S TROUBLES.

BY OUR MISSIONARY, REV. D. MCGILLIVRAY.

In a speech during a debate before the Union Church Guild, Shanghai, in October last, Mr. McGillivray spoke as follows regarding China's ills:—

But sir, can western nations honestly say in reference to the present cataclysm: *We are wholly guiltless?* Let Port Arthur, Wei-hai-wei Chiao-chou, Tonquin, answer. Add opium wars, excessive indemnities, exclusion laws, refusal to allow China to raise her tariff, dislocation of native trades and occupations by foreign goods and inventions, and do you wonder that patience had a limit? Even a worm will turn, not to say a five-clawed dragon. Smothered wrath at past outrages at length flamed forth, and considering their unenlightened state no wonder the form of their vengeance was so horrible, and they smote the nearest victims.

Some years ago some Italians were lynched at New Orleans. I ask my friend the leader of the affirmative, if Italy had seized one of the best harbors in his beloved country by way of retaliation, would the United States have calmly endured such a pulling of their front teeth? As it was, a sum of money was given in compensation, "not as a right but as a favor," so said the official despatch, and the case was closed.

How different when poor China is concerned! John Chinaman did not need to turn the other cheek; his enemies hit it for him without waiting for him to turn it, and under such a rain of insult do we wonder if he showed his teeth?

The burden of suffering seems a tombstone round our neck, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Jean Paul Richter.

Far away in the Taurus mountains some remarkable bells are hung on the summit of the peaks. No hand ever rings them. Silent, dumb, they hang there in the sunshine. But when the storm-wind comes, they begin to swing, and then to peal, and then their chimes are heard far below, down in the valley. God, the Lord, has hung in every heart a praying bell. Yet how often in the sunshine it is silent and dumb! But when the storm-wind of trouble comes, it begins to ring. . . . Necessity teaches prayer!—Kaiser Wilhelm.

SOME FIRST IMPRESSIONS OF INDIA.

Rev. Murdoch MacKenzie, who after the escape from Honan, went to India, until China shall again be open, writes from Mhow, to his wife in Canada, some first impressions.

Dr. Margaret McKellar took Dr. Margaret Wallace and me to see the work in their girls' schools. The visits were very interesting. As we knew nothing of the language we had to depend entirely on Dr. McKellar for the impressions formed on what we saw and heard. She seemed very much at home among them. They sang hymns, repeated portions of Scripture, answered questions which we put to them on the lessons and awakened our interest pretty thoroughly.

We visited a temple too and heard Dr. McKellar conduct a conversation in Hindi with a number of men there. We did not go inside as we usually did in China. It is not the custom in India to do so.

We went to see the schools again with Miss Duncan on Sabbath morning, and I had an opportunity of speaking through her as interpreter to most of the young folks. There is a simplicity, eagerness, seeming confidence and delight in answering questions which pleased me greatly.

It was sadly disappointing then to hear that almost all the children were from heathen homes and that none of them professed conversion. This aspect of the work in India is one that I scarcely know what to think about as yet. Our friends are working faithfully among the children of heathen parents, with but little fruit as yet of their labors and against such odds as we know but little of in Honan. One has to come to India to see and know from sight what a terrible obstacle *caste* is to the Gospel of our blessed Lord. I took the afternoon service, speaking through an interpreter, and along the line of asking what would Jesus think of the customs which I, as a stranger, was seeing in India and what would He have us think of and do in regard to them. One of the teachers did the interpreting this time.

Directly after breakfast on Monday, Miss Duncan, Dr. Wallace and I drove out twelve miles to see a girls' and boys' school. It is conducted by a man who was once a Mohammedan. His wife and daughter teach in one school and the old gentleman in the other. He seems a born teacher and has excellent order kept among his pupils. He is the only Christian in the city and holds his own courageously. There

again, the children answered admirably, and not one of them is in any way identified with Christianity. They all come from heathen homes but are quite prepared to receive Christian instruction. So far not one has ventured to come out on the Christian side, but the workers are hopeful.

In the evening Miss Campbell drove me to see her work among the famine women. That was in some respects the most interesting and hopeful line of work that I have seen thus far in Central India Mission. Miss Campbell has these women and girls thoroughly under her control, away from all heathen associations, and at an age in life which leaves some of them at least peculiarly susceptible to Christian influences. Then they owe so much to her for what she has done in saving their lives and providing for them since, that it is natural. I count on that as among the influences that will help to win them for Christ.

The work at Ujjain has suffered greatly through the illness, withdrawal and death of missionaries. The main part of the work done now is by Miss Jamieson among the blind boys and girls and also among the widows. It was most pathetic to go in and sit down alongside of the blind. They had questions to ask of me regarding China before we reached the stage at which I was to question them.

They read with remarkable readiness from many portions of the Old and New Testament, and had no difficulty in answering not a few of the questions put to them.

Miss Jamieson is fully trusted and greatly beloved by them. She goes to see them regularly, forenoon and afternoon, and has the joy of knowing that several of them are decided Christians. They are learning how to make coarse rugs, and may in time add other branches of weaving to their stock in trade.

The story she has to tell of the cholera visitation is a remarkable one, so too how some proud girls were led to become humble and most willing helpers in lines which they scorned at first. In some respects the work done by her appealed as strongly to me as any which I saw on my tour. In the evening they took me to see what they are doing for some lepers. Poor creatures they are in a most woeful plight; here fingers are gone, there the nose is affected, and with others the side of the face. Three of them were lately received into the church by baptism, and there is good evidence that the Spirit of God is working among them.

A PRESBYTERIAN CHURCH FOR INDIA.

Among the movements of a new century is that of a Presbyterian Church in India.

For a number of years the missionaries of the different Presbyterian churches of Europe and America, working in India, have had a council which meets ordinarily once in three years. It consists of delegates from the churches of the Alliance, the ratio of representation being one minister and one ruling elder, or two ministers where there is no elder, for every six members of Presbytery or body corresponding thereto.

The churches eligible for membership in the Alliance are "such as hold the Word of God as the only rule of faith and practice, and whose system of doctrine and general principles of church polity are common to the standards of the Presbyterian Churches of Europe and America."

The objects of the Alliance are :

1. "To promote mutual sympathy and the sense of unity among our Presbyterian churches in India."
2. "To arrange for co-operation and mutual help."
3. "To promote the stability and self-support of the Native churches, and to encourage them in direct labor for the evangelization of India."
4. "To prepare the way for an organic union among the Native Presbyterian Churches in India."

It should be borne in mind in connection with the organization of a native church:—first, that the relation of the European and American missionaries to their home churches will remain unchanged, that the Council of the Alliance will be limited to the carrying out of the above specified objects and to the adjudication of such questions as may be referred to it by the Supreme Courts of the mother churches; further than this it shall be merely consultative and advisory.

And also that this union is not intended to stand in the way of a wider union between the native churches of India of the different Protestant denominations if the way should at any time be opened up for such a union but rather as a step towards it.

The sixth council of this Alliance met in Allahabad, 6-8 February. The meeting was a most successful one. There were present of our own missionaries:—Revs. Dr. Campbell, Dr. Wilkie and W. H. Grant. Other churches represented were the U. F. and Kirk of Scotland; the Presbyterian Church, U.S.A.; U. P. Church of America, and American Reformed

Church; in all thirty-three, of whom about half a dozen were ordained native ministers. One of the latter, Rev. K. C. Chatterjee, was chosen Moderator.

Some of the resolutions adopted by the Council were as follows:—

"That in the opinion of the Council an organic union among the Presbyterian churches in India is desirable."

"That in the opinion of the Council an organic union among the Presbyterian churches of India is practicable."

"That the doctrinal basis of the United Church be the Westminster Confession of Faith."

"That a committee be appointed to draw up and present to next meeting of Alliance a synopsis of doctrine based on the Westminster Confession of Faith which shall be helpful to the better understanding of the doctrines by the Indian Church."

"That the committee should send down this synopsis of doctrines to the Presbyteries and other bodies so as to have their opinion and suggestions before the next meeting of Alliance."

"That the form of worship of the church be in general accord with the Westminster Directory."

"That the following scheme of local organization adopted by the Fifth Council of 1899 be again adopted with the necessary changes in details:—"

1. That there be a General Assembly, to meet once every two or three years, the principal language being English, but not to the exclusion of the various vernaculars when necessary.

2. That there be five [or more] Synods, to meet annually, and deal finally with all matters purely provincial; viz.—

(a) Synod of *Madras*, embracing the districts covered by the missions of the Church of Scotland, Free Church of Scotland, Reformed (Dutch) Church of America, and Reformed Church of Holland, in the Madras Presidency and Ceylon. Languages:—*Tamil, Telugu, Singhalese, etc.*

(b) Synod of *Bombay*, embracing the districts covered by the missions of the Church of Scotland, Free Church of Scotland, Irish Presbyterian Church, and American Presbyterian Church (Kolapore.) Languages:—*Marathi, Guzarati, etc.*

(c) Synod of *Bengal*, embracing the districts covered by the missions of the Church of Scotland, Free Church of Scotland, Welsh Calvinistic Methodist Church, English Presbyterian Church and Gopalgunge Evangelistic Mission. Languages:—*Bengali, Khasi, Santali, etc.*

(d) Synod of [North West] embracing the districts covered by the missions of the American Presbyterian Church, the United Presbyterian Church of Scotland, the Church of Scotland, the Canadian Presbyterian Church, the Original Secession Church of Scotland, in the N. W. P. and Central India. Languages:—*Hindi, Urdu, etc.*

(e) Synod of *The Punjab*, embracing the dis-

tricts occupied by the missions of the American Presbyterian Church, the United Presbyterian Church of North America, the Church of Scotland, the Saharanpore Presbytery of the Reformed Presbyterian Church of America, the Roorkee Presbyterian Mission in the Punjab, etc. Languages :—*Panjabi, Urdu, etc.*

3. In the first of these Synods, two Presbyteries,—Madras and Ceylon; in the second, four Presbyteries,—Kolapore, Bombay, Guzerat and Nagpore; in the third, three Presbyteries,—Calcutta, Khasi Hills, Santalishthan; in the fourth, four Presbyteries,—Malwa, Rajputana, Allahabad, and Darjeeling; and in the fifth, four Presbyteries,—Saharanpore, Lodiana, Lahore and Sialkote.

The Alliance adjourned to meet at Allahabad 11 Dec., 1901, when arrangements may be made to receive the necessary authority from the Home churches.

REPORT OF MARGARET O'HARA, M.D.,
of Dhar, India, for Year Ending 1 Mar., 1901.

FAMINE.

When the mission year began the famine was sore in the land, and as the year advanced the distress and suffering increased until one could well wish that such scenes might never be again witnessed; but as our day so was our strength, and now we can praise God for His sustaining grace.

The liberality and sympathy of friends at home, the gifts of corn and blankets from the *Christian Herald* of the United States, the success of Rev. Colin Valentine, S. S. D. and others in securing suitable foods for the very weak and emaciated, and the contributions received from Indians and Europeans in India, all united in making the task lighter for those who were in the midst of the famine. We do thank each and every one who helped us by their sympathy, prayers, gifts and influence.

DISTRIBUTION.

Help was given in the Zenanas; to the aged working poor who congregated each evening at our church door; to women in the form of relief work and to the rescue of the children. Many parents brought their children asking to have them cared for until the first crop was ripe and others came of their own accord. The boys were passed on to the orphanage and the girls were cared for in a building erected on the hospital compound from famine funds.

We took in all who came, and not only fed and clothed them, but endeavored to impart all the Scripture knowledge possible to them while with us.

The girls have all gone now with the exception of 57 Bhils. Five of these have professed their faith in Jesus, and all of them show the influence of the Gospel upon their lives.

MEDICAL WORK.

The hospital and two dispensaries were open throughout the year, but the record of the past year's work is too sad to dwell upon. There were 787 in-patients treated in the hospital. Of this number 297 died. Of the in-patients there were :—

	Cases.
Small-pox.....	23
Cholera.....	36
Dysentry.....	60
Famine diarrhoea.....	229
Phagedena of the mouth.....	147
Mumps.....	= 52
Measles.....	17

The remainder were the ordinary cases one sees in India.

Number of out-patients.....	6,251
“ “ treatments.....	16,842
Amount received in fees, about.....	\$20

During the year three workers died and one went to another mission.

EDUCATIONAL.

The city school was closed, and the teacher, with two others, was employed in teaching the famine girls. There have been no holidays observed during the year except Saturdays.

The average daily attendance for the year is 60.

EVANGELISTIC.

The two Bible women have conducted services in the hospital and dispensaries, but no outside work has been undertaken during the year as all extra time was given to the famine people.

Sunday school work has been carried on as in former years.

“A church never knows what it can do until it tries.”

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

--Horatius Bonar.

BEHIND THE SCENES.

"Before leaving home it was my privilege to read to some width on the subject of Comparative Religion with special reference to Hinduism and Mohammedism," recently wrote our missionary, Rev. Geo. E. Ross, from Demerara. "But actual experience has served to obliterate forever any gilded ideas gathered from books about the worth of such religious systems and the life of a heathen community.

HINDUISM AS IT IS.

"Theory is all very good; practice is something else. Hinduism in books is one thing: Hinduism in life is quite another.

"It may be urged that the immigrants who come to Demerara are not representative of East Indian character and Hinduism at its best. They consist largely of the poorest class gathered from the streets of Calcutta and other centers, without any education and altogether poor specimens of society.

"That may be, but nevertheless men and women of all castes are here from the high Brahmin to the low Bhangi. And assuredly there is ample and fair opportunity of judging the fruits of Hinduism in the life and character of the people as a whole.

"Dr. Morton, in his eloquent and memorable address at Assembly, spoke of the icy flood of immigration which yearly chills the spiritual atmosphere of Trinidad upon the arrival of the Coolie ships with their heathen freight.

"In Demerara we do not feel these chills so much, probably because the whole atmosphere is so charged with heathenism already that we are not so sensitive to a draught. When Christianity has advanced in Demerara proportionately to her progress in Trinidad then we too shall feel the ill effect more keenly. Taken at its very best Hinduism in our midst is unspeakably deplorable.

"Among the immigrants is always a number of Brahmins. They come not in the official capacity of priests to their fellow-countrymen but like the rest, under indenture and bound to five years' labor on the estates.

"Upon arrival, or perchance during the voyage out, one or more of these Brahmins who is able to read and has an aptitude for discharging religious functions is chosen as the priest of the company and afterward of a community. He performs marriage ceremonies, presides at and regulates feasts, reads aloud to an assembled number portions of the Hindu books to their understanding and edification or other-

wise, and is regarded by all as their Maharaj or minister.

"In every estate and village we find these Brahmins. As a rule they are not at all educated beyond their ability to read, and they make an abundant and deceptive livelihood by exactions in money or kind from the ignorant masses who regard them with holy awe.

"An interview with these Brahmin priests soon reveals the scantiness of their knowledge, and in the majority of cases the insincerity of their professions. In argument, logic does not appeal to them. Consistency is no jewel. Take their own books and point out glaring instances of basest immorality on the part of their gods, and these Brahmins will smile good-naturedly and reply that the gods were only making sport. And like priest, like people.

"The Mohammedan immigration is comparatively small, not more than five per cent. of the whole, but distinctly marked, and these are the two religious systems which Christianity encounters in Demerara. As we preach the gospel we daily realize the utter impossibility of accomplishing anything without the power of the Holy Spirit, and our hearts are filled with mingled pity and disgust as we behold the evil fruit of these false religions.

"Learned men surrounded by their books and study walls may philosophize on the subject and produce gilt-edged volumes on the educative influence of Hinduism and Mohammedanism in the world's history, and set forth in glittering array some gems of truth concealed in the *debris*. But as far as practical life in Demerara is concerned the fruits which these systems are producing every day are nothing but intellectual depravity, moral rottenness and spiritual despair. To compare Hinduism with Christianity is to compare a pig-sty with a palace."

A FAITHFUL CHINESE CONVERT.

One old man, hung up by the thumbs and toes, was beaten with 300 strokes to make him pay 300 taels. The mob, becoming convinced that he did not possess the money to "save its face," demanded that he recant his Christianity. Another 100 strokes with the bamboo were threatened and administered, but never a sign of yielding. He held firmly to his Saviour.

The mob, tiring of his efforts, cut him down and turned to looting the house, during which the poor victim, all but dead, crawled off unnoticed to a neighboring friend's house and so escaped his torturers. Such is the material of which many of the Christians are made—rather, such the men that Christianity makes.—Rev. C. E. Patton, of China.

INDIA.

BY MISS G. ARCHIBALD, HALIFAX.

The great peninsula of India is one of the oldest and most densely populated countries in the world. One race after another has swept over it in a tide of conquest; each leaving its indelible marks on the country in the shape of language, dress, customs and religions. Thus it has come about that the natives of one part of the country differ from those of another more than a Frenchman does from an Englishman. In olden days these tribes and peoples were constantly at war with each other, but now they are united into one common Empire under our own flag and have thus become our fellow-countrymen.

God has bound up the destinies of England and India. When, during the Seven Years' War, France gave England a narrow strip of coast-line in the Madras Presidency in exchange for the newly conquered island of Cape Breton, neither party in the treaty dreamed of the great Empire of which this was to be the nucleus. But Clive and Warren Hastings and hundreds of unremembered Englishmen laid its foundations in the Great East India Company, so that when that passed away in the flood and fire of the mutiny, the nobler structure of the Indian Empire arose from its ruins.

THE BENEFIT TO INDIA.

It is safe to say that of all India's conquerors, none have wielded such a far-reaching, potent and benevolent rule as the English. Making many blunders, they have, as a whole, realized their responsibility and tried to do their best. Under their rule India enjoys many privileges. The extortion of the petty despot is controlled, and juster laws than those of the old regime make life and property safer. Sanitary measures and government help, either gratuitously or by employment on the public works, have greatly reduced the enormous mortality by famine. Education is put within the reach of the people, and good roads and railways have made travel easy.

THEIR ANCIENT MANNER OF LIFE.

Outside the cities, where trade and travel have brought together varied life from all parts of India, the people live in towns or villages whose history extends back unbroken for centuries. Each village is in itself a little commonwealth; it has its headman, priest, poet, barber, smith, potter, carpenter, etc., all of whom are rewarded out of the produce of the village lands. The headman or "potail" collects the taxes, and life goes on unchanged under different dynasties.

The dwellings of the people are often mud huts about ten feet square, built round a common court-yard of some sixty or eighty feet. In this common space, in the evenings, may be seen a mass of family groups sitting round their small fires of dried cow manure cooking their frugal evening meal. The food is of the simplest, and largely vegetable. In Malwa, where our mission is, they are more grain eaters, further south, rice is the chief staple of life. What

they think a feast may be gleaned by the following Indian baby rhyme:

"Here is a handful of cardamons,
Here is lump of ghi (melted butter)
This millet and chillies and rice,
A supper for baby and me."

Their simple dress is already so familiar to us, through pictures and descriptions, as to need no recalling. The low physical condition of many of the people comes from poor food, imperfect sanitation and disregard of the laws of health and morality. The importance of the medical part of our missions cannot be over-estimated.

But if in many cases bodily feeble their minds are very active and they display a taste for discussion and argument unknown among the uneducated in our country.

The news of the day spreads by bazaar rumour to the village firesides, where it is discussed in all its bearings by the village fathers with the keenness of a debating club. With the spread of education comes the native newspaper already broadcast throughout India and wielding as powerful an influence as in our own country.

In so far as it is possible the natives are being trained for the full privileges of British citizens—but what of the citizenship of the Heavenly Country?

THE GREAT WORK TO BE DONE.

It is worthy of note that God has given not only the temporal destinies of India but the solution of the problem of Hinduism to the British people and its magnitude cannot be grasped by our minds. One million is an unthinkable number to us, but India has 207,000,000 of Hindoos. Add to these 57,000,000 of Mohammedans, 7,000,000 Buddhists and other sects, and you have the sum of India's heathen, with only two millions of Christians, including Catholic and Protestant, to set over against them.

The natural increase of heathendom is so large that to human eyes the task of the missionary seems well nigh hopeless. But already the gross darkness is changing to the grey of dawn, and there are signs of the ultimate victory. A hundred secret forces are at work; travel—with its sights of Christian countries—education, the loosening of caste ties, the sympathy of Christian countries and the grain supply lately given "in His Name" to the famine-scourged people; and lastly, the immeasurable influence of the "living epistles," known and read of all men, whose faithful and loving lives speak louder than the most eloquent words to this acute and reasoning people.

"Thibet is still besieged by missionary armies, and Miss Taylor has crossed the boundaries and is selling Bibles among Thibetan people, who are carrying them far into Thibetan territory."

"Afghanistan still shuts out the Light of Life, but an occasional ray from the Sun of Righteousness penetrates even there, in spite of governmental edicts. Medical missions on the border are being greatly blessed."

Other Presbyterians.

Westminster Hospital, Urumia, Persia, treated over ten thousand patients of six races in 1900.

The Presbytery of San Paulo, Brazil, authorized the organization of ten new churches last year.

The congregations in England directly connected with the Established Church of Scotland number sixteen.

Two hundred adults were recently baptized at an out-station of the American Presbyterian Mission, Kolhapur, India.

There are 2,700 Sabbath schools, 30,000 teachers and 362,000 scholars in connection with the United Free Church of Scotland.

Principal Rainy resigns his professorship of Church History, retaining his position as principal. Successors are being nominated.

The Presbyterian Church, U. S. A., is working at a twenty million dollar century fund. Rev. Dr. Dickey, of Philadelphia, is the agent.

One of the recent patients in a Presbyterian mission hospital in Teheran, Persia, was a little girl of eleven years, who had been a wife three years.

The Church of Scotland reports 656,112 communicants and 10,172 elders. The total income of her schemes and funds for the past year was £201,041.

Glasgow U. F. Presbytery has 192 congregations, exclusive of many preaching or mission stations; has a roll of 487 members, viz., 226 ministers and 261 elders.

Up to March 1st, says the Philadelphia *Presbyterian*, the Home Mission Board of our Church, Pres. Ch., U. S. A., had received but \$439,000, and it needs \$308,000 more to balance its books 31 March.

A statue of Principal Miller, of Madras Christian College, erected by the efforts chiefly of educated natives, was recently unveiled by the Governor. This is the highest honour ever paid to a Christian missionary in India.

The tercentenary of John Craig, the Scottish Reformer and colleague of John Knox, was celebrated recently at Magdalen Chapel, Edinburgh, where he first preached as a Protestant on his return from the Continent, and where the first General Assembly of the Church of Scotland met.

At a recent meeting of the Glasgow Elders' Association, Dr. Donald McLeod spoke on church extension. He said that one of the most blessed things connected with the union of the Free and U. P. Churches was the understanding that would be come to as to the placing of churches; and he is prepared to advocate that in any case where the ground is taken up by the U. F. Church the Established Church should turn her attention elsewhere.

One hundred and fifty years is a long time for one congregation to worship in one church; but that is the record of the Secession Church at Pathead, an old hand-loom weaving village of Kirkcaldy, Scotland. Its average pastorate has been over twenty years, as they now have their seventh, and are prospering.

Dr. Donald Morison, the senior missionary to India, of the Presbyterian Church of England, died in Edinboro recently at the age of fifty-four. He had come home in the early part of last year in ill-health, but was recovering and looking forward to early return. He leaves a widow and nine children.

The United Presbyterian Church of the U. S. A. has made great progress in its mission work in Egypt. There are now one hundred and eighty schools, with nearly 15,000 scholars. The college at Asyut has six hundred and twelve students, gathered from one hundred and twelve different towns in the Nile Valley.

The Rev. William Hunter, missionary in Manchuria of the Presbyterian Church in Ireland, wrote shortly before the Chinese outbreak: "There is a movement toward Christianity throughout Manchuria. The people in large numbers are casting out their idols and taxing the powers of missionaries to provide native preachers, who, in their turn, are overwhelmed with the great numbers with whom they have to deal."

"The Auld Kirk Presbytery of Edinburgh has organized a series of Mission Weeks. Twenty-five parishes are taking part, for which the services of as many experienced missionaries have been secured by the Committee on Christian Life and Work. The movement originated at the meeting for prayer and conference which is held before each monthly meeting of the Presbytery."

Presbyterianism in New York, says the *Presbyterian*, is making a notable advance in opening almost simultaneously two church houses, and in the inception of a third. They are the Madison Square, at the corner of Thirtieth Street and Third Avenue; the Madison Avenue, at the corner of Seventy-third Street and Third Avenue; and a new one for which a lot has been secured by the Spring Street Church.

The following is the oath taken by our King, Edward VII., with regard to the Established Church of Scotland:—

I, Edward the Seventh, King of the United Kingdom of Great Britain and Ireland, Defender of the Faith, do faithfully Promise and Swear that I shall inviolably maintain and preserve the settlement of the true Protestant Religion, with the Government, Worship, Discipline, Rights and Privileges of the Church of Scotland as established by the Laws made there in prosecution of the Claim of Right, and particularly by an Act intituled an Act for securing the Protestant Religion and Presbyterian Church Government, and by the Acts passed in the Parliament of both Kingdoms for union of the two Kingdoms. So HELP ME GOD.

EDWARD R.

World Wide Work.

There are over 25,000 children left orphans by the famines in India now cared for by the foreign missionaries.

In the forty thousand orphans left destitute by the Armenian massacres the Christian world has an immense opportunity for missionary education.—Ex.

"The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket-lines of missions are pushed forward into the Soudan, Upper Congo, and other waiting territory."

The Pima tribe in Arizona has a missionary among them who has been laboring there twenty years. The church has a membership of 950. The Pimas have taken to the arts of civilization, including agriculture.

A reform movement is going on among the Mohammedans of North India. The reformers are ardent advocates of English education, and are sending their sons from different parts of India to be educated at their central Institution at Aligarh.

The Methodists have six missions among the French-Canadians, viz.:—At Montreal Centre, Montreal West, St. Jovite, Ste. Philippe de Chester, Roxton Falls, Actonvale, with a missionary in each. They report a total membership of 307.

Friends of the Sabbath have cause for thankfulness in that the Senate and Congress, U. S. A., has appropriated five millions of dollars to the coming St. Louis exhibition, only on the ground that the fair be closed to visitors on the Sabbath during its entire continuance.

The famous street in London now known as Paternoster Row owes its name to the fact that in the old days when England was Roman Catholic, it was occupied by the dwellings and shops of the rosary makers—the bead strings on which pious folk said their prayers, the Pater noster (Our Father), etc.

"The first Protestant church in the Philippines has been opened in connection with the Methodist Episcopal Church. There is a great movement in favour of Protestantism, and it is expected that many congregations will soon be formed. There is much hatred of the friars, and a determination to prevent their return to power."

There are said to be 100,000 proselytes from Judaism in the Church of England, with nearly 300 Jews or sons of Jews in the ministry of that church, while hundreds of converted Jews are preaching the Gospel in European churches. Editions of the New Testament, specially published for the Jews, are also said to have large sales.

Six Methodist churches in different parts of the world have been carrying on mission work in Japan. Representatives of these missions met, Jan. 23, 24, and agreed upon a basis of union. If the conferences of the various churches agree to the terms, the union will be completed, and Japan will have one Methodist church made up of all the six missions.

The Moravian Missionary Society has an income of \$130,500. There are 33,000 members in their mission churches, a number greater than in the home churches, as reported. Though the churches do not represent wealth, as most of the leading denominations, it gives from five to ten times per member as much as the leading and wealthier churches of other denominations.

It is a striking circumstance that the Christian is the only religion of song in the World. No hymns are sung in Hindu temples, Buddhist pagodas, or Mohammedan mosques. Even in Jewish synagogues, where singing is practised, the tendency of the music is to drop into the minor. Only in Christian circles does the religion of joy find expression in hymns.—Indian Standard.

When the century was young, drunkenness among women was very exceptional. To-day it is becoming painfully common. In twenty years the certified deaths from alcoholism among women went up to 20 per cent. Drunken mothers mean mentally and physically crippled children. Excessive drinking is a most prolific cause of insanity. Forty years ago eighteen persons in 10,000 were lunatics; to-day the average has risen to 31.—Belfast Witness.

The American Board of Foreign Missions reports for the year ending September, 1900, 20 missions at 102 stations and 1,268 out stations, with 495 churches and 51,699 members, of whom 4,523 were added during the year. There are 539 missionaries sent out from the U. S. A. with 3,473 native pastors and teachers. There are also 59,670 scholars in all schools, of which 7,840 are in colleges and high schools. The native contributions amounted to \$156,640, and this is but one of more than one hundred and fifty foreign missionary societies.

The population of Cuba is 1,597,797, with 552,928 of school age. Of this number, only 49,414 were attending school when the enumeration was made. Of the entire population of the island, only 1,958 persons were reported as having a "superior education." Two-thirds of the population of Cuba are illiterate. Only 9 per cent. of the population of Cuba is foreign-born, and only 32 per cent. are negroes and persons having negro blood in their veins. This is one of the surprises of the Cuban census, the popular idea being that Cuba is a negro country.—The Mission World.

During the late China-Japan war the Crown Prince of Japan was taken ill and sent to the military hospital at Hiroshima. A Christian and a non-Christian nurse were detailed to care for him. One evening the Prince spoke to the nurse on duty, asking her where she was trained. On telling him he made reply: "I thought as much. Your patience and devotion to duty are proof that you had a Christian training." This led to a conversation concerning the Christian faith, and thus the obscure and humble Christian nurse was given an opportunity to help her future emperor to see something more of the beauty and the glory of that Light which lighteth every man.—John C. Berry, in *Missionary Herald*.

The Free Protestant churches in England have opened the New Century with a series of Evangelistic meetings in London and throughout the country, on a scale never before attempted. All the leading Protestant denominations are united in the movement and great success has attended it. The Roman Catholics have been stirred up and are holding missions of their own. Cardinal Vaughan has issued an appeal to his people to make the effort a success. But the appeal has a strange sound; not a word in it about the atonement of Christ or of faith in Him, the points that among Protestants always receive special emphasis at such a time, but much about penance and good works. The good works are an essential fruit of salvation, but to point the anxious inquirer to them as his trust is mockery. He asks for bread and is offered a stone.

ENGLISH-SPEAKING CATHOLICS.

Taking the world around, not more than one-tenth of the Roman Church are English-speaking people, and hardly more than one in forty of these are of the Anglo-Saxon race.

In the British Isles, according to Father Lynch, of San Francisco, the Roman Catholic population is diminishing both relatively and actually; and he says that it is a fact that the Catholic population of the isles is hardly two-thirds what it was at the beginning of Victoria's reign. England, Ireland and Scotland had then 8,000,000 of Catholics in a total of 25,000,000. To-day they have 5,600,000 in a population of 33,000,000. Catholics were then a third of Victoria's subjects; to-day they are hardly a sixth. And there are now in all the Queen's dominions a million fewer Catholics than when she came to the throne.

In every other country they have increased; in the British Empire alone there has been a steady decrease. "Year by year they are diminishing, as if struck by some fatal disease, wherever the English flag flies," says Father Lynch. He argues that the spread of the Empire is no preparation for the growth of Catholicism.—*Missionary Review of the World*.

Of the 907 missionaries now on the staff of the Church Missionary Society, 414 are supported by individual friends, or by groups of friends, or by parishes, or by associations as their "own missionaries." In addition to these, 89 others are "honorary" drawing no salary, and at their own charges.

FACTS ABOUT THE JEWS.

One fact that will surprise many is their growth. Good authority states that fifty years ago they numbered from three to four millions. To-day they are eleven or twelve millions. They are increasing, according to statistics, thirty-five per cent. more than any other people.

Another fact is the anti-Semitic movement, the hatred to the Jews which has shewn itself in Europe during the past few years. This is largely owing to the increasing influence of the Jews.

A third fact is Zionism, a great national movement, largely a result of the anti-Semitic movement, and which has for its object the winning of Palestine for the Jews.

A fourth fact is their growing willingness to hear the Gospel. There is still much prejudice against Christianity, but less than formerly. Condensed from Rev. J. F. Daly at Ec. Miss. Conf.

SOUTH AMERICA.

The population is estimated at thirty-eight millions. There are twenty-one thousand eight hundred schools, with one million two hundred and ninety thousand scholars. There are only one hundred and thirty-one institutes of higher learning.

There are one hundred and seventy mission schools with about twelve hundred students in attendance, and fourteen institutes of higher learning, with nine hundred students in attendance.

There are thirty-five Missionary Societies at work employing two hundred and fifty-five ordained missionaries, one hundred and ninety-nine laymen, one hundred women other than missionaries' wives, but only six medical missionaries. There are about six hundred and fifty native helpers.

The Gospel work among the incoming European Catholics and their children is peculiarly encouraging. Catholic immigrants in South America are easier to evangelize there than they would have been in their European homes. The Gospel workers raised up in South America are some of the most precious of this class. Whole communities in Spain and Italy have been stirred up with Gospel influences from these. Missions in South America are destined to facilitate more and more the evangelization of the European Catholics, and to be facilitated in turn by it.

The rights of non-Catholic citizens have received new guarantees, or have been acknowledged for the first time in Ecuador, Bolivia and Peru.—*Missionary Outlook*.

Pulpit and Pew.

PULPIT SUCCESS ; TWO ESSENTIALS.

Two things, in addition to the ordinary outfit, are necessary to the pulpit's best success.

By "success" is not meant admiration, laudation, fame, but the attainment of the pulpit's true end, the uplifting of men and winning them from sin and misery to goodness and happiness—to God.

In "ordinary outfit" may be included good health, average ability, common sense, fair education, a renewed heart, and a purpose to use these things in the work of the ministry. This outfit with God's blessing may insure a fair measure of good work and good results. If it be lighted up with the fire of genius it may make the pulpit popular with the multitude and thus draw some to hear the Gospel who would not otherwise come. But genius is a rare gift, and has its perils.

The two essentials, outside of what has been mentioned, are sympathy and conviction, and the more intense these are, the greater, other things equal, will be the success. They carry with them few or no perils and may be cultivated in some measure by all.

The pulpit has before it two classes. By this is not here meant the saved and the unsaved. There is this division and while in essence it is the chief one, it is not the division which the pulpit has chiefly to consider.

The two classes in the pew so far as the pulpit is concerned are the hungry and the full.

There are usually men and women in the pew who have some burden, care, want, sorrow or sin, that presses, that causes unrest ; and among them may be both the saved and the unsaved. To this class the pulpit has its mission, the mission on which Christ was sent, to heal the broken hearted, to preach deliverance to the captives, to set at liberty them that are bruised.

To fulfil its mission to this class the pulpit needs intense sympathy. Realizing that there are at least some such always before it, should, as with Christ, move the pulpit to compassion and under the sway of that compassion it will gently lead the sorrowing and troubled and sin-burdened to Him who can bind up and heal.

The pulpit of wood or stone or iron will never succeed. Sympathy, deep, intense, alone

can reach the sore or burdened heart with healing and help.

The other class in the pew is the full. It has no sense of need. It is absorbed with the world. This class makes up the majority of the average congregation and in it are the saved and the unsaved. They come to church from duty or from custom, but things seen have absorbed their thought and they come with little concern regarding things unseen. The cares of this world, the deceitfulness of riches, and the lusts of other things have entered in, and either hold absolute sway, as in the unsaved, or, as with many Christians, have so choked the Word that it has become unfruitful. Not a little of the so-called Christian life of to-day must be confessed of this stamp.

To such hearers only the pulpit that lives under the influence of strong conviction of the reality of things unseen can come with awakening power and convince them that things temporal are but shadow compared with the eternal.

This conviction on the part of the pulpit will insure that all the agencies which it can employ in the way of study, preparation and prayer will be utilized to their utmost, since the issues are so great.

This conviction again can only be nurtured by gazing into that unseen and dwelling upon it until it grows upon one with the overmastering power of a great reality and he lives and works under the influence of its presence. Then out of the abundance of the heart the mouth will speak to other hearts. Who is sufficient for these things ?

Preaching "to the times" may have its place, but people who go to church need to hear of the eternities rather than the times, and most of them prefer it. "On Sundays I want to get something different from what I get in the newspapers and magazines all the week" said a business man, not a professed Christian, to a friend in the cars one day.

"Public prayer is not something to be listened to, but to be participated in. It is not a ministerial address to heaven, but a pleading on our behalf, to which we are to give a soul-assent. It is not an eloquent oration which we are to admire and praise, but a supplication which we are to endorse in our hearts."

THE FORSAKING OF DEMAS.

BY REV. A. J. MOWATT, D.D.

"For Demas forsook me, having loved this present world."—II. Timothy 4: 10.

The Bible is a wonderful sort of picture-gallery. It is in two departments—Old and New. In the Old you find reproduced and living before you such grand men as Abraham, men of stalwart faith and principle, such patriot-prophets as Isaiah and Jeremiah, such martyr-saints as Abel, such lovely characters as Joseph and Daniel, such hero-kings as David.

In the New again we have no less saintly men. We have Jesus Himself in four full-length portraits by master-hands. We have Peter too and the lovely John, and the martyr Stephen and the great missionary apostle and so many others the pioneers of the gospel.

To-night let us turn aside from the mighties and worthies to study one who is not so well known, one too who is flung into a corner with perhaps a bitter remark or two, and that is all.

WHO WAS DEMAS?

Little is known of him. And the little that is known is both good and bad. You hear nothing but good of some men and nothing but bad of some other men, sometimes indeed of the same men, but from different sources. Perhaps it would be nearer the truth about them, if we knew both good and bad, for there is no good man without his bad, and perhaps no bad man without some one good thing, some redeeming feature. If you hear one praised to the skies, you may be sure it is not the whole truth about him. There is another side, a weak side, a seamy side, a shady side.

As to Demas, his name occurs three times in the writings of Paul—in his letter to the Colossians written from Rome, in the one to Philemon written also from Rome, and in his last, the second to Timothy. He seems to have been one of Paul's converts, and like others of them followed the apostle to the work, most likely encouraged to do so by the apostle himself. At all events we find him with Paul, and closely associated with him, during his imprisonment there. The notices we have are very brief, and yet they have their interest, and give us glimpses of the man that set him before us in both light and shade.

DEMAS COMMENDED.

Look at that picture of him, and it is a pleasant picture. He seems to look out upon us with an honest, manly countenance, and we take to him. He is a young man, perhaps

thirty or more. The apostle has a strong liking for him, and Demas is much in his society and is much trusted. Up to this time he is worthy of all confidence, and Paul has nothing but good to say of him. Luke and Demas are on an equal footing, and that itself goes to show how Demas was esteemed and what confidence was placed in him. Dr. Luke was a man of the loveliest character, good and true and brave, and to be ranked alongside of him is a high commendation indeed. And that is where you find Demas.

Turn to Colossians, and among the salutations you read this: "Luke, the beloved physician, and Demas salute you." He is in good company, and it is good to be in good company.

Turn to the short letter to Philemon, and again Luke and Demas stand together, and this time as fellow-workers, Marcus, Aristarchus, Demas, Lucas, my fellow-laborers.

Thus two of the slight references to Demas are good, highly commendatory indeed. You could not ask more. Evidently he stood well with the apostle, and well too with such noble Christian men as Luke and Epaphras and Mark.

During the two years of the first imprisonment he continued faithful, a brave true friend of the apostle, a worker among other workers in the great city of the Cæsars, commending himself by his devotion to the cross, bearing cheerfully the ordinary trials that attend the pioneering of the gospel in a great heathen city. Two commendations from the same pen have their weight. They are two witnesses in his favor, and the Spirit has put them on record, so that we may see that there was something good about Demas.

Thousands in that day—and this—have nothing—good, bad or indifferent—said to their credit or to their discredit. Their name is never so much as mentioned. They never make any mistakes, for they never do anything. They never stumble nor fall, for they take very good care to keep low down where they can never hurt nor be hurt. But as to Demas, let it be said to his credit, that you find him at the front when the battle is on—in among the smoke and hail. If Luke was on Paul's right in the danger, Demas was on his left, and the apostle felt that in him he had one he could depend on, however dark it gathered around the cause of the gospel or his own person.

Such was Demas as we first meet in with him, and how full of promise and all that was good. And the Spirit wants us to keep that side of

him in mind as we go on to the other. We are not to forget what he was. God does not forget it, and let us not be too hard on him. Perhaps we have been. It is easy to praise too loudly, and then it is as easy to turn round and defame as loudly.

THE FORSAKING OF DEMAS.

"For Demas forsook me." The troubles around the apostle have deepened and darkened into night and storm. His head, as he puts it himself, is in the lion's mouth, and the eyes of the beast glare as the cruel jaws are ready to close upon him with a snap. The outlook is such as to make the stoutest heart quail. So the apostle parts with one and another of his friends, dismissing them no doubt in kind consideration. Crescens goes to Galatia to the work there. Perhaps he is only too glad to go. There may be considerations why he should go. Titus is sent to Dalmatia. Timothy is absent at his post in Ephesus. John Mark is with him.

But the apostle holds on to Dr. Luke and Demas. He may need their presence in the fiery trial, and he is sure of these two, surer of them than of the others. But Demas failed. He turned faint-hearted, and when it was everything to the sorely-tried apostle for his friends with him to stand by him, come what would, he disgracefully forsook him. You saw his face, an honest, manly, kindly face. But now it is his back you see, and it is the back of a deserter, a coward.

Let us not close our eyes to the hard place he was in, with the ranks of the apostle thinned down to Luke and himself. Why should he stay when others had gone? His safety was as much to him as theirs was to them. You know how we can argue things round to be in our favor. But it is down against him in the awful black and white of the apostle's last letter, that the trusted Demas forsook him. And the apostle felt it all the harder, for he had been so true all along, and he was sure of him. It is a hard thing for his pen to write, but it has to be written, if truth is to be told, and so here it is: "For Demas forsook me."

Let us not make it better nor worse than it is. Do not call it the sin of Judas. He did not betray his Master as Judas betrayed his. You do not find him stealing over to the enemy's camp under cover of darkness, and trying to make some money out of the old worn-out missionary-apostle by basely betraying him. No; Demas was not as bad as that.

Nor again did he deny his Master like Peter. But he forsook him. Like a craven-hearted coward he slunk away and left him to his fate. And he forsook him at a moment when his presence was so necessary. He is like the soldier that deserts on the eve of battle. He is the coward that runs away to be out of danger. As to his conduct the hardest thing that can be said of it is said here: "For Demas forsook me."

Paul would have thought nothing of some people forsaking him. That was a common enough occurrence in his mission work. They would come and profess to be so zealous and enthusiastic, but so soon they were off again to follow some other leader. But Demas was a man of another sort, a strong man. When therefore Demas forsook him, it was as if he was forsaken indeed, as if the very ground he was standing on had given way under his feet. All seemed to be gone, for Demas was gone: "For Demas forsook me."

LOVE FOR THE PRESENT WORLD.

"For Demas forsook me, having loved this present world, and went to Thessalonica."

Demas felt himself, there at Rome, face to face with the cruel martyrdom Paul was face to face with. He saw the coils drawing closer and closer around the apostle and his friends, Luke and himself. He saw, or thought he saw, that to stand by the apostle was to perish with him. That of course would be heroic, his duty perhaps. He would be called a martyr and all that. But to be a martyr is another thing. He was still a young man, and the world needed him, and he had his dream of life, perhaps of greatness. He wanted to do mission-work, plant a church, convert a people to the gospel, get to himself a name. He is too young a man to wear as yet the martyr's crown; it will be all right later on. So for the sake of the present life, and all it seemed to hold out to him of promise and prospect, he yielded to the temptation to forsake the apostle. Thus he escaped death, but he lost his crown.

He went to Thessalonica. That may mean that he went home. We do not know. Paul himself went home once—forsook the work and went home. That was in the early days of his Christian life. If Barnabas had not been true to him, and hunted him up, his life might have been lost to the cause of the gospel.

John Mark too went home, and Paul lost faith in him for a time. But he turned out all

right. As to Demas, however, the last we see of him he is off for Thessalonica. Did he get there? How did the friends of the gospel receive him? Did he resume the good work? What became of him? Traditions float about that he apostatized. But he drops out of sight. The world he sacrificed duty to win, and forsook the aged apostle to gain, failed him. And so he sinks out of sight with a stain upon his record that is as black to-day as ever, a warning to all, who, for the sake of the world, turn aside from the right.

What a mistake he made for himself when he chose the present world in preference to his duty to the apostle! Luke stood his ground, and came through it all like a hero. Demas deserted his post, and lost what he sought to gain. Had he stood his ground, as Luke did, no name would be higher to-day than that of Demas. But as it is, it is covered with obloquy, the synonym of all that is cowardly and mean.

LESSONS.

Learn that, to be spoken well of once or twice even by the lips of an apostle, and to have one's name in an epistle or two, is not enough. We may fail after that. We may go to the bad after that. Demas did that. Take care.

Learn that the present world, however fair it promises, is never worth the sacrifice of duty, manliness, truth, faith. The man who does so, forsaking the path of duty in the interests of the world, the world, let him know, will be the first to forsake him. Even the world respects a brave true man, and the cowards who follow it it despises, and casts off.

Demas forsook Paul. To-day we pledged ourselves at the table to Paul's Lord and Master. The world is still near with its flat-teries. It wants us to forsake Him for it, to seek our own interests in going after it. But a Christian's true interests are close to Christ, nowhere else. Often indeed around the cause of Christ in the world thicken and darken troubles, and it begins to look to weak faith and doubt and fear as if all is lost, if with Demas we do not run. But the safest place for any soul in any circumstances to be is where Christ is. Demas thought it was safer for him at Thessalonica than Rome. But it was the mistake of his life when he thought so. Run-aways from duty are cowards, and they had better keep on running. Stand fast, and be true, and leave the rest with God.

One of the commonest characters to be met

with in the church of to-day is that of Demas. The first brush of trouble puts them to their heels. Bunyan's Christian met them coming down the hill on the run, and they never stopped till they were back to where they started from, to die there.

What is the matter with a cause? Ah! Demas was the pastor and he forsook it because of its difficulties and dangers. What is the matter yonder in Rome in the old days? All the missionaries have got calls elsewhere—Crescens to Galatia, Titus to Dalmatia, Demas to Thessalonica. Forsaking the work—that is what it means in at least one case—forsaking it for the present world, its ease, its fancied safety and comfort. But a lost life, a lost crown, eternal loss perhaps—that is the way it turns out in the end.

We despair not of Demas. We do not give him up. We hope still that there was good in him. But as a scriptural character he occupies a low place. The world was where he stumbled. And that is where so many stumble. Keep fast hold of the Truth and stand strong for the right. Forsake not duty, however hard, for the world, however fair. Take warning from the mistake, perhaps the fate of Demas.

“As men grow older, the perspective of life and the standards of value keep shifting. The man who builds his character upon the counsels of God's Word has this satisfaction, that, as the years pass, though he seems to see a great many things more clearly, his ultimate ideals do not change. The real unity of life is to be found in fidelity to the purposes and standards God's Word enjoins.”

You must deal faithfully with men, if you ever intend to do them good. It is not in curing men's souls as in curing their bodies, where they must not know their danger, lest it hinder their cure. They are here agents in their own cure; and if they know not their misery, they will never bewail it, nor know their need of a Saviour.—Baxter.

A minister of the Gospel has the right to do what any Christian has a right to do. There is not one moral law for ministers and another for other Christians. At the same time there is such a thing as professional propriety, and every sensible minister will take care not to transcend the limits that are set by professional propriety.—The Watchman.

SAVE THE SABBATH!

BY REV. THEODORE L. CUYLER.

The two pillars on which Christianity rests are God's Book and God's Day. The Bible and the Sabbath are the supports of our religion, and in these times there is a constant attempt to undermine them both. The Word of God is undermined when it is *lowered* from its supreme authority as an infallible Divine revelation to merely a beautiful and valuable sacred literature, divested of the supernatural. The Sabbath is *lowered* when it is not regarded as God's own day for God's worship and the spiritual profit of immortal beings, but merely a day for bodily rest and recreation and every sort of secular amusement.

The solid basis on which to plant the authority of the Sabbath is that *God owns it*, and to steal it is robbery of Jehovah; it was "made for man," but for man's immortal nature as well as for rest to his toiling body. No one will dispute that Christianity cannot exist without the worship of God, and that worship cannot be maintained without the Sabbath.

SUNDAY NEWSPAPER AND BICYCLE.

A new idea of the Sabbath is coming in—and its worst feature is that God is put out of His own day. And this new style of Sabbath is becoming fearfully prevalent. One of its fruits is the almost omnipresent Sunday newspaper. Our cities on the Lord's day morning are sown "knee deep" with them, and they are carried, by the ton, on special trains, all over the country! Many of these huge journals are a mass of hideous cuts, and criminal intelligence and mental garbage of every description. Even the best and most reputable of them carry the week into the Sabbath, and load their readers with business, politics, sporting news and no little frivolous comicalities. They *secularize* God's one day for preparing for eternity. They break down reverence for divine law and thus for all law. They pre-occupy the minds of millions on every Sabbath morning and keep multitudes from the sanctuary and the Gospel of salvation. What right has any conscientious Christian to buy them or patronize them in any way?

A second growing method of Sabbath desecration is from the *abuse* of that admirable invention, the bicycle. The devil seems to get hold of about every good thing—of the press, of music and of the marriage relation, and now he is capturing the bicycle. When on a fine Sabbath morning I see an army of young people—older ones, too—all heading away from the house of God towards the parks or the sea shore, methinks I see the Prince of darkness leading the procession, and one of his imps mounted behind on every wheel! Bodily pleasure is purchased at the cost of the soul. Unless this style of Sabbath-desecration is checked, we shall have a generation of church neglecters and imitators of the frivolities that make a Parisian Sunday.

Some Christian young men are striving to check this flagrant evil by forming Bicycle Clubs which forbid "Sunday spins" or any

profanations of sacred time. This effort ought to be encouraged. It is the use of the bicycle during hours of worship, and to carry their riders away from all the blessings of the Gospel that I am especially deprecating, and it is right against that abuse of the bicycle that the friends of God's Sabbath must direct their efforts and dissuasive powers. The loss of the Sabbath is apt to be the *loss of the soul*!

That there is a steady and sad falling off of attendance upon Church—both in town and country—is incontestably proved by accurate statistics. Dr. Josiah Strong has collected a mass of careful statistics which establish this painful fact beyond dispute. One great cause is the *new and secularized Sabbath*. Shutting God out of His own day means shutting His creatures out of the sanctuary. Lowering the Sabbath means emptying the churches.

A very able and devoted minister of a rural parish in Massachusetts informs me that with all the best preaching he can do, and the best pastoral work he can perform, "the majority even of the reputable class will not come to church. They prefer to lounge away the time over the Sunday newspaper or to go visiting, or to do something which they cannot well attend to on the six working days. The children, as soon as they get old enough to quit the Sunday-school, join their elders in remaining away from church. Even professing Christians are too easily led into this *secularizing of the Sabbath*—beginning very often with family visiting." The writer informs me that what is true of his parish is sadly true of many other rural districts in New England.

RESULTS OF NEGLECTING CHURCH.

Such a testimony as this from such a man is a danger signal of solemn import. If God's day loses its hold on our American people, then God's worship declines, Christianity declines and the Church of Jesus Christ is threatened with "heart-failure"! The Puritan character was moulded and vertebrated by the Puritan Sabbath. In spite of some needless austerities it was a *golden day*. It put a stout hem around the whole week to keep it from ravelling out into frivolous thinking and godless living. It sweetened the home; it brought God very near to His people; it kept eternity in sight, and it opened the gates of heaven to multitudes of souls.

Fellow-Christians, we must all make a stand to *save the Sabbath*! The salvation of Christ's Church and of a Bible conscience among the people—yes, and the perpetuity of our Republic, depends on saving God's day. A Sabbath-desecrating, God-defying nation cannot have a wholesome and enduring life. Have professed Christians no responsibility for this deplorable secularizing of God's holy day? Do our pulpits speak out often enough and plainly enough? Do all church-members keep the Sabbath as sacred and as sweet as they ought to do? Christ's Church never can be saved or save the world around it, unless it determines in God's name and with God's help to *save His Sabbath*.

THE ST. BERNARD DOG.

Rev. Dr. R. H. Conwell, once visited the Hospice of St. Bernard in the Alps, where are kept the wonderful St. Bernard dogs, whose work in rescuing perishing travellers overtaken by the Alpine storms is familiar to all.

"One morning after a storm," says Dr. Conwell, "one of those great, honest creatures came struggling through the snow, hampered greatly in his exhausted condition by the miniature barrel of brandy that hung to his collar. I waded deep in the drifts following the floundering old fellow around the hospice to the kennel, which was a room of considerable size.

"When the door was opened to the wanderer, the other dogs within set up a chorus of barks and whines, and fell over one another as they crowded about him and eagerly followed him around with wags of their tails and inquisitive looks in their eyes, which were just as intelligent questionings as so many interrogation points.

"But the crestfallen beast held his head and tail to the floor, and sneaked about from corner to corner, and finally lay down panting in a dark niche in the stone basement. He lay there with his eyes glancing out at the corners in a most shame-faced way.

"The young monk called the weary dog by name, and when the beast would not leave his shadowy retreat, the priest tried to induce him to come forth by showing him a dish containing scraps of meat. But, hungry as he was, he merely opened his eyes a little wider, rapped the floor once or twice lightly as he gave a feeble wag to his tail, and then shrank back and seemed not to hear or see the invitation.

"The impatient keeper turned away with an angry gesture, and said that the dog would 'get over his sulks very soon,' and that the creature probably felt ashamed that he 'had not found any one.'

"The thoughtless remark shot into my deepest soul with a thrill. That noble old fellow seemed to have felt so bad, so ashamed, or so guilty because he had returned without saving any one, that he would not eat. It was not his fault that no benighted wanderer had been out benumbed and dying on the mountain road that awful night. He had grandly done his duty; but he was just dog enough not to reason so far, and just human enough to feel that it was his imperative duty to save some one.

"Grand old fellow! How he ought to put to shame many a human soul who knows there are travellers going down in the biting cold and the overwhelming storms on life's mountainous highways, and yet who never saved even one such!"—Temple Magazine

Springs are little things, but they are sources of great streams; a helm is a little thing, but it governs the course of a ship; a bridle-bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the larger parts of buildings together. A word, a look, a frown are all little things, but powerful for good or evil.

UP A TREE FOR YEARS.

BY REV. C. H. SPURGEON.

I admire Zaccheus very much for one thing in which he differed from a good many of you. You ask such a lot of questions, and when you get them answered, or if they are not answered, you ask so many more.

If Zaccheus had been like you, I can imagine how he would have sat up in that sycamore tree, and when Christ called out to him, "Make haste, and come down," he would have said, "But—," and Jesus would have listened, and heard what he had to say, and answered him. Then he would have said again, "But, Lord—," and there he might have stuck up in that sycamore tree, but no blessing would have come to him.

There are ever so many of you who have been up a sycamore tree for years. You always want to know more than you ever will know. You seem to be very clever at picking holes in the Gospel; you have wonderful skill in the art of trying how you can damn yourself; and you will do it, one of these days, unless God should prevent you by His Almighty grace.

If you can, you even spoil the precious promises of Scripture. You lay hold of one of God's golden coins and try to deface it. I mean that you take His promise, and then seek to get the very life and soul out of it—not that you may claim it for yourself, but in order to show that it does not belong to you. I never yet heard of a man going to law to prove that a fortune was not his. Men are eager enough to get temporal things; but when you come to spiritual things, there are thousands of people who seem only anxious to prove that they can never be saved.

If I were in your place, I would let the devil do that kind of work if he liked—it is very much to his taste; but, as for you, do not have even a little finger in it.

Look at Zaccheus. I can see him. As soon as ever Christ says to him, "Come down," why, dear me, the man is down before we can utter another word! And soon he is at the door of his house, and saying to the Master, "Come in, Lord, come in! Heartily do I welcome you!" Now, then, go and do likewise; ask no more questions, but make haste and come down and receive Christ joyfully.

"But I want to know this." You shall know it when you have received Christ. "But am I one of His elect?" I will answer your question as soon as you receive Him.

A good Wesleyan brother said to a Calvinistic friend down in Cornwall: "Now, Malachi, I owe you these two pounds; but, before I pass them over, you must tell me whether you are predestinated to have them." Malachi said: "Just put the two pounds here, in the middle of my hand, and I will tell you directly." That was very sensible on the part of Malachi; and I say to you—Do not be asking about predestination or anything else, but just receive Christ; and when you have accepted Him, you may rest assured that He has given you power to become a son of God. You have believed on His name, and therefore you are saved. That is the all-important point.

KEEP STILL.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still—till you recover from your excitement at any rate. Things look differently to an unagitated eye.

In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*The World's Crisis*.

A "POWERFUL" PREACHER.

Two men were talking about a certain preacher and his work.

"Our pastor" said one of them, a parishioner, "is a powerful preacher; his themes are conversion and the need of it, sin and its consequences, death and its horrors without Christ, the judgment and the rewards and punishments. His manner is now commanding, then tender and persuasive; yet nothing comes of it. Year after year he gives us these great sermons. Winter and Summer make no difference to him. His great alarm bell is always sounding."

"I sat under those sermons for years" replied the other who had once been a parishioner, "and at first when I heard him I could not imagine how a man that wrestled with such problems and was shaken with such tempests of feeling did not sink under the strain."

But there was not one sign when he was out of the pulpit that he cared anything for these things. Before he had fairly wiped the perspiration from his face he was ready to joke; he never mentioned these things to anyone. Nobody in the congregation ever heard anything from him, face to face, that showed he thought him in any danger. We all thought that he did not feel what he preached; though it was a mystery that, as long as he stayed with us, sometimes while he was preaching it did seem that he was in dead earnest. But in less than five minutes after we were out he was just as ready to trifle as ever."

Truth solemnly and pathetically preached, though the preacher be unworthy of confidence, may produce its proper effect upon strangers. But no preacher can cause those who know him intimately to feel the power of truth as he preaches it, unless they believe that he feels it himself.—*Christian Advocate*.

PREACHING "OTHER THINGS."

I refer to sermons on scientific, political, sociological or literary themes or to sermons, not nominally on those themes, where they are nevertheless introduced, and so emphasized as to show that the preacher's heart is in them rather than in the gospel theme from which he takes his text.

There are two reasons why such sermons are preached: Because the preacher wants them and because he thinks his hearers want them. The preacher is likely to become especially interested in such themes because they are different from his ordinary studies, and especially different from the studies over which he toiled in the seminary. The great truths of science and of sociology, the great events of politics and of the world's fascinating current history, appeal to him with a fresh and strong interest. In some cases which I have observed, these interests have quite driven out the old-time interest in things spiritual and eternal. Of course, when that happens, there is only one remedy—the preacher needs conversion.

But in the majority of cases, when the themes of which I am speaking receive undue prominence in the pulpit, it is because the preacher expects thus to reach and hold the men and the more thoughtful of his congregation.

No greater mistake could be made. The same reason that makes science or current history, literature and sociology, fascinating to the preacher, namely, their novelty, their difference from the rest of his life, makes theology a fascinating novelty to the layman. Books, papers, magazines and endless discussions among his friends have satiated him with the former. He does not go to church for more editorials. He goes to learn of the eternities rather than of the times.

The wise preacher will know that while he cannot know too much of science, art, literature and philosophy, yet they cannot become his specialties. However far he may go along these lines, he is almost certain to find some one in his congregation far ahead of him. But spiritual things are his specialty, and here he may make himself supreme. Moreover, he should know that in this he has the supreme thing, for if men can be got to solve aright the problems of the eternities, there is no doubt whatever that they will solve aright all the problems of the times.—*Caleb Cobweb*.

A SAFE TEST FOR AMUSEMENTS.

"There is some act that you are questioning about. If Jesus were at hand you would go out and ask Him, 'Is it thy will that I should do it, O my Lord?' Can you not ask Him now? Is the act right? Would he do it? Will it help your soul? It is not often that a man really in doubt who seriously wants to know the answer to these questions. And if the answer to them all is Yes, then it is just as truly his command that you should do that act as if His gracious figure stood before your sight and his finger visibly pointed to the task."—*Phillips Brooks*.

RAISING HIS OWN SALARY.

For the RECORD.

Did you ever hear of a minister who objected to urging the claims of the mission schemes of the church on the ground that the people could barely raise the small stipend he was getting, and that giving to other things would only mean a decrease in his own support. Yes, we have heard of such.

Did you ever hear of a single instance where a congregation was stirred up to take a deeper interest in missions and to do more for them, and in consequence did less for itself? No; we have never heard of such a case; and we have never heard of any one who has heard of such a case.

Here is an instance of the opposite, only a sample of hundreds of such cases. A Methodist pastor, fearing that his salary would not be raised, would not fairly present the missionary cause. His voucher at Conference was for \$16, of which he gave \$10 himself. The next year his successor presented all the benevolences to the same people and urged them to give liberally. As a result he got \$359 for missions, with proportionate increases in the other collections, and was paid more salary than his predecessor received. It looks like a miracle. It is not a miracle, of course; but it shows the miraculous power of love.

ONLY A HANDSHAKE.

The prayer meeting in a certain city church I know of is held up-stairs in the Sunday-school room. The entrance is into the vestibule below, and the stairs go up on either hand.

One evening a man sorely tempted to fall back into evil, and yet fighting against it in a half-discouraged way, came into the vestibule. No one else was there, though it was lighted, and he could hear the singing up-stairs.

He waited for a moment before going up, and then seemed to change his mind, and concluded not to go up to the meeting, and started with the evident purpose of going out at the door.

Just then another man, a travelling man, who gets around to that church only once in several months, came in, and divining the purpose of the other man to go away, grasped him by the hand, and with a warm smile and an encouraging manner said: "Come up-stairs to the prayer meeting; I have been here before and it's the right sort." The kindness and the good cheer of the man's manner turned the balance in favor of the meeting, and the two men went up into the prayer-meeting together.

The next day the man who had been going away met the travelling man by accident again, and went up to him and said: "I want to tell you how much I enjoyed the prayer-meeting last night, and how much good I got from it, and that I owe it all to you. I was very much discouraged; and if I had not seen you, or if

you had not spoken to me, I was going out to hunt up some of my old companions in sin. But, just as the devil was taking me out into the darkness, you shook hands with me, and I intend to make another grand effort to keep in the narrow way. God bless you for that handshake!"—Rev. Louis Albert Banks, D.D.

The "fatal fluency" of speech is an evil to which the present age is largely purblind. But Lord Chief Justice Russell, of England, saw it. In a recent talk to a London law students' society he said that the person who made the least impression upon him was the person who talked the most glibly. What is most wanted in public speech, he declared, "is not words, words, words, but thoughts, thoughts, thoughts." Back of "words that burn" must be "thoughts that breathe." It is true that many audiences to-day applaud glittering superficiality rather more than depth of thought, yet when a real thinker stands upon the platform he gets a hearing and makes an impression that is far deeper and more abiding than that produced by the mere verbal acrobat and windy declaimer.—Ex.

"We honestly believe that the best work in the Church of Jesus Christ to-day is being done in the smaller churches, where God's people come close together in Christian fellowship, as one family, undisturbed by false notions of caste. The Church is the nucleus of their social life, and not one of a dozen organizations contending for their favor. In the atmosphere of the smaller church, Christian life has a chance to expand and mature. The pastor is more than the preacher; he is both friend and shepherd. The large churches are not to be envied. Happier far is membership in the smaller church."

"Lapsing" in church membership is a question that is troubling Presbyterians in Britain. On this side of the water it is more or less a troublesome factor in all denominations. Too many are falling out of the Christian ranks. On all church rolls there are names that are hard to account for. Roll purging is one of the duties that is most distasteful to those who have it in charge, but which they ought to discharge with the greatest discrimination, fidelity and regularity.—Presbyterian.

Very few ministers in these modern days are so foolish as to scold their congregations. It is useless to begin with, for no one is edified by scolding. It also nearly always hits the wrong man or woman; and that is a pity. Then it is mean to scold people who cannot scold back. We are not saying this by way of exhortation; for the Presbyterian ministers of Michigan do not scold. We are only referring to a matter of ancient history in foreign territory.—Michigan Presbyterian.

JESUS AND THE HOME.

The Young People's Societies Topic for May.

BY REV. DR. STALKER.

Jesus honoured the institution of the family all through His life.

In His day there prevailed in Palestine a shameful dissolution of the domestic ties. Divorce was rife and so easily procured that every trifle was made an excuse for it; and by the system of "Corban" children were actually allowed to compound by a payment to the Temple for the neglect of their own parents. Jesus denounced the abuses with unsparing indignation, and sanctioned for all the Christian ages only that law of marriage which causes it to be entered on with forethought, and then, when the relationship has been formed, drains the deepest affections of the heart into its sacred channel.

His own love of children, and the divine word: He spoke about them, if they cannot be said to have created the love of parents for their children, have at all events immensely deepened and refined it. The love of heathen mothers and fathers for their offspring is a rude and animal propensity in comparison with the love for children which reigns in our Christian homes.

He lifted childhood up, as He raised so many other weak and despised things and set it in the midst. If the patter of little feet on the stairs and the sound of little voices in the house are music to us, and if the pressure of little fingers and the touches of little lips can make us thrill with gratitude and prayer, we owe this sunshine of life to Jesus Christ. By saying, "Suffer the little children to come unto me," He converted the home into a church and parents into His ministers; and it may be doubted whether He has not by this means won to Himself as many disciples in the course of the Christian ages as even by the institution of the Church itself.

Perhaps the lessons of mothers speaking of Jesus, and the examples of Christian fathers, have done as much for the success of Christianity as the sermons of eloquent preachers or the worship of assembled congregations. Not once or twice, at all events, has the religion of Christ, when driven out of the Church, which had been turned by faithless ministers and worldly members into a synagogue of Satan, found an asylum in the home; and there have been few of the great teachers of Christendom who have not derived their deepest convictions from the impressions made by their earliest domestic environment.

Many of the miracles of Jesus seem to have been prompted by regard for the affections of the family. When he healed the Syro-Phœnician's daughter or gave the daughter of Jairus back to her mother, or raised the widow's son at the gate of Nain or brought Lazarus from the dead to keep the family circle at Bethany unbroken, can it be doubted that the Saviour experienced delight in ministering to the do-

mestic affections? He showed how profound was His appreciation of the depth and intensity of these affections in the parable of the Prodigal Son.

But it was by His own conduct in the family that He exhibited most fully His respect for this institution. Though the details of His life in Mary's home are unknown to us, every indication shows Him to have been a perfect Son.

There is no joy of parents comparable to that of seeing their child growing up in wisdom, modesty and nobility, and we are told that Jesus grew in wisdom and stature and in favour with God and man. If He knew already of the great career before Him, this did not lift Him above the obedience of a child; for, even when He was twelve years of age, we are told, He went down to Nazareth with His parents, and was subject unto them.

It is generally supposed that soon after this Joseph died, and on Jesus, as the eldest son, fell the care of supporting the family. This is uncertain; but the very close of His life is marked by an act which throws the strongest light back on the years of which no record has been preserved, for it reveals how deep and deathless was His affection for His mother. Whilst hanging on the cross, He saw her and spoke to her. He was at the time in terrible agony, every nerve tingling with intolerable pain. He was at the point of death and anxious no doubt to turn away from all earthly things and deal with God alone; He was bearing the sin of the world whose maddening load was crushing his heart; yet, amidst it all, He turned His attention to His mother and to her future, and made provision for her by asking one of His disciples to take her to his home and be a son to her in His own stead.

And the disciple He selected for this service was the most amiable of them all—not Peter the headlong or Thomas the melancholy, but John, who could talk with her more tenderly than any other about the one subject which absorbed them both, and who was perhaps abler than any of the rest, on account of the comfort of his worldly condition, to support Mary without allowing her to feel that she was a burden.

AN INDIAN GIRL'S PRAYER.

Miss Mary L. Lord, a teacher among the Sioux Indians, relates the following touching incident in the Christian Press:

An Indian baby was dying. It lay in its father's arms, while near by stood another little daughter, a few years older, who was a Christian.

"Father," said the little girl, "little sister is going to heaven to-night. Let me pray." As she said this she knelt at her father's knee, and this sweet little prayer fell from her lips:

"Father God, little sister is coming to see you to-night. Please open the door softly and let her in. Amen!"

Children's Corner.

"Little feet may follow Jesus,
Little hands may do His will,
Little lips may speak His message,
Little hearts may love Him still."

HE SAW THE QUEEN.

When Queen Victoria was at Balmoral, she went one day, as she often did, unaccompanied, to visit the cottages. In one of these she found an old man, bedridden and quite alone, and sat down to talk to him.

"And how is it you are alone?" she asked.
"Have you no one to keep you company?"

"No," replied the old man, innocently, "my folks be all away, seeing the Queen; they thought they might get a glimpse of her."

His visitor made no reply, but she sat with the old man, pleasantly filling the gap made by the absence of his "folks," and then found time to read to him from the Bible she herself treasured.

On leaving, so the story runs, she gave a further proof of her sympathy in the shape of a five-pound note, accompanying it with the words: "When your people come back, tell them that while they have been to see the Queen, the Queen has been to see you.—Morning Star.

A LITTLE BOY'S FAITH.

A little boy, six or eight years old, begged a lady to allow him to clean away the snow. He had no father or mother.

"Do you get much work, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little."

"Are you never afraid that you will not get enough to live on?"

"Why," said he, "don't you think God will take care of a boy, if He puts his trust in Him, and does the best he can?"—Picture World.

The Young Man at College.

College life is a testing period. A boy is either made or unmade there. His character, fitness, talent and practicality are tested. If he stands the ordeal, he is all the better and more successful in the race of life. A collegiate discipline is one of the best things a lad can have, but he should get it under the most favorable moral and religious conditions. A Christian institution should ever have the preference with the parent sending his son away from home to be educated for future duties and responsibilities, and when there, he should be followed with earnest and persistent prayer. When placed in the hands of a covenant-

keeping God, he is safe; and if he has the real stuff in him, he will show it to the highest advantage.—Presbyterian.

How She Found Her Work.

A girl of fourteen, who had lately been converted, asked God to show her what to do for Him, and what was her special work. After praying for some time, the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little one.

Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work, when God places work within our reach. "The daily round, the common task," provide ample opportunities for serving God, doing whatsoever our hands find to do. We may feel capable of doing greater things, but the Lord has put us in the very place where we can serve Him best.—The Presbyterian.

Acting a Lie.

Dolly had been told never to meddle with a beautiful vase on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down without breaking it; but on trying to put it back, the bracket slipped off its nail, and the vase fell to the floor and was broken in a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma, her kitten came into the room.

"I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly, "and Spotty can't tell."

So the kitten was shut up in the parlour, and when Dolly's mother came home she found Spotty there and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know any thing about it, do you?"

Dolly pretended that she didn't hear the question, and got out of the room as soon as possible. That night she couldn't sleep. "You lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it." "But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie, you acted one, and that is just as bad as telling one."

Dolly stood it as long as she could, but at last she got up and went to her mother's bed.

"Mother, I broke the vase," she sobbed out. "I thought if I acted a lie you wouldn't find out about it, but I can't sleep for thinking that God knows, if you don't."

Ah—that's it—God knows, if no one else. We cannot deceive him.—Free Church Monthly.

A GALLANT THRUSH.

A young Highlander, having set a horse-hair noose in the woods, was delighted one morning to find a female song-thrush entangled therein. He carried home his prize, put it into a roomy, open-braided basket, secured the lid with much string and many knots and then hung the basket upon a nail near the open window.

In the afternoon the parish minister was called in by the boy's mother, who wished him to persuade her son to set the captive free. While the clergyman was examining the bird through the basket his attention was called to another thrush perched on a branch opposite the window.

"Yes!" exclaimed the boy; "and it followed me home all the way from the woods."

It was the captive's mate which, having faithfully followed his partner to her prison, had perched himself where he might see her, and she hear the sad, broken notes that chirped his grief.

The clergyman hung the basket against the eave of the cottage and the two retired to watch what might happen. In a few minutes, the captive whispered a chirp to her mate's complaints. His joy was unbounded. Springing to the topmost spray of the tree, he trilled out two or three exultant notes, and then alighted on the basket-lid, through the hole in which the captive had thrust her head and neck.

Then followed a touching scene. The male bird, after billing and cooing with the captive, dressing her feathers and stroking her neck, all the while fluttering his wings and crooning an under-song of encouragement, suddenly assumed another attitude. Gathering up his wings, he erected himself, and began to peck and pull away at the edges of the hole in the basket's lid. The bird's ardent affection and his effort to release his mate, touched the clergyman, mother and boy.

"I'll let the bird go!" said the boy, in a sympathetic voice, as he saw his mother wiping her eyes with her apron. The basket was carried to the spot where the bird had been snared. Her mate followed, sweeping occasionally close past the boy carrying the basket, and chirping abrupt notes, as if assuring her that he was still near her.

On arriving at the snare, the clergyman began untying the many knots which secured the lid, while the male bird, perched on a hazel bough, not six feet away, watched silently and motionless the process of liberation.

As soon as the basket lid was raised, the thrush dashed out, with a scream of terror and joy; while her mate followed like an arrow shot from a bow, and both disappeared behind a clump of birch trees. It was an excellent lesson for the boy—one which he never forgot.

Boys and girls have far more time to read than most older people, and remember what they read far better. Therefore youth is the time to read the great books of the world; and youth is especially the time to read the Bible, that greatest book of all and best worth remembering.

A Real Gentleman.

There is a street-sweep in *Pall Mall*, London, who thinks he knows by sight the finest and truest gentleman in England. This artist with a broom has a wide crossing not far from the entrance to Marlborough House, and in rain or shine he keeps it clear for the throng of well-dressed men from the fashionable clubs. He tips his hat to thousands of passers, and thinks himself lucky when he has a penny for the service of sweeping the crossing.

Only one gentleman ever returns the salutation which he is never weary of making. This is a stout, broad-shouldered figure with grayish beard and pleasant face, whose appearance at the entrance of Marlborough House is always a signal for cheering.

The Prince of Wales [now King Edward VII] is fond of taking a short stroll in the afternoon, and frequently passes the crossing where the ragged sweep is stationed. In an instant the sweep's hat is off, and he is bowing low. Other men never see him, but the prince never fails to acknowledge the salute by bowing in return.

When royalty has passed by, the sweep wields his broom with renewed energy, muttering to himself: "He's the only real gentleman in London!"

A courtesy, even from the humblest is always worthy of recognition. It may be only a smile or a motion of the hand, but the memory of it is treasured by the sweep whose tribute of respect has not passed unnoticed.—*Ex.*

Touching the Leper.

Some rude children in Madagascar were one day calling out, "A leper! A leper!" to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady, who was near by, put her hand on the woman's shoulder and asked her to sit down on the grass by her. The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me. For seven years no one has touched me!"

The missionary lady says that at the moment it flashed across her mind why it is repeatedly recorded in the Gospel that Jesus touched the lepers. That is just what others would not do. It was the touch of sympathy as well as healing power.—*Mission Worker.*

A Hindu Boy's Prayer.

A missionary lady had a Hindu orphan living with her. She had taught him about Jesus, and had him commit to memory a little child's prayer to offer up every night. One night when he was six years old, after he had "said his prayers," she told him "to pray a little prayer of his own." And this was the earnest petition he offered; "Dear Jesus, make me like what you were when you were six years old." Could any grown up person have done better?—*Indian Standard.*

THE STORY OF HANS EGEDE.

THE FIRST MISSIONARY TO THE ESKIMOS.

In the year 1708 Hans Egede was a young pastor in Norway, twenty-two years of age. His own diary tells that he had read about his Northern ancestors having once had a footing in Greenland, and ever since thoughts of pity had haunted him for these his countrymen, once members of the Christian faith, who, from want of instruction, had relapsed into heathen darkness. The more he thought about them, the more imperative appeared to him the duty of preaching the Gospel to his remote kindred, but he was appalled at the risk and magnitude of the task, while the thought of plunging his family into trouble through any self-willed action of his own disturbed his tender conscience.

FRIENDS OPPOSE HIS GOING.

Not seeing his way clear to undertake the work single-handed, he turned for aid to the Norwegian bishops, and pointed out to them from Scripture the duty laid upon the Church to preach the Gospel. The relatives of his wife, hearing of his scheme, overwhelmed him with exhortations, and he had at length to yield to their reproaches and to the tears of his wife, promising to abandon his wild plan.

But no sooner had he decided to remain at his post than the old unrest and yearning came back. He seemed to see Jesus standing before him, and addressing to him the solemn warning: "He that loveth father or mother more than Me is not worthy of Me."

He continued in this troubled state, until a change came over the mind of his wife, who, after earnestly seeking guidance in prayer, had found courage and faith to join him in the proposed enterprise. Her consent removed all his doubts.

Finding no encouragement from the bishops, he decided to resign his pastorate, and to devote his whole energy to the execution of his scheme. To this end he visited Bergen, the commercial metropolis of Norway, and endeavoured to interest its merchants in the Greenland trade; but the risks appeared to them too great, and he failed in his efforts.

THE KING FAVORS HIS PLAN.

His only hope of success now rested upon the ecclesiastical authorities at Copenhagen, and in order to enlist their support, he drew up an elaborate memorial, which was favourably received by the King, who granted an audience to the enterprising pastor, and promised his Royal support.

Egede now set out upon a collecting tour throughout the land, and succeeded within a year in collecting £1,500, a goodly sum, considering the circumstances of the time; and when this amount was increased by a donation from the Royal purse, he felt justified in preparing his expedition.

It was a high day in his life when, on May 12, 1721, after a solemn service on board, the good ship *Hope* weighed anchor in the port of Bergen, and started on her adventurous voyage.

As she neared her destination a violent storm was raging, which made it impossible to land, but after a time the captain discovered a small harbour among the fjords of the west coast, where they got ashore, naming it "Hope Island."

A DISAPPOINTMENT.

Egede experienced his first disillusion before he landed, for the natives who came up to them in their *kayaks* (canoes) were miserable stunted creatures, whose flat, coarse faces bore no trace of resemblance to Norman descent.

His subsequent attempts to find some remnants of the old colonists and their bishopric were fruitless; all he came across were some dilapidated ruins of which he could make nothing, and some vague native traditions about an ancient people long since exterminated. Thus he found himself, not as he had fondly imagined, among his own kindred, but among a tribe of heathen Eskimos, immigrants probably from America, and here he laboured with heroic endurance for the next fifteen years.

MAKING A HOME.

His first business was to construct some rough shelter, and to look about for food supplies. As winter approached things grew worse through scarcity of provisions; the crew showed signs of mutiny, and insisted upon returning. But he held on, finding in quietness and confidence his strength; nor was his trust ever unrewarded.

After various and hazardous explorations he succeeded in discovering a convenient harbour on the mainland, and to this new settlement, which he named with characteristic courage "Good Hope," the colony was now transferred.

The Danish king remained his loyal friend, although his measures were sometimes injudicious, and added to the troubles of the Colony. Such was the arrival, in a man-of-war, of a party of liberated convicts for the purpose of the construction of a military fort. These men, going about armed, frightened the Eskimos away from the coast, and were a general source of alarm, until the fort was abandoned.

ANOTHER DISAPPOINTMENT.

After a sojourn of ten years he received the announcement of the king's death, and with it the intimation that the grant for the Greenland Mission would be discontinued.

It was a death-blow to all his efforts; yet he resolved to remain, for the work had become dear to him, and some of his greatest difficulties had been by this time overcome. He had acquired the language and disarmed the prejudice and suspicion of the natives; he was looked upon as the possessor of magical power, and was eagerly sought as the healer of diseases. He found the natives in abject slavery to fear, and at the mercy of their lying sorcerers; and so soon as he had been able to make himself understood he had tried to make known to them the Gospel, availing himself of his son's ability in illustrating by simple pictures the chief facts of Biblical history.

Finding that the people remained indifferent, and that five baptisms represented the work of eight years, he resolved to turn his attention to the little children, and commenced a school for them. The plan promised success, and soon he had 150 children under instruction, while the parents, through the influence of the children, became more responsive. Just then came the news of the king's death. No wonder that a man of his calibre found it impossible to abandon the work.

It was a severe test; but he held on, and his faith and courage were once more to have their reward. The new king changed his mind, and the change was attributable to the influence of Count Zinzendorf. This nobleman had been sent on an embassy to Copenhagen, and had heard in the Christian circles of the capital a great deal about the Greenland Mission; he had made the acquaintance of Egede's eldest son (who was pursuing his studies at Copenhagen), and of the converts who had accompanied him.

Zinzendorf was deeply moved, and the result of his appeal was a substantial grant from the Treasury, and a sufficient stock of provisions for the support of the Mission. The vessel which carried this welcome supply brought at the same time reinforcements for the work, three Moravian brethren having been sent out to assist Egede.

RAVAGES OF THE PLAGUE.

A severe trial awaited Egede towards the close of his labours. Of the five Eskimo youths who visited Copenhagen along with his son, four died of the plague, and the fifth carried the seeds of this epidemic into his Greenland home, where its ravages were felt for a full year. The Eskimos could not be persuaded to adopt precautionary measures, and whole families often perished in a few days. Corpses lay about unburied, and the number of deaths from the plague is estimated at three thousand.

All missionary work had to be set aside for nursing the sick, in whose service the pastor and his brave wife wore themselves out. Apart from the severe strain upon his bodily strength, he suffered mentally from daily contact with pain and sorrow which he could not alleviate, and reproached himself for having sent those youths on their fatal errand to Copenhagen; but once more he held on, sustained by God's grace, and cheered by the touching proofs of affection received from his people, and by the dying testimony of those who had accepted the Gospel message.

HIS FAREWELL TO GREENLAND.

On July 29, 1736, he preached his farewell sermon, and on his return to Denmark he drew up an elaborate report on the Greenland Mission, showing the necessity of adequate missionary training and of a sufficient staff. In compliance with his suggestions a Training College was established at Copenhagen, whereof he was appointed Principal.

Thus he laboured for another ten years for the land he had loved so well, and when he passed away, at the age of seventy-two, he

closed a life full of labour and anxiety, but rich in faith and courage; and while his preaching seemed almost fruitless, it has borne fruit abundantly after many days, and the Greenland of to-day stands before us as a Christianised country.—B. Hitjer, *in News from Afar*.

TO THE HEATHEN CHILDREN.

O dear little children whom we cannot see,
At home or abroad, where'er you may be,
We love you, and so we have made a fine plan:
We're going to help you as fast as we can!
Your dear little faces are looking this way,
Your dear little brown hands reach out to us
to-day,
And this is the secret we'll tell far and wide—
With you our best things we are going to divide!
We'll send you our Jesus—He's your Jesus too;
We wish all your mammas knew how He loves
you!
We'll send you our Bible, then, when you are
grown,
You never will worship those idols of stone.
The light that shines here you will see by and by.
If to send it in earnest we little folks try;
So we're saving our pennies and praying each
night
That we may help make your lives happy and
bright.

REMEMBER GOD'S TELESCOPE.

One day the astronomer Mitchell was engaged in making some observations on the sun. As it descended towards the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill grew a large number of apple trees, and on one of them were two boys stealing apples.

One was getting the apples, and the other was watching to make sure nobody saw them, feeling certain that they were not discovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

Boys remember God's telescope. Wherever you are, whatever you may be doing, God sees you. "Thou God see'st me."

DESERVED GOOD CLOTHES.

A gentleman was once walking behind a very handsomely dressed girl, and thought: "I wonder if she takes half as much pains with her heart as she does with her clothes?"

A poor old man was coming up the road with a loaded wheelbarrow, and just before he reached this girl he made two attempts to go into a yard, but the gate was heavy and would swing back upon him before he could get through.

"Wait," said the young girl, springing lightly forward. "I'll hold the gate open." She did so, and received his thanks with a pleasant smile.

"She deserves to have beautiful clothes," thought the gentleman, "for she has a beautiful spirit."—Selected.

Balance of February Receipts, left over from April Record.

Port Elgin	10
Tiverton	7
Oakdale	2
Listowel	15
N Bruce, etc ..	17 35
Friend	5
Dryden	1
Killarney	5
Milton	3
Sunderland, etc	1 75
Tor, St Paul's ..	10
Thornbury, etc.	5
Weston	5
Coulson Hill. ...	1
Roslin	10
Ham, Central ..	100
Pittsburg, St Jo	2
Shelburn	5
Wingham	15
Lon, St A	150
Rothsay	4
Grand Valley ..	3
Erin	13
Perth, Kx	20
Abingdon	1
Binbrook	2
Hastings	4 48
Galt, Central ...	50
Renfrew	35
Vankleek Hill ..	54
Napanee	5
Castleford	8
Mallorytown ...	4
Caintown	12
Tor, Chal	25
Mont, Cresc	103
Buckingham ..	21 57
N Morningham ..	20
Deer Park	2
Hampden	1
McIntosh	20
Merrivale, etc.	8
Rosemont	4
Blyth	31 10
Markdale	2
Bothwell	2
Camdem, 8 Con..	2 25
Appin	1
Turin	4
Claude	10
Sonya	5
Sault Ste Marie..	10
North Bay	9 50
Springfield ..	1
Mrs A E Kirkland	7
Per Rev E Brandt.	24
Tor, Fern	4 02

\$14,632 67

POINTE AUX TREMBLES.

Reported	\$1,932 25
Bristol Cor ss ..	7
Stratford, Kx ...	5
Forest	3
Stratford, St A ss	15
Athelstane ce ..	2 50
St Lambert ss ..	5
Wmstr 1st ss ...	20
Bothwell	4
Hx, Ft Massey ss	50
Pictou, Prince	50
St ss	50
Elmsdale ce ..	12 14
Hx, St Matt ss ..	50
Hillsboro ss ..	31
Mabou Vilge ..	9
Hx, St A ss	50
Great Village ss.	8
Innerkip ss ...	5 50
Tor, Wmstr	5
Friend	10 45
Lindsay ss	25
St Cath 1st ss ..	15
Martntn, Burns ss	20 80
Westmnt, Mel M	15
Soc	15
Norwood ss	25
Lakefield ss ..	25
Pembroke ss ..	50
Hallvilles	3

Tor, Kx ce	150
" Bloor ss	50
Scott and Uxb ..	2
Goderich un ss ..	5
Fergus, St A ss ..	25
Morewood	2
J W Kilgour	100
Vanc, St A	7 50
Tor, Cookes ss ..	50
Pakenham	3
Hyndman	15
Beq Robert Orr	297
Ripley, Kx	7 15
Harrington ss ..	3 25
Westmt, Wmtr ss	10
Eng Riv, Howick	19
Inverness	3
Otta, St Pa ss ..	15
Yarmouth ss ..	10
Waterford ss ..	7 12
Priceville	2
Brantford Zi ss	50
New Richmond ss	8
Woodstock Kx ss	50
Billings Bdg ..	10
Bervie	50
Scarboro, Mel ..	7
Mont, Ersk j um s	50
Charltn, Zi ss ..	50
Holland	5 95
St Stephen	50
Mont, Calvin ss	20
Morrisburg	7
W M Clark	50
Shoal Lake	2
Ham St Paul's ss	50
Win, Kx	20
Craighurst	3 60
Stratford, Kx ..	50
Kingston C'k ss	10
Indian Lands ...	10
Tor, Ersk ss	50
Friends Cornwl	30
Hornby	50
Mont, Erskin ce.	8
Lon, St And ss ..	50
Norval ss	40
Ridgetown ss ..	5
London 1st ss ..	50
Guelph, Kx ss ..	25
Mrs R S McTavish	1
Tilbury E etc ..	5
Mont, Cres ss ..	50
Listowel ss	10
N Bruce etc	2 30
Mrs H W Wins-	10
low	10
Westen	3 25
Ham, Central ss	50
Erin	1
Galt, Central ch.	25
" ss	25
Vankleek Hill ..	50
Arundel, etc. ...	1
Hampden	1
Rosemont	2
Per Rev E H	146
Brandt	146
Windsor ss	50
Sonya	5
Per Rev E H	1,260 30
Brandt	1,260 30
Tor, St J ss	50

\$8,800 66

S. S. COMMITTEE

Reported	\$9,873 47
Wellington ss ..	9 65
Velvet Mines ss.	3 15
Maisonneuve ss.	3 20
St Lambert ss ..	12
Greenock St A ss	21 25
Shubenacadie ss.	56 39
Bass River ss ..	7
S Pinette ss ..	2
S & W Branch ss.	4 74
Charltn St J ss	15
Clyde Riv ss ..	10 25
Whim Rd Cross	7
ss	7

Viet. Cross ss ...	1 55
Valleyfield ss ...	1 75
Southampton ss.	2 69
Riv Hebert ss ..	4 15
Fred'ktn St P ss	20
Newtown ss	5 45
Hx, St A ss	25 33
Baddeck ss	1 25
Princetown	28 76
Millvale	2 70
Midhurst ss	7 60
Hx, St Matt ss ..	5
Lindsay ss	81 79
Third Conces, ss.	4 25
Tor, Central ss ..	10 50
Lon, Chal ss	6
Eganville. etc ss.	8 40
Sunnidale ss ..	2
Sommerville ss ..	6 38
St George ss	6 72
Belgrave ss	7 30
Otta, St Pa ss ..	10 8
Watford ss	2 20
Laurel ss	16
St Louis de Gon,	4
Mrtntn, S Br ss ..	4 25
Brown's Cor ss ..	5
S Indian ss	1 25
Mono E ss	8 37
Caledon E ss ...	3
Macdonald ss ..	4 48
Martintown St A	84 97
Omeme	3 50
Kintyre	8 20
Fort Saska ss ..	17 85

\$10,438 62

KNOX COLLEGE MISSIONARY SOCIETY.

Drummond Hill	7
ss	7
Wmster 1st	25
" ss	15
Innerkip ss	5 50
Blyth ce	50
Guelph hmbx ..	5
Tor, Bloor ss ..	27
Ayr Stanley	10
Tor, Cookes	5 36
Laurel	2
Black Cor	2
Brantford Z ss ..	50
W A Holliday ..	1
Alma	50
Tor, Ersk	9
Woodstock, Kx ss	15
Wmster yps	16 65
Markham St J ss	5
Billings Bdge ss	13
Robt Kilgour ..	25
Clinton Wil	20
Stewarton	10
S Missouri CE S	10
Tor, St Johns ..	21
Lon, St And	10
London 1st ss ..	10
N Luther yps ..	10
Claude	5
Tor, St J sq ss ..	25

LUMBERMEN'S MISSION.

Guelph hmbx ..	5
Ottawa, Kx	10
Pembroke	10
Prescott	3 36
Morrisburg	5

INDIAN FAMINE FUND

Reported	\$16,258 27
Peabody mb	9
Per Agent Hx ..	75 09
Mrs Bell Smith ..	1
W F M S (W.D.)	3 50
Tor, St A Inst ss.	4 21
Tor, Kx	3
Mrs McNaught ..	1 50
Arba Vita	2
Per Miss B Hy-	12
mens	12

Niag, St And ce .	5
Campbellford ss.	15
Leamington wms.	5
Tor, St Johns ..	12 90
WFMS (WD)	1
S Beaton	1

\$46,409 47

JEWISH MISSION.

Stratford, Kx ...	1
Mrs McQueen ...	2
Pembroke	2 43

MACAO MISSION.

Mont, St Giles	
Chinese	\$ 42
Mont, Chal	46
" Stanley	55

KLONDIKE NURSE FUND.

Lon, 1st yphmcir.	20
Tor, Bloor ms ...	10
Guelph hmbx ..	10
Tor, Kx	14 10
Lindsay, ladies	10 70
Appin wms	4 25

GOFORTH FUND.

Rev W A J Mar-	
tin	\$ 10
Rev W Patterson	35
" Jas Barber ..	5
Ham, Erskin ..	7 50
Rev J Barker ...	5
Rev W G Wallace	10
Dr C A Webster ..	20
Rev S M Whalley	10
" R Pogue	10
" Jas McCrae ..	5
" RHaddow	15
Cobourg	5
Rev W W Craw ..	6
Dr Meikles	50
Hastings	5

NEW HEBRIDES.

Mont, Ersk jn	
ms	\$110
A Younger, Otta	30

UNAPPORTIONED CONTRIBUTIONS.

Reported	\$46,258 27
Brussels Mel ...	94 19
Durham	89 70
Straford, Kx ...	620 99
Mont, Erskine..	1,250 63
Dundas	36 60
Wmster 1st	255
Lon, Kx	122 77
Innerkip	18 35
St Cath 1st ss ..	265 25
Norwood	115
Markham, St A ..	27
Tor, Old St A ..	244
Simcoe	164
St Helen's	104
London 1st	444 33
Lon, Chal	42
Embro	239 40
Gravenhurst ..	45 95
Pakenham	18 50
Thamesville	44 40
Beq Robt Orr ..	480
Cayuga	58
Orillia	374
Cobourg	84
Priceville	20
Ormsdown	12
Elora Chal	137 67
Mont, St Matt ..	69 40
Deer Park	17 75
London St Jas ..	24 75
Lynden	6 50
Markham St A ..	22 65
Collingwood	20
Esquesing Bost..	8 25
Arnprior	208

Receipts.

By other Treasurers

KNOX COLLEGE STUD-
MISS. SOCIETY.

Received during Feb.

by Mr. A. L. Burch,
Treas.

Ayr, Knox ce	\$20 55
Alma, friend. ...	50
Ayr, Stanley	10
Bolton ce	12
Blackheath ce ..	4
Barrie ce	10
Burns' Ch	6
Blyth, St And ce	50
Black's Corners..	2
Brantford, Zion..	50
Billing's Bdg ss ..	13
W A Holliday ..	1
Mrs R Hewitson ..	1
Claude	5
Clinton, Willis ..	20
Drumnd Hill ss ..	7
Elora yps	5
Mrs H Black	2
Friends	1 25
Guelph, St And ..	35
" h.m. box	5
Innerkip	5 50
DA McKerracher ..	1
J C Ross	1
London, First ss.	10
" St And	10
Laurel	2
Malton ss	10
Markhm, St J ss ..	5
Wmstr, " Ruth" ..	5
" yps	16 65
Napier, St And ss.	10
N Luther, yps ..	10
Orillia ce	4
Seaforth ce	6
Stroud ce	5
" ss	3
St Helens be	20
" ss	13
Scarboro St And.	23
" Zion	8 95
Stewarton	10
S Nissouri ce ..	10
Rev H McCulloch	4 75
Tor, Erskine be ..	40
" " ce	9
" " ss	20
Mrs W C Harris ..	2
Mrs Breckenridge	2
Mrs White	1
Misses White	1
Wm White	2
Rev R C Tibb	5
Wm Gordon	5
Knox ss	10
Tor, Duchess St	
Mission	15
Miss Dawson	1
Parkdale	70
Tor, Bloor St ...	27
" Cooke's	5 36
" St John's ss ..	20
" St James Sq ..	25
Robert Kilgour ..	25
Woodstock, Kx ..	15
Mrs J Bell	5
Wmstr, First	25
" ss	15

QUEEN'S COLLEGE FUND.

Received by J. B'

McIver, Treasurer.	
Kingston, Chal	\$83 00
Chatham, St And	20
King, St And	40
Embro, Knox	30
Newburg, Camden	5
Amherst Isd. ...	5
Enniskillen, &c ..	15
Powassan	5
Kingston, St And	200
Tor, Old St And ..	112

Receipts.

**Received during
February, 1901, by
Rev. E. A. McCurdy,
agent at Halifax.
Office, Hollis Street.**

FOREIGN MISSIONS.

Reported.	\$24,636 82
Cape North	8
" ss	5
Lawson mem	97 35
Strathlorne	30
Clifton	1 40
Coldstream	50
W Riv, St Marys	20
Woodville ce	9
Hrbr Grace, St A	12
St James, un	7 15
" cemb	3
Mid Musq ce	7 30
" ss	11 72
Parrsbo, St Ja	27
Mrs Alex Miller	10
Springside	19
Bathurst, St Lu	40
Carleton	10
St Peters	13
" Anonymous "	10
Cardigan	16
" ss	7
Montrose	65
" mb	7
Pisarinco	15
Hardw'dland ce	5
N Shore, St Anns	22
Wm McLeod	5
Campbellt'n, St A ss	9
9 Mile Riv ce	2
Waterford	12
Hx, St Matt	191
Tatamagouche ss	20
" ce	23 80
" " "	60 01
French Riv ss	10
Balfron ce	15
Derby, etc	3
Hx, Chal ss	40
Bass River ce	5
Tidnish	9 45
Port Elgin	15
Earltown	14
Mrs Murray	5
Neil's Hrbr, etc	7
" " St Pe ss	4
Annandale	5 10
New Annan	1 65
Berachah	75
Sussex	55
Portaupique	8 30
Mrs J D Murray	5
Little Harbour	5
Rev Wm McLeod	2 50
Presbyterian	60
Per A Greenlees	5
W Riv, G Hill	47 50
Greenwood ss	3
M Stewiacke ss	8 80
Riverside ls	5
M Stewiacke	13 10
Marion Bdg	20
Truro, St A ss	13
" " bc	6 50
D Montgomery	10
Westchester, etc	16
Chipman	17
Stud Miss Ass	10
Pictou, St A	16 23
Georgetown, St D	8 65
Caledonia, PEI	15
Saltsprings ce	5
Glassville	5
Tyne Valley	15
Lot 11	8
Victoria West	4
Hx, St Johns	12
Dartmouth, St Jas ss	19

Dartmouth, St Jas ss	110 19
N Bedeque	63
Charlottet'n, Zi	146 60
Friend	1
D H Gibson	3
Tor, St And ss	13
Guelph, Chal	5
Manse Childrn	3
Ormsdown ss	25
New Annan	11 75
Charl't'n, Zi ss	33
Springhill, St A wms	55
E Lake Ainslie	10
Springhill ce	50
W Riv Sta, Beth	8 27
Castlereagh	2
Pamphlets	06
Mid Riv CB	8
Bequests	2000
McKenzie Beq	2116 56
Joab	5
St John miss mtg	19 85
Gabarus	20
Richibucto, etc	4
Dalhousie ss	17 35
Maple Green ss	2
Pt La Nine ss	2 50
Upper Charlo ss	3
Dundee ss	8
Eel River ss	4 65
Summerside ss	2 50
Springville ce	5
W & Clyde Riv	10
Hx, St And	117
Little River	11 25
Big Baddeck	7
Truro, St P	10
Strathalbyn	20
Windsor	30
" ss	41
New Dublin, etc	30
Conna rept	250
Gore, Kennetck	30
Clifton, PEI	81 50
Rev A Stirling	100
Baby Clyde Stirl'g	25
Hopewell un	71 70
Peter McPhie	5
Noel Shore ce	9 20
" " ss	3
" " ms	28 50
Noel	8 50
" ce	1 50
Kentville ce	11 20
" ss	26 30
Bermuda, St A	20
Dorchester	2
Saltsprings, St Lu	32
Dundas ce	5
Bridgewater, St J	25
Syd, Fal St	130
" ss	30
Rockingham	12
Musq Hrbr	7
W Elliot	3
St Croix, etc	9
Dartmouth, St Ja	55
Springville, etc	55
Metapedia	25
Old Barns ce	5
Union Centre	71 47
Lochaber	12 85
Annapolis	4 82
Up Stewiacke	10
Kincardine	5
Souris	18
Baddeck, Green- wood ss	12 68
Kensngtn, N Lon	162
New Mills	45
Loggieville ce	5
Shelburne	10
Woodside ms	5
Up Musq, Shar ce	5
N Glasgo, N St A	30
Granville	15
Ada M Reid	5
River John, Sa	60
Pugwash, St Ma	52
Black Riv, St Ste	5

South Gut	3
Englishtown	5
West Bay	50
Rev G F Johnson	25
Glance Bay	211
Trenton ce	50
N Glasgo, united	289 37
" " ce	19 42
" " ss	82 33
Sunny Brae	18
" " ss	5
St Pauls	15
Hx, Park ce	25
Rev A D Stirling	100
Lit Narrows	4 30
Colin Nicholson	10
NW Arm, Bethss	5 66
Folly Village	30
Hx, Park ms	3
Riv John, WB	5
Mont, Ersk ju msl	110
Tor, St And ss	8
Sydney vines	20
Truro, 1st	237
" ce	25
N Lochaber ce	5
Corner Brook	5
Moncton, St J	17
Chatham, St J	13
" ce	5
W, Clyde Riv	15
Hampton, etc	6
Canard	15
Cavendish	45
Economy, etc	20
Presbyterian	5
Saltsprings, St Lu	1
Brookfield, etc	66
Montague	58 94
Antigonish, St Ja ce	34
Lunenburg ss	39
Chatham, St A	150
" " ss	10
" " choir	5
Int	35 47
Bridgeport	50
Dr Grierson reld	45 55
Lunenburg	1 2 38
" yls	20
" mb	25
" mb	22
Charlott'n, St Ja wms	75
Beq Mrs Woods'e	20
N Richmond	1
Int bet schemes	175 41
	\$35,166 06

HOME MISSIONS.

Reported	\$9,225
Cape North	10
" ss	5
Div B'k NS	85 50
" Hx Bk Co	27 30
" Royal Bk Ca	21
Strathlorne	27
Coldstream	30
St John, St A wess	30
E Cumming	2
Hrbr Grace, St A	7
St Jas and Un	7 06
Parrsboro, St J	2
Newcastle	18
Springside	32
Rathurst, St Lu	15
Carleton	22
St Peters	10
Milford ce	2 02
Cardigan	5
Montrose	80
N Shore, St Anns	22
Campbellton, St A ss	9
Hx, St Mat	250
Tatamagouche ce	15
" cent-a w	5
"	80
Derby, etc	2 10

Hx, Chal ss	10 80
Bass Riv ce	7 78
Tidnish	9 10
Earltown	6 25
St Johns, St A ls	200
Neil's Hrbr, etc	3 35
" St P ss	2
N Annan	10
Sussex	22 21
Red Bank, etc	5 85
Rev Wm McLeod	2 50
Belle Island	5
Whyoccomagh	4
M Stewiacke	13 10
Marion Bdg	8
Truro, St A ss	13
" " bc	6 50
Milltown, St J	5
Westchester, etc	11
Chipman	16
Boularderie	10
Caledonia, PEI	10
Glassville	5
Tyne Valley	7
Lot 11	5
Victoria W	2
Hx, St Johns	30
Dartm'th, St Ja ss	4 04
" "	243 97
N Bedeque	64
Riv Dennis	12
Charlottetn, Zi	85
" " ss	25 28
Springhill wms	64
" ss	31
E Lake Ainslie	10
Springhill ce	50
Florencevil	25
Castlereigh	2
Mid Riv, CB	12
Gabarus	8
Springville ce	5
W, Clyde Riv	6
Hx, St A	140
Meagher's Grant	7 35
Big Baddeck	7
Truro, St Pa	25 65
Windsor	20
" ss	30
New Dublin, etc	16
Gore, Kentck	20
Louisbg Cal	20
Kentville, St Pa	13
Bermuda, St A	10
Dundas ce	3
Bridgewater, St J	25
Sydney, Fal	60
Rockingham	6 05
Musq Hrbr	1 50
Springville, etc	50
Metapedia	15
Union Centre	32
Lochaber	12
Ferrona, Zi	5
Annapolis	2
Maitland, St Da	8
Kincardine	10
St John Pr whms	116
Souris	17 25
Clifton	5
Albert, Riv'side	21
Kensington, etc	55
Shelburne	25
N Glasgo, N St A	20
Riv John, Sa	46
Pugwash, St Mat	50
Black Riv, St Ste	10
Div Un Bk Hx	5 25
Englishtown	5
West Bay	14
Glance Bay	100
Pictou, Kx	10
Folly Village	13
Princeville	8
Hx, Park ms	25
Riv John, WB	5
Hx, Chal	75
Syd Mines	15
Truro, 1st	145
Ferrona, Zi	5
Chatham, St Jo	10
" " ce	5

W Clyde Riv	6
Hampton, etc	4
Canard	8
Cavendish	20
Economy, etc	8
Yarmouth, St J	18
Brookfield, etc	39
Montague	22 57
Chatham, St A	75
Bridgeport	60
Lunenburg	190
M Buchanan rep	8
Lunenburg ce	11 27
Int bet schemes	26 79

North West.

Springside	34
Hx, St Math	100
Tatamag'che caw	10
Hx, Chal ss	20
Sussex	10
Hx, St Math ce	17
M Stewiacke ce	10
Pictou, St A	16 27
Dartmouth, St J	10
Charlottetn, Zi	50
Riverside	10 75
Hx, St A	150
Windsor	35
Truro 1st	153
" " int	15 36
Noel	2 19
Syd Fal ss	18
Sydney ce	14
Pugwash, St Mat	15
Glance Bay	100
Truro, 1st la	250
M J McCurdy	10
Fol Village ce	7
" " ss	5
Springside ce	7
Hx, Park ms	13
Truro, 1st ce	50
Cavendish	14
Lunenburg y.m. bc	20

\$14,128 96

**AUGMENTATION
FUND.**

Reported	\$3,739 37
Cape North	20
Coldstream	19
Caledonia, P E I	30
W Riv, St Mary's	5
Hrbr Grace, St A	6
Saltsprings, St Lu & W R Sta	30
St James, Un	33
Mid, Musq	6 35
Parrsboro, St Ja	15
Newcastle	25 85
Springside	22
Carleton	30
St Peters	25
Westchester, &c	10
Cardigan	15
Montrose	30
N Shore, St Ann's	30
Tatamagouche	65
Millerton, &c	10
Bass River ce	2 63
Neils Hrbr, &c	5
New Annan	5
Sussex	40
Portaupique	11 11
Red Bank, &c	35
Lit Harbour	16
Kempt	10
Fishers' Grant	12
W Riv, G Hill	61 10
Marion Bdge	25
Milltown, St Ja	5
Chipman	10
Dundas	13 50
Georgetown, St D	30
Doaktown, &c	5 62
Tyne Valley	13

Lot 11	6	Truro, First	132 50	B L S int.....	45	LIBRARY FUND	Richibucto, etc ..	5
Victoria West....	6	Fredericton, St Pa.	110	Bridgeville, etc ..	12		Dalhousie	5
Dartmouth, St J ..	72	Chatham, St Jo ..	22	Metapedia	10	Reported	W, Clyde Riv....	4
N Bedeque	55	Blackville	21	Un Centre.....	18	Waterford.	Hx, St And	6
River Dennis....	13	Bonshaw, etc.....	32	Lochaber	8	Lot 11.....	Truro, St Pauls ..	5
Charl't'n Zi.	82	Canard	12	Annapolis	5	McKenzie Beq Int	Strathabyn.....	6
Musq Hrbr	20	Cavendish	29	Up Stewiacke....	20	New Dublin, etc ..	New Dublin etc....	4
Clifton, N S.....	6	Dundas	3	Kincardine	5	Transferred	Thos Isnor, int..	12
Baddeck	12	Economy, etc.....	18	Springhill, St A ..	38	Int bet schemes..	Gore, Kentck	4
Riverside	10 78	Brookfield, etc...	31	Thorburn	10		Louiburg, Cal ..	5
Pisarnico	33	Economy	12	Dalhousie	23	Total.....	Bermuda, St A ..	4
E Lake Ainslie ..	20	Montague	44	Clifton	5		Dorchester	2
Saltspring, Eb ..	25	Murray Har, N ..	30	New London, etc ..	15	MANITOBA COLLEGE	Bdgewtr, St Jon..	10
Mid River, C B ..	15	Leitch's Creek....	10	New Mills	10	FUND.	Syd, Fal	25
Gabarus	25	Little Bras d'Or ..	10	Shelburne	5	Reported	Wolfville	3 75
Richibucto, &c..	34	N Syd, St M	50	Fredericton, St Pa	45		Jeddore	1 05
Sheet Hrbr	23	Antigsh, St Ja ..	60	Up Musq	5		Springville etc ..	15
West and Clyde		Loggieville	5	New Glasgo, New			Metacue lia	5
River	25	Chatham, St A ..	65	St A	6		Un, Centre.....	4
Big Baddeck	20	Bridgeport	50	Riv John, Sa	23		Lochaber	2
Truro, St Paul's ..	70	Mid River	10 24	Pugwash, St M ..	20		Ferrona, Zi	5
Windsor	20	Lunenburg	125	Black Riv, St Ste.	10		Annapolis	3
New Dublin, etc ..	15	Int bet schemes..	47 94	Div Un Bk	138 25		Souris.....	6
Hx, St And	170			South Gut	3		Clifton	10
Pleasant Bay, C B	5	Total ...	\$8,823 79	Englishtown.....	3		Kensington etc ..	15
Bedford	14 20			West Bay	15		New Mills	4
Waverley	4 05	COLLEGE FUND.		Glance Bay	40		Int, Rev E G	25
Sackville	1 90	Reported	\$7,943 70	Trenton	5		Fredreton, St Pa	13
Gore, Kentk	15	Cape North	5	Lit Narrows	10		Fredreton, St Pa	
S Richmond	33	Div B'k of N S ..	585	Baddeck	4		cg	10
Escuminac	35	" Royal B'k Can.	87 50	Port Daniel, etc ..	4		Riv John, Sa	3
Clifton, P E I ..	26 50	Newcastle	10	Fol Village	20		Pugwash, St M ..	14
Hx, Ft Massey ..	330	Coldstream	20	Hx, Park ms	40 67		Black Riv, St Ste	5
Louisburg, Cal ..	25	WRiv, St Mary's ..	15	Hx, St Jo int	160		Div Un, Bk, H'x	26 25
Port Elgin	22	Wentworth	5	Riv John, W. B ..	5		West Bay	10
Kentvil, St Pa ..	35	St James, Un	2	Div Peop Bk Hx ..	90		Glance Bay	10
Waterville, etc ..	20	Stratford, Kx	1	Truro, First	65		Trenton	3
Bermuda, St A ..	20	Parrsboro, St Ja ..	4	Chatham, St Jo ..	12		Clyde	2
Dorchester	10	Springside	18	Blackville	10		Lit, Narrows	10
Bridgewater, St J	25	Carleton	4	W Clyde Riv	7		M J McCurdy	2
Earltown	80	St Peters	5	Bonshaw, etc	5		Folly Village	10
St John, St A ..	125 30	Cardigan	12	Canard	6		Barrington	2
Sydney, Fal	45	Montrose	19	Cavendish	8		Coburg Rd, Int...	50 19
Rockingham	9	N Shore, St Ann's	22	Five Islands, etc ..	10		Sydney Mines ..	4
N W Arm, Beth ..	11	Waterford	10	Coup Canso Deb ..	10		Truro, First	30
St Croix etc	20	J F Int	75	Yarmouth, St Jo ..	18		Blackville	4
Hx, St Math	275	Hx, St Ma	25	Brookfield, etc ..	20		W, Clyde Riv....	6
New Glasgow, Ja ..	110	Tatamagouche ..	33	Montague	16		Hampton, etc	2
Springville, etc ..	32	Millerton, etc ..	12	Chatham, St J ..	20		Canard	4
Moncton, St Jo ..	176	Shemogue	2	Chatham, St A ..	26		Cavendish	5
Metapedia	10	M interest	78 45	Bridgeport	25		Rev J A G C Int ..	12
Union Centre	27	New Annan	5	Lunenburg	35		Yarmth, St John.	8
Lochaber	27	Sussex	15	It bet schemes ..	15 13		Brookfield, etc ..	5
Ferrona, Zi	30	Portaupique	2 74	Total....	\$10,779 80		Economy	6
Annapolis	15	Presbyterian	5				Montague	11 23
Up Stewiacke	20	J C D int	30	BURSARY FUND.			N. Syd, St M	5
Maitland, St D ..	45 55	Marion Bdge	3	Reported	\$824 25		Antigish, St Jas ..	5
Wallace	50	Milltown, St Ja ..	5	Div Royal Bk Can	17 50		Chatham, St A ..	5
Kincardine	30	Boularderie	3	Springside	4		Dep Rec, Int	17 71
Springhill, St A ..	76	J W R int	40	Waterford	2		D J W Int	30
Dalhousie	50	Georgeton, St Da ..	5	Tatamagouch	2 50		Int. bet schemes.	6 98
Mabou	8	Caledonia, P E I ..	5	J A A int	34 50		Bridgeport	5
Port Hood	4	Lot 11	1	Lot 11	1		Anon	4 83
Souris	12	Hx, St Johns	18	Dartmouth, St Ja	10		Lunenburg	15
Clifton	10	Dartmouth, St Ja	21 49	Hx, St A	20			
Albert	5	Charlottet'n, Zi ..	15	Coupon N S Scis	25			
Kensington, etc ..	55	Geo J H int	50	Windsor	5			
Harcourt	10	E Lake Ainslie ..	2	New Dublin, etc ..	1			
Loggieville	25	Florencevil	5	Gore, Kentck	3			
Shelburne	45	Richibucto, etc ..	4	Kentville, St Pa ..	5			
Charlott'n, St Ja ..	88	Sheet Hrbr	12	Dorchester	1			
Up Musq	5	Clyde Riv	5	Brdgewtr, St Jo ..	2			
New Glasg, N, St A	49	Hx, St And	100	Un Centre	1			
River John, Sal ..	40	Alberton	8 50	Thornburn	5			
Pugwash, St M ..	40	Big Baddeck	7	RG McKay rept ..	12			
Black Riv, St Ste.	35	Truro, St Pa	20	Fredericton, St Pa	5			
South Gut	14	Strathabyn	20	Div Un Bk, Hx ..	5 25			
Englisht'n	11	Windsor	10	Trenton	2			
W Bay	34	New Dublin, etc ..	7	New Carlisle, etc ..	1			
Glance Bay	65	Dep Rec, int	54 10	Fol Village	5			
Whitney Pier	15	Gore, Kentck	10	Div Peop B'k Hx	3 60			
Trenton	39	Dorchester	4	Truro First	8			
Pictou, Kx	30	Saltspring, St Lu	5	W & Clyde Riv ..	2			
Clyde	15	Bdgwater, St Jo ..	13	Antig, St Ja	5			
New Carlisle, etc	15	Syd, Fal	20	Dep Rec Int	5 46			
Folly Village	15	J W O int	45	M Buchanan rfd ..	12			
Barrington	15	Rev D McLean ..	10	Int bet schemes ..	10 53			
Tabusintac	12	Wolfville	10	Total....	\$1,040 59			
Clifton, N S	16 50	Musq Hrbr	6 27					
Oxford	40							
Syd, Mines	50							
Strathlorne	35							

J A Cairns	4	Big Baddeck	7
J A McGlashen	5	Truro, St Pa	5
Geo Fisher	5	New Dublin, etc.	3
J F Forbes	5	Gore, Kennetck	3
W W McNairn	4	Louisburg, Cal.	5
M McLeod	3	Noel	12 50
John Fraser	5	Bermuda, St A	3
F L Jobb	4	Salt springs, St L	4
P M McDonald	4	Bridgewater, St J	5
M Campbell	3 50	Sydney, Fal	25
George Millar	4	Horton	2
Trin Missionaries	33	Springville, etc.	8
New Hebrides	16	Metapedia	3
A Stirling	5	Union Centre	6
A V Morash	4	Lochaber	6
J Rosboro	3 50	Souris	5
J Sinclair	5	Kensgtn, Nw Lon	30
FS Coffin	4	Shelburne	2
ES Bayne	3 75	Frederickton, St P	15
F W Murray	4	River John, Sa	11
E Gillies	3 75	West Bay	5
P K McRae	6	Trenton	3
A D McIntosh	8	Lit Narrows	3
H R Grant	4	M J McCurdy	3
W P Archibald	4	Baddeck	2
ED Miller	5	New Carlisle, etc	3
W Dawson	4	Chatham, St Jo	5
D McMillan	4	Canard	4
J A Greenlees	4	Cavendish	6
A Gray	6	Economy, etc	2
C McKinnon	8	Yarmouth, St Jo	6
T C Jack	4	Brookfield, N Glas	3
J R Munro	5	Montague	7
A W Lewis	4	Antigonish, St Ja	20
	\$613 27	Chatham, St A	10
Grand Total	\$3,975 17	Bridgeport	10
		Lunenburg	10

Total\$3,376 22

FRENCH EVANGELI-
ZATION.

Ordinary.

In Nov. RECORD, for
Gays Riv., Mil. \$5.00,
read A.B.R.M., St.
A., N.B., \$5.00.

Reported.....\$2,699 75
Cape North..... 3
New Castle..... 10
Coldstream..... 10
W Riv, St Mary's 15
E Cumming..... 1
St Jas, Union... 2
Springside..... 4
Bathurst, St L... 2
Carleton..... 3
St Peters..... 5
Cardigan..... 5
Montrose..... 20
N Shore, St A... 22
Waterford..... 5
Hx, St Mat..... 52 10
Sherbrooke..... 20
Millerton, etc... 1 16
Cross Rds, LaHav 8 46
Earlton..... 2
New Annan..... 3
Sussex..... 8
Presbyterian..... 20
Marion Bridge... 4
Chipman..... 8
Boularderie..... 20
Georgetown ss... 5
Caledonia, PEL... 7
Glassville..... 2
Tyne Valley..... 1
Lot 11..... 1
Hx, St Johns... 5
N Bedeque..... 10
Charlottetn, Zi... 85
E Lake Ainslie... 2
Thornburn, etc... 10
Mid River, CB... 8
Gabus..... 13
Hx, St And..... 10
Parrsboro, St Js. 1 25

Pointe aux Trembles.

Reported..... \$375 61
Hx, Chalmers ss. 50
Dartmouth, St
James ss..... 25
Dalhousie ss..... 17
Moncton ce..... 7 19
Truro, St A ss... 50
Lit Harbour ss... 6
Glance Bay..... 50
N Glasgo, Unit ss. 100
Fishers Grant ss. 11
Truro, First ss... 50
Cavendish..... 2

Total\$743 80

Grand Total\$4,120 02

ASSEMBLY FUND.

Reported..... 328
Cape North..... 1
Strathlorne..... 5
Clifton, NS..... 5
New Castle..... 5
Coldstream..... 3
W Riv, St Mary's 1
St Jas, Union... 1
Parrsboro, St Jas 3 25
Springside..... 6
Carleton..... 2
Cardigan..... 2 21
N Shore, St A... 4
Gore, Kentck... 3
Waterford..... 2
Hx, St Mat..... 20
Tatngouche..... 6
N Glasgo, Unit.. 10
Sussex..... 2
Marion Bdg..... 3
Milltown, St Jas. 2
Kingston..... 3
Boularderie..... 4

Merigomish, etc. 3
Doaktown, etc... 2
Tyne Valley..... 1
Victoria W..... 1
N Bedeque..... 5
Charlottetn, Zi... 5
E Lake Ainslie... 1
Thornburn, etc... 2
Mid River, CB... 3
Gabus..... 2
Hx, St And..... 12
Truro, St Pa..... 1
Strathalbyn..... 4
New Dublin, etc. 1
Louisburg, Cal... 2
Bermuda, St A... 2
Dorchester..... 1
Bridgewater..... 5
Sydney, Fal..... 4
Wolfville..... 1
Springville, etc... 3
Metapedia..... 2
Union Centre..... 1
Lochaber..... 1
Springhill..... 5
Dalhousie..... 3
Kensington..... 3
Shelburne..... 1
Riv John, Sa..... 4 80
Pugwash, St Mat 2
Millerton..... 2
West Bay..... 2
Glance Bay..... 4
Trenton..... 3
Pictou, Kx..... 3
Clyde..... 2
Lit Narrows..... 5
W Bay..... 1
Folly Village..... 3
Barrington..... 2
Oxford..... 2
Truro, First..... 5
Chatham, St Jo... 2
Blackville..... 4
W & Clyde Riv... 4
Hampton, etc.... 3
Canard..... 4
Cavendish..... 3
Economy, etc.... 2
Montague..... 3
N Sydney, St Ma 4
Antigonish..... 3
Chatham, St A... 2
Bridgeport..... 2
Lunenburg..... 5

Total\$580 26

WIDOWS' AND OR-
PHANS' FUND.

In Nov. RECORD
for Gays Riv M'd
\$5.00, read A B R
M, St A, N B \$5.

Reported.....\$114 95
Cape North..... 4
Strathlorne..... 2
W Riv, St Mary's 3 65
Carleton..... 2
St Peters..... 1
Montrose..... 5
N Shore, St A... 5
Waterford..... 1
Marion Pdge... 3
Chipman..... 2
Doaktown, etc... 5
Tyne Valley..... 1
Victoria W..... 1
N Bedeque..... 5
E Lake Ainslie... 1
Richibucto, etc... 4
New Dublin, etc 1
Sydney, Fal..... 3
Horton..... 5
River John, Sal... 3

Pugwash, St Ma. 4
Glance Bay..... 5
Trenton..... 3
Lit Narrows..... 10
New Carlisle, etc 1
Canard..... 2
Cavendish..... 5
Chatham St A... 2
Bridgeport..... 5

Total.....\$206 60

NEW COLLEGE
BUILDING.

Paid up Subscriptions.

Reported ...\$16,743 05
Waterford..... 2
A & J W Fraser... 5

Total.....\$16,750 05

CENTURY FUND.

Collections from
Sunday Schools.

Reported.....\$5,305 91
Cameron Sett... 20
Pembroke..... 2 80
Cross Roads..... 40
Eastville..... 4 55
Newton Mills... 9 76
Springside..... 4
Burnside..... 6 81
Leitch's Crk bnks 13 58
Martinvale..... 1 62
Cardigan..... 1 40
Marion Bdge..... 11
Scotsburn, Beth. 7 95
Gays River..... 25
Fort Kent..... 8
Sydney, Fal..... 10
Sweets Cor..... 3 60
Upper Derby.... 50
Lit Narrows..... 2 76
Glance Bay..... 66 20

\$5,461 32

Cape North..... 76 20
RevRMurray 1st. 20
Friend..... 3
Rev A B Dickie,
last pt 14 71
Maitland..... 45 50
PortHastings, etc 19
W Riv, St M..... 21 15
MemMrsCum'ngr 10
Thos Outeth.... 2 50
MrsLBollong.... 5
Syd Howe..... 15
Riverside..... 38 25
Jane B Douglas. 25
St James, Un... 63 75
RevWPeacock... 25
St Peters..... 17 50
Bathurst, St Lu... 26 65
Springside..... 79 95
Leitch's Cr..... 24 10
Elmsdale..... 110 50
Montrose..... 100
RevDSFraser.... 20

LorneValleyce... 1 77
CapJoelScott... 15
Baillie, etc..... 5
St John, un coll 11 65
Tatamagouch 6th 97 50
Gordon McKeen... 1
Scotsburn, Bth 1 7
Ann McLeod... 1
Rev And Boyd... 50
BoularderieStJa. 47
" Kx... 19
Chipman..... 55
RevDMcDClarke 25
Noel..... 10
Doaktown..... 30
MrsJDMcMillan. 2
Caledonia, PEL... 30
Richmond Bay... 39
Cape Geo..... 37
Charlottn, Zi... 224 44
Clifton, N S..... 21 50
Great Village... 53 75
Kerrs, G Riv... 2 02
New Richmond... 150
Donald McVicar... 82
Hx, CoburgRd... 55
Harmony..... 28 35
St Francis..... 11
Middle River... 80
Rev A Stirling... 96
Kentville, St Pa... 27 50
Sydney, Fal..... 333
Mrs Wm Grant... 5
Musq Hrbr..... 7
StCroix, Ellersh. 46
Friend..... 10
Kincardine..... 54
Riverside..... 43 90
Long River..... 73
Merigomish, FRiv. 100 15
Annapolis..... 15
Whycocoma..... 3
Baddeck..... 15 40
Mr, Mrs A D Stir-
ling..... 30
Wentworth, etc. 64 10
Black River, StS. 40
River John, Sa... 1 75
Frederickton, StP
mb..... 10
John Rutherford 3
Moose R mines... 23
Upper Musq..... 4
Chatham, St A... 110
Truro, 1st boxes. 3 75
Lunenburg..... 35 25
Montague..... 65
RevWHSpencer. 15
BeqMrsCrockett. 5
Wm Faulkner... 20
Est Fletcher... 5
Dep Receipts int. 132 30
Int bet schemes... 154 97

\$28,550 10

Receipts.

From other Treasu-
rers.MISSION TO LUMBER-
MEN.

Rev. M. H. Scott,
Hull, Treasurer.

Lancastr, Kx ce. 3
Beachburg, etc.. 4
Guelph, h. m. box 5
Pembroke, Cal... 10
Otta, Kx..... 10
Otta, St And..... 30
Milan..... 2

Receipts.

For the month of
March by Rev. Robt.
H. Warden, D.D.,
Agent of the Church.
Address: Presby-
terian Offices, Toronto.

**KNOX COLLEGE
FUND.**

Reported	\$6,741 31
Tor, old St A	38
" Dunn ave	30
Per Rev W Mac	
Wms	6
Galt, Kx	40
Harriston, Guth	4
Lynedoch	5
Glamis	2 50
N, Brant	3
Beeton	3
Brown's Cor	2
Unionvil	2
Kincardine, Kx	2
Creemore	8
St Cath, Haynes	10
Baltimore	5
Grimsby	16
Brantford 1st	15
Chicoutimi	2
Fingal	15
Cedarville	5
Wallaceburg, Cal	5
Glenmorris	7 75
Niagara Falls	20
Essex 1st	2
Dunn's ch	1
Eadies	2 37
Roseneath	3
Rev S Nixen	5
Stouffville	5
Mosa	2
Coldsprings	5
Bethesda	4
Tor, West	30
Zephyr	2
Tor, Cov	5
Tottenham	3
Port Dover	3
Rock Saugeen	4
Dovercourt	3
West Lorne	11
Bayfield, St A	3
Leaskdale	3
Tor, Bonar	6
Eglinton	5
Beaverton	15
Cornwall, Kx	20
Georgetown	5
Pickering, St A	1 25
Bellevil, John	35
Perth, St A	5
Baden	2 50
Riversdale	1
Chesley	14 50
Meridon	1 50
Interest	729 51
Arnprior	12
Tor, Queen	15
Churchill	10
Esquering, Bos	3 75
W Nottawasaga	3
Rev W MacWms	1
Mayfield	8
A Friend	5
Leaskdale	3
Woodford	1
Vaughan, Kx	10
	\$7,996 94

**QUEEN'S COLLEGE
FUND.**

Reported	\$2,062 22
Tor, Dunn	30
Galt, Kx	40
Monkton	5
Kincardine, Kx	2

Baltimore	5
Grimsby	3
Chicoutimi	1
Fingal	10
Tamworth	1
Essex 1st ch	3
Dunn's	1
Mosa	4 05
Coldsprings	5
Zephyr	2
Spencerville	5
Tottenham	3
Port Dover	1 50
Ottawa, St A	40
Roseland	10
Mainsville	4
Dutton	10
Oxbow	5
North Bay	50
Tor, Bonar	6
Cornwall, Kx	15
Georgetown	5
Perth, St A	5
Quebec, St A	30
Arnprior	30
Esquering, Bos	1 75
Lyn, Caintwn, etc	25
Quebec, St A	20
	\$2,391 02

**MONTREAL COLLEGE
FUND.**

Reported	\$2,377 98
Kincardine, Kx	4
Hull	5
Chicoutimi	2
Glamis	5
Mosa	2
Zephyr	1
Spencerville	5
Port Dover	1 50
Ottawa, St A	20
Interest, etc	135 50
Mont, Naz ss	10
Cornwall, Kx	20
Perth, St A	5
Arnprior	12
Esquering, Bos	1 75
	\$2,607 73

**MANITOBA COLLEGE
FUND.**

Reported	\$3,537 14
Tor, Old St A	15
" Dunn	20
Galt, Kx	50
Milverson	5
Beeton	3
Breadalbane	5
Baltimore	5
Grimsby	3
Vernon	3 35
Chicoutimi	1
Peterboro, St A	10
Austin	3
Wallaceburg, etc	4
Glamis	5
Union Point	2 80
Hamiota	6
Essex 1st	2
Dunn's	1
Stouffville	5
Mosa	5 40
Coldsprings	5
Strathcona	6
Red Deer	4
Tor, West	10
Zephyr	1
Tor, Cov	2
Silver Crk	5
Clearsprings	10
Tottenham	3
Port Dover	1 50
S Plympton	2 50
Pipestone	10

Ottawa, St A	20
Dovercourt	2
Mainsville	2 62
Little Rapids	5 50
Russell	8
Essa, Burns	2
Leaskdale	3
Silver Creek	13
Cornwall, Kx	15
Vaughan, etc	4
Baden	50
Clan Wm	2 50
Lamerton	2
Arnprior	12
Lunenburg, etc	3
Tor, Queen	4
Churchill	7
Esquering, Bos	1 41
Lyn, etc	15
Mayfield	5
Leaskdale	3
Woodford	1
Vaughan, Kx	10
	\$3,897 72

HOME MISSION FUND

Reported	\$65,149 06
Tor, Old St A	776
" Dunn	300
Weyburn	4 10
Galt, Kx	159
Milverson	20
Lynedoch mb	5
Harriston, Guth	75
Drayt n	7
Mrs B Kirkman	5
Lynedoch	15
Glamis	10
N Brant	17
Beeton	29
Cruikshank	5 75
Paisley, Kx	11 85
Monkton	13
Brown's Corner	6
Unionville	8
Kincardine, Kx	64
" ss	40
" ce	40
Creemore	8
Monkman	11 55
Mont, Chal	15
Kemble	16
Sarawak	10
Lake Charles	6
Breadalbane	10
Whitewood	10
St Cath, Haynes	13
" ss	10
Sawyerville	2
Aylwin	5
Hull	10
Cumberland	11 75
Baltimore	50
Moose Jaw	60
Grenfell	30
Arthur	19
Ravenswood	8
Grimsby	40
Aylmer	6
Brantford 1st	30
Vernon	20
Binscarth	10
Chicoutimi	10
Meaford ce	5
Guelph, St A	68
Gladstone	75
Wpg, St A	100
Perry Sound	10
Peterboro, St A	10 59
Pilot Md	60
Austin	2
New Market ss	12
Roseisle	7 25
Victoria 1st	20
Cameron	1
Douglas	10
Morpeth	10
Woodford	4

Daywood	4
Craigvale	3
Cedarville	5 25
Carnduff	26
Argyle	2
Rock Lake	14 10
Tamworth	2
Wallaceburg, etc	14
Owen Sd Div	50
Comrie, Scotlnd	14 98
Niagara Falls	25
Port Arthur	25
Port Sydney	2 25
Parkersville	2 70
Utterson	4 85
Allansville	5 50
Raymond	4 70
McAuley	5 45
Ridout	3 95
Baysville	5 50
Doe Lake	2 25
Oakley	20 50
Depot Harbour	9 05
Novar	9 63
Callander	15 28
Spicedale	7 76
Rosseau Falls	3
N Cadwell	2 40
Turtle Lake	3 60
Rosseau	15 45
Spragge	5
Walford	6 22
Spanish sta	5 75
Gore Bay	5
Bidwell	1
Hilly Grove	1
Budge	1
Manitowaning	33
Stonewall	10
Union Point	2 80
S Wellington	15 50
Barclay	10
Huntley	4
Qu'Appelle Sta	30
Lumsden	10
Hamiota	18
Essex 1st ch	15
Dunn's ch	4
Friend	2
Roseneath	8
St Thomas	5
Ham, McNab ss	50
A Ballantyne	10
Fernie	5
Stouffville	15
Lake Megantic	50
Mille Isles	9 77
Cote St Gabriel	4 24
Shawbridge	7 29
Abner Kingman	125
Winchester	40
Mosa	58
Coldsprings	50
Ospringle	5
Harwich	2 50
Korah	20 85
Oxford Mills	1
Admaston, etc	47 51
Birtle	5
Pincher Creek	14 75
Strathcona	36
Henry Hammond	10
Innisfail	5
Davisburg, etc	3 25
Westmeath	7 42
Scotstown	10 65
W M Birks	500
Que, St A	50
Acon ce	20
Bethesda	10
Tor, West	50
Zephyr	20
Greenbank ss	6 37
Tor, Cov	25
S Cotton	5
D Stewart	35
Ottawa, St A	120 50
Silver Creek	7
Spencerville	15
Tottenham	25
J J Austin	3
Port Dover	32

Brandon	210
Hargrave	9
Indian Head	6
Madoc, St Pet	1
L'Orignal	14
Woodbridge	3
Rocky Saugeen	10
Beverly ce	3
" ss	4
S Plympton	13
Pipeston	12
Mrs J Byers	125
Roseneath	2
Olds	3 50
Ottawa, St A	368 40
Killaloe	2 25
Roseland	12 50
Dovercourt	10
West Lorne	30
Cookstown	1 25
Cranbrook	20
Victoria, St Col	3 50
Port Moody	10 50
Ottawa, St A ss	87 44
Mont, St Gabrl	45
Brantfd, Zi whms	183
Vernonville	3
T A H, Uxbridge	2
Woodbridge	3
Owen Sd, Kx	54 60
E Gloucester	1 50
Bruce Mines	41 20
Desbarats	16 26
McLennan	15 30
Orrville	14 32
H B Woodrow	100
Valcartier	10
Mont, Kx ss	35
Blackheath ss	3 50
Nottawa	3
Walkerton	5
Ninga	7 20
Boissevain	4
Russell	20
Ottawa, Erskin	25
Essex, Burns	10
L'Amable	5
Dutton	30
" K	30
E R G, W'mtr	25
Hornings Mills	3
Primrose	10
J & G Grant	1
White Lake	12 50
Tehkummah	4 50
Perry Sound	11 40
Rev D Johnston	2 75
Tor, Central	10
Bryson	1
Interest	87 70
Tor, W'mstr bc	20
Motherwell	12
Avonbank	8
" yps	13
Cornwall, Kx ss	25
Friend	6
Dr McLean	1
Oxbow	10
Wigton	3
Greenway	3
Dry River	3
Bayfield, St A	17
Que, St A	100
Virden ss	2 10
Dunrea	12
Kilworthy	1 75
Allan's	2
Reay	2 35
Whitefish	10
Silver Water	15
Meldrum Bay	4 50
Kaskawan	3 55
Round Lake	7
Dover mb	5
Friend	5
Mrs Ch Cameron	5
Mrs C. McLean	5
North Bay	1
W H	1
Leaskdale	16
Tor, Bonar	25
Dungannon	1 66

Port Credit ss... 10	Ahmie Har..... 19 55	Anon..... 5	Vernon..... 10	Dungannan..... 1
Barton ss, ce... 1 25	Croft..... 9 50	Tor, St A..... 28	Chicoutimi..... 5	Spallumcheen... 10
Tor, St A..... 45	Spence..... 10 55	Woodstk,Kx,frds 94	Gladstone..... 25	Eglinton..... 20
Friend..... 5	Magnetawan..... 22 95	A Pursloe..... 10	Win, St A..... 50	Delhi..... 4 50
Silver Creek... 5	Dunchurch... 8 80	Paris..... 55	Pilot Md..... 22	Smithville..... 2
Mineska..... 10 85	Surrey..... 20	Rev J Malcolm.. 7 50	Austin..... 2	Cornwall..... 30
Clandeboye..... 15	Lamerton..... 7	Miss C Mair..... 1	Roseisle..... 4	Georgetown..... 13
R K Hope..... 10	Plympton..... 5	Mayfield..... 40	Victoria, 1st... 10	Pickering, St A.. 2
Spallumcheen... 10	Point Fortune.. 7 14	Mitchell..... 29 50	Douglas..... 6	Charleston, Alton 2
Eglinton..... 20	Millbrooke..... 4 25	Mallorytown... 1	Marpeth..... 8	Bellevil, John... 95
Markham, St J.. 28 50	Arnprior..... 105	Caintown..... 1	Woodford..... 12	W Gwillmby..... 10
Mont, Naz ss... 20	" K..... 1	Oak River..... 18	Daywood..... 12	Vaughan, St P St A 12
Lachute..... 14	" ce..... 125	Ridge, Thanet, &c 4 74	Campbell's Bay.. 2 67	Perth, St A..... 100
Beckwith..... 20	Cornwall, St Jo.. 80	Galt, Kx..... 160	Calumet Isd..... 2 14	West Lorne..... 5
Widow's Mite... 1	B C Brantford... 1	Chatham, St A... 5	Bryson..... 1 19	Theesalon..... 4
Dundas, Kx..... 20	London, 1st..... 5	Paisley, Kx..... 111 25	Pt Edward..... 4 18	Baden..... 5
Delhi..... 4 50	Midland..... 25	Madawaska..... 7	" ss..... 1 64	Riversdale..... 3
Smithville..... 4	Grafton..... 11	Friend..... 5	" ce..... 48	Clan William... 2 50
Carp, Lowry, &c. 1	Lunenburg, &c.. 17	A G Browning... 20	Craigvale..... 2	Que, St A..... 15
Richmond..... 15	Per Agent, Hax, 1,047 07	Mrs D Macdonald 3	Carnduff..... 11	Richmond..... 10
Fallowfield..... 10	Tor, Queen..... 89	St Cath, Kx..... 61	Argyle..... 1	Chesley..... 12 40
Cornwall, Kx... 62	W M S, Mont... 250	Woodstock, Kx.. 40	Rock Lake..... 5	Camden E..... 84
Georgetown... 30	Strand..... 20	Oshawa ss..... 9 17	Tamworth..... 5	Meriden..... 3
W S L..... 50	Churchill..... 75	Leaskdale..... 5	Wallaceburg, Cal 8	12 Mile Lake Stat. 1
Guelph, mem Kx 5	Esquesing, Bos.. 24	Alice..... 12	Niagara Falls... 18	Chater..... 10
Lucan..... 1 75	Miss G C Barron 4	A Bowman..... 2	Port Arthur..... 15	Dixie..... 4
Pickering, St A.. 8	Bruce, &c..... 2	Nelson..... 24 73	Oakley..... 5	Shallow Lake... 12
" ss 4	Mont, Amer ss.. 60	Utica..... 6	Pawassan..... 2 75	Carholme..... 3
Family, Brockvil, 1st 250	Maxwell..... 4	A G, Mont..... 2	Novar..... 3	Surrey..... 15
Garden Hill..... 5	Mont, Inspec ss. 20	Barrie whms... 5	Sprucedale..... 3	Arnprior..... 140
" ce..... 5	Tor, Col St..... 50	Johnson..... 1	Rosseau..... 3	Cornwall, St Jo.. 30
Charleston, &c.. 10	Colborne..... 5	Miss M A Brown 5	Gore Bay..... 12	Elmsley..... 9
Tor, Central..... 5	Miss M M Calder 5	Mrs Nichol..... 5	Hilly Grove..... 1	Lunenburg, etc.. 7
Orillia whms... 156	Wellwisher..... 20	Chesterfield.... 28 75	Manitowaning.. 5	Tor, Queen..... 16
Belleville, John 111	Moorefield..... 11	Vaughan, Kx..... 60	Qu'Appelle Sta.. 30	Strand..... 7
W Guillimbury, 1st. Ch..... 22 40	Allsaw..... 2 25	Wallacetyphms 13	Lumsden..... 16	Churchill..... 20
Oro, Guth..... 10	Fergus, St A..... 34 25	London, 1st... 4	Hamiota..... 1 50	Esquesing, Bos.. 7 50
W Allan..... 5	Hepworth..... 6	Feversham, &c... 9	Essa, 1st..... 5	Levis..... 12
Craigvale, Cen... 2	Tor, W'mstr la.. 25	Portage la Pra.. 200	Dunn's Ch..... 2	Maxwell..... 7
Vaughan, St P, St A..... 13	W Nattawasaga.. 8	Renfrew..... 76	Roseneath..... 7 80	Colborne..... 5
Laguerre, Port Lewis..... 4	Lyn, Caint'n, &c. 50	\$81,581 22	St Thomas..... 7	Moorefield..... 10
Exeter..... 65	Miss J A Mitchell 5	RESERVE FUND.	Marmora..... 7 50	Hepworth..... 6
Kippenss..... 11	Tor, St A wom assoc..... 34	Beq R M Hay, Paisley..... \$100 00	Stouffville..... 12	W Nottawasaga.. 3
West Lorne..... 8	E Toronto..... 13 28	AUGMENTATION FUND	Otta, St Pa..... 25	Lyn, Caintown, etc..... 10
Mrs D Cowan..... 5	Teacher, W'mstr 2	Reported..... \$19,163 51	Winchester..... 40	Rock Lake..... 90
Chester..... 4	Winchester spgs. 5 75	Tor, Old St A... 475	Mosa..... 6	Thessalon..... 1 85
Deer Park..... 10	Portsmouth..... 4	" Dunn..... 50	Cold Springs... 50	Echo Bay..... 8
Thessalon..... 2	Collins Bay..... 4	Galt, Kx..... 56	Utica..... 4	Burks Falls... 35
Huntsville..... 16 73	N Brandon, Zi ss 5	Milverton..... 5	Strathcona..... 10	Mayfield..... 20
Hon Judge Proud-foot..... 20	Lord Overton, Scot-land. £500 \$2,430 55	Lynedoch mb... 5	Innisfail..... 3	Oak River..... 6
Atkins Cor ss... 4	R S Allan, Scot-land. £100 \$186 11	Harriston, Guth. 18	Que, St A..... 50	Friend..... 5
Baden..... 12	H Mission..... 971 10	Hawkesville... 4 50	Red Deer..... 4	Leaskdale..... 4
Kirkhill, Fergus 15	Malta..... 3 45	Linwood..... 6 60	Bethesda..... 10	Utica..... 7
Riversdale..... 10	Thornloe..... 4	Lynedoch..... 15	Tor, West..... 17	Johnson..... 3
" ce..... 10	Trout Lake..... 5 61	N Brant..... 3	" Cov..... 15	Woodford..... 2
D L & Family... 10	Orrville..... 7 25	Beeton..... 7	D Stewart..... 10	Feversham, etc.. 11
Milton..... 13	Falding..... 7 70	Cruikshank..... 10	S Plympton..... 3 75	Portage a Prai.. 119
W Brant..... 2	Copper Cliff... 5	Monkton..... 20	Otta, St A..... 309 50	Renfrew..... 100
Ymir..... 5	St Joseph Island 7 10	Brown's Corners 2	Merrickville... 2 50	\$21,327 18
Clan William... 3 15	Big Lake..... 6 65	Unionville..... 1	Jasper..... 2	FOREIGN MISSION FUND.
Huntsville ce... 1 41	Mindemaya..... 14 35	Kincardine, Kx.. 13	Rossland..... 10	Reported..... \$83,295 91
Miss Lognachan. 1	Echo Bay..... 30	Creemore..... 8	Dovercourt..... 10	Tor, Old St A... 151 93
Annan ce..... 24	W McKinney... 2 25	Mont, Chal..... 15	West Lorne..... 8	" Dunn..... 250
Surrey Field... 6	Aspdin..... 4 75	Kemble..... 8	Woodbridge... 2 34	Galt, Kx..... 87
Tor, O St A mem 100	Lindsay..... 110	Sarawak..... 1 80	Desbarats..... 5 50	Milverton..... 5
Tuckersworth ss. 6 87	Mr McCosh, Scot-land. 24 30	Lake Charles... 1 50	McLennan..... 5	Lynedoch mb... 6
Mems Alexandria 4	Rev S Carstairs.. 48 60	Breadalbane... 4	Orrville..... 4 50	Harriston, Guth. 40
Mrs M Richardson 5	WA Campbell. £ 5 5 0	Whitewood..... 8	Nattawa..... 2 50	Drayton..... 5
Richmond..... 10	Rev R & Mrs McIntosh..... 2 0 0	St Cath, Hayne.. 10	Russell..... 10	Lynedoch..... 15
Chesley..... 126 32	Friend..... 10 0	" ss 5	Essa, Burns... 4 50	Glammi..... 10
Monkmans..... 2 45	Mrs G Brown... 5 0 0	Sawyerville... 6 50	Primrose..... 2	N Brant..... 7
Camden E..... 5	£12 15 0	Aylwin..... 5	Black Creek... 2	Beeton..... 19
Bristol..... 15	\$61 97	Hull..... 18	Guthrie..... 2 50	Cruikshanks... 5
Minden..... 8	Burks Falls..... 14	Cumberland... 5 75	Rev D Johnston.. 2 75	Brown's Corner. 3
12 Mile Lake Sta 3	Galt, Cen..... 246 50	Baltimore..... 51	Bryson..... 1	Unionville..... 3
A E Kirkland... 10	Strathroy..... 37 02	Carberry..... 10	Metcalfe..... 2 75	Kincardine, Kx. 48
Wolseley ss... 4 50	Avonion, &c..... 38	Moose Jaw..... 14	Kendal..... 3 54	Creemore..... 8
Chater..... 15	W Guilmy, 2d.. 15	Arthur..... 14	Webbwood..... 1 15	Kemble..... 5
Dixie..... 5	Win, W'mstr... 20	Ravenswood... 5	Round Lake... 1	Sarawak..... 1
Ponoka..... 2 75	Otta, Glebe, mems 9	Grimsbey..... 6	Tor, Bonar..... 15	Lake Charles... 2
Weston..... 50	Dixons..... 3 50	Aylmer..... 8		Breadalbane... 5
Ham, Erskin... 10	Rev Jas Wilson. 10	Brantford, St... 25		Whitewood..... 1
Shallow Lake... 6	London, 1st..... 30 50			Pilot md ss... 1 50
Friend..... 5	Newtonville... 10 15			St Cath, Haynes. 10
Carholme..... 5	N Derby..... 10			" ss... 10
" ss..... 2				

Sawyerville..... 1	Otta, Ersk. 13	Portage la Prael. 50	Bryson 1	Chicoutimi 2
Aylwin 9	Essa, Burns ... 3	\$99,519 82	Oxbow..... 3	Gladstone 5
Hull 10	Hornings Mills ... 3	—	Round Lake..... 1	Win, St A..... 25
Baltimore..... 37	Primrose 10		Leaskdale..... 6	Pilot M..... 5
Carberry..... 75	J and G Grant..... 50		Tor, Bonar..... 6	Roseisle 2 25
Moose Jaw..... 11	Kirkton..... 30		Dungannon..... 1	Victoria, 1st..... 10
Arthur 18	Children's mb..... 1	WIDOWS' AND OR-	Spallumcheen... 2	Pt Edward..... 1 45
Ravenswood... 3 50	Mrs B Kirkman... 5	PHANS' FUND.	Eglington..... 5	Craigvale 2
David Yuile...1200	Interest..... 291 20	Collections, etc.	Beaverton, Kx... 8	Carnduff..... 4
Grimsby..... 50	Knox Col Alum...613	Reported ....\$7,847 87	Fallowfield..... 3 20	Argyle..... 1
Brantford 1st... 40	Tor, Wmstr bc... 40	Tor, Old St A.... 20	Cornwall, Kx.... 20	Wallaceburg, &c 7 63
Vernon 5	Friend..... 5	" Dunn..... 81	Georgetown..... 4	Niagara Falls... 10
Binscarth..... 10	Oxbow 10	Galt, Kx..... 25	W S L 50	Port Arthur..... 3
Chicoutimi 5	Bayfield, St A... 15	Harriston, Guth. 7	Pickering, St A... 1 50	Bidwell..... 50
Gladstone..... 13	Pittsburg, St Jo. 1 10	Drayton..... 3	Belleville, John. 35	Hilly Grove..... 1
Win, St A.....100	Viriden ss..... 1 50	Lynedoch..... 5	Craigvale, Cent. 3	Manitowaning... 1
Peterboro, St A. 10	Round Lake..... 5	W Brant..... 4	Vaughan, St P, St	Qu'Appelle Sta... 1
Pilot Mound... 20	Mrs B Kirkman... 5	Beeton 3	A 5	Lumsden..... 2
Newmarket ss... 8	North Bay..... 50	Que, St A 5	Chesley..... 14 25	Hamiota..... 1 75
Roseisle 5 75	Leaskdale 12	Surrey 5	Stouffville..... 4	Essa, 1st..... 2
Victoria 1st.... 20	Tor, Bonar..... 15	Lamerton..... 1	Winchester..... 20	Dunn's..... 1
Fingal..... 5	Dungannon..... 1	Calf, Mt..... 5 30	Mosa..... 3 45	Stouffville..... 4
Douglas..... 3	Silver Creek..... 5	Lunenburg, &c... 3	Coldsprings..... 9	Strathcona..... 2
Morpeth..... 8	Miniska..... 6	Tor, Queen 10	Davisburg, &c... 1	Bethesda..... 4
Woodford..... 4	Spallumcheen... 5	Churchill..... 8 60	Tor, West..... 10	Zephyr..... 1
Daywood..... 4	Eglington..... 10	Esquering, Bos. 3 75	Willowby..... 1	W Nottawasaga... 2
Craigvale..... 3	Bolton..... 60	Maxwell..... 1	Tor, Cov..... 8	Spencerville..... 10
Cedarville..... 5	Markham, St Jo. 18 50	Moorefield..... 2	Clearspring..... 2	Richmond..... 4
Carnduff..... 7	Mont, Naz ss.... 20	Fingal..... 10	Richmond..... 2	Mrs A R Creelman 1
Argyle..... 2	Beckwith..... 20	Morpeth, etc.... 4	W Guilmbury, 2d. 5	Tottenham..... 4
Rock Lake..... 2	Carp, Kinbun, etc 1	Woodford..... 1	N Derby..... 1	Port Dover..... 3
Tamworth..... 2	Richmond..... 4	Craigvale..... 2	Argyle..... 1	Brandon..... 15
Wallaceburg, etc. 8	Fallowfield..... 4	Carnduff..... 3	Mayfield..... 6	L'Original..... 4
Niagara Falls... 20	Cornwall, Kx.... 60	Wallaceburg, etc. 9 75	Oak River..... 2	Rocky Saugeen... 2
W Hovey, Parkale 15	Georgetown..... 30	Niagara Falls... 10	Friend..... 2 50	S Plympton..... 2 25
Port Arthur..... 12	Pickering, St A. 8	Port Arthur..... 3	Nelson 13	Pipeston..... 1
Stonewall 2	" ss 4	Budge..... 2	Johnson..... 1	Otta, St A..... 70 50
Union Point.... 1 40	Charleston, etc... 5 50	Stonewall..... 3	Daywood..... 1	Eden Mills..... 2 50
Barclay..... 8	Bellevil, John... 80	Qu'Appelle Sta. 1	Feversham, &c... 2	Dovercourt..... 3
Lumsden..... 1	W Allan..... 3	Lumsden..... 2	Portage la Pra... 25	West Lorne..... 8
Hamiota 15 25	"..... 1	Hamiota..... 1	\$8,813 49	Mainsville..... 6
Essa 1st..... 10	Craigvale, Cent. 2	John Mackie..... 8	Ministers' Rates.	Nottawa..... 1
Dunn's..... 4	Vaughan St P, St A 25	Dunns 1 45	Reported.....\$2,837 38	Russell..... 2
Roseneath..... 6	Franktown..... 13	Fernie..... 6	G C Heine..... 8 50	Essa, Burns 2
St Thomas..... 5	Deer Park..... 7 75	Stouffville..... 3 50	J A Macfarlane... 8 09	J & G Grant..... 50
Ham, McNab ss... 25	Atkins cor ss... 6	Winchester..... 15 94	M P Floyd..... 8	Parry Sound..... 4 75
Stouffville..... 13	Eglington ss... 12 50	Mosa..... 3	J A Anderson... 8 25	Bryson 1
Winchester..... 50	" ss 11	Coldsprings... 6	J Thomson..... 8	Oxbow..... 3
Mosa..... 51	Baden..... 5 77	Strathcona..... 3	John Mackie..... 8	Bayfield, St A... 2
Coldsprings... 50	Ymir..... 5	Davisburg, etc... 1	A J MacGillivray 9 45	Round Lake..... 1
Utica..... 2	Clan, Wm..... 2 50	Jos. Henderson...100	\$2,895 67	Tor, Bonar..... 6
Harwich..... 2 50	Que, St A..... 10	Bethesda..... 4	AGED AND INFIRM	Little Current... 1
Strathcona..... 1	Richmond..... 5	Tor, West..... 10	MINISTERS' FUND.	Spallumcheen... 2
Innisfail..... 1	Chesley..... 80 33	Zephyr..... 1	Collections, etc.	Eglington..... 2 25
Davisburg, etc... 2	Indain Famine.10,000	Tor, Cov..... 10	Reported ....\$6,931 62	Beaverton, Kx... 12
E Delta, St Ste ss. 5 15	Shallow Lake... 6	D. Stewart..... 5	Tor, Old St A.... 116	Cornwall, Kx.... 20
Bethesda..... 6	A Friend..... 5	Spencerville..... 10	" Dunn..... 25	Georgetown..... 15
Tor, West..... 70	Magnetawan..... 7 50	Clearsprings... 2	Galt, Kx..... 25	Pickering, St A. 1 50
Zephyr..... 20	Arnprior.....140	Richmond..... 4 50	Harriston, Guth. 5	Belleville, John. 35
Greenbank ss... 6	Goldenville..... 1 50	Mrs A R Creelman 1	Drayton..... 3	Craigvale, Cen... 3
Tor, Cov..... 10	Tor, Queen..... 13	Tottenham..... 4	Lynedoch..... 5	Vaughan, St P, St
D Stewart..... 15	Mont, W M S...250	Port Dover..... 3	N Brant..... 4	A 8
Silver Creek..... 7	".....150	Brandon..... 15	Beeton 3	Baden..... 2
Spencerville..... 15	Strand..... 10	L'Original..... 5	Kincardine, Kx... 5	Que, St A..... 5
" " L... 6 40	Churchill..... 38	Rocky Saugeen... 2 75	Creemore..... 3 03	Chesley 12 60
Elva..... 20	Esquering, Bos... 19	S Plympton..... 5	Kemble..... 4	Lamerton..... 1
Heerdman's brdg	Moorefield..... 10	Pipestone..... 1	Sarawak..... 1	Arnprior..... 15
ce..... 12 25	Hepworth..... 3	Rev Dr Jordon... 10	Lake Charles... 1	Cornwall, St Jo.. 40
Tottenham..... 16	Fingal..... 10	Otta, St An.....111 50	Whitewood..... 1	Lunenburg, &c... 3
J J Austin..... 2	W Nottawasaga. 10	Rossland 5	St Cath, Haynes. 5	Tor, Queen..... 10
Port Dover..... 30	Lyn, Caint'wn, etc 40	Dovercourt..... 3	Sawyerville..... 1	Churchill..... 8
Brandon..... 45	Glengary, Pres...150	West Lorne..... 8	Whitewood..... 1	Esquering, Bos... 3 75
L'Original..... 20	Burks' Falls.... 7	Mainsville..... 2	Hull..... 2	Maxwell..... 2
Woodbridge..... 2	Strathroy..... 5	Nottawa..... 1	Baltimore..... 5	Moorefield..... 2
Brussels, Mel ce. 50	W Guilmbury 2nd. 15	Russell..... 3 30	Carberry..... 3 50	W Nottawasaga... 2
Rocky Saugeen... 10	Win, Westmstr... 10	Essa, Burns..... 3	Moose Jaw..... 5	Lyn, Caintown, &c 8 38
Beverly ce..... 3	Stratford ss.... 4 50	Primrose 3	Grenfell..... 1	Portsmouth..... 1
" ss..... 4	N Derby..... 17 22		Grimsby..... 15	Collins Bay..... 1
S Plympton..... 3	Mrs Dr McIntosh		Brantford, 1st... 5	N Derby..... 1
Pipestone..... 4	and Miss J Ste-			Mayfield..... 8
Otta, St A.....179 50	phenon..... 32			Oak River..... 1
Rossland..... 15	Mayfield..... 34			Friend..... 2 50
West Lorne..... 30	Mont, Chal ss... 33 75			Nelson..... 12
Little Britain ce. 5	A Friend..... 5			Johnson..... 1
Otta, St A ss... 20	Oshawa ss..... 9 16			Daywood..... 1
Hampden wfms. 12	Leaskdale..... 4			
Woodbridge..... 2	Mt Pleas wfms... 6 50			
Mont, Kx ss.... 35	Nelson..... 5 50			
Blackheath ss... 3 50	Utica..... 4			
Nottawa..... 1	Johnson..... 1			
Walkerton..... 11	Vaughan, Kx.... 60			
Russell..... 5				

Feversham, &c.. 3	Mont, W'mstr... 5	Trenton..... 3	Pilot Mound.... 5	Hx, St Ma..... 52 10
Portage la Pra.. 10	Spencerville.... 10	Little Narrows.. 5	Austin .. 1	Sherbrooke 20
	Tottenham .. 5	Chatham, St Jo.. 2	Roseisle .. 2 50	Derby, Millerton, etc., .. 1 16
\$7,732 78	Port Dover..... 1 50	Canard .. 4	Woodford..... 1	Cross Rds, La Have .. 8 46
<i>Ministers' Rates.</i>	Brandon .. 7	Cavendish .. 3	Craigvale..... 2	Earlton..... 2
Reported ... \$1,758 37	Hargrave..... 1	Economy, &c .. 2	Carnduff .. 4	New Annan..... 3
A B Winchester.. 8	L'Orignal..... 3	Montague..... 3	Argyle..... 1	Sussex .. 8
G C Heine..... 6 50	Rocky Saugeen.. 2	Antigonish .. 3	Tamworth, .. 1 50	Framboise..... 20
J A Macfarlane.. 4 09	Binbrook..... 5	Chatham, St A.. 2	Wallaceburg and Calvin ch .. 8	Marion Bdge .. 4
M P Floyd..... 5	Dovercourt .. 2	Bridgeport..... 2	Port Arthur .. 4	Chipman..... 8
J A Anderson... 7	West Lorne .. 4	Lunenburg..... 5	Qu'Appel station 1	Boularderie..... 20
D G McPhail .. 4	Mainville..... 2	Strathlorne.... 5	Lumsden .. 1	Georgetown..... 5
D W Morison .. 5	Bruce Mines... 1	Clifton..... 5	Hamiota..... 4 50	Caledonia..... 7
D Fleming..... 4	Nottawa..... 1	Tatamagouche.. 6	Essa ls Ch..... 2	Glassville .. 2
J Thomson..... 5	Russell .. 2	New Glasgo, Un. 10	Dunn's .. 1	Tyne Valley .. 1
K Macdonald... 7	Essa, Burns .. 2	Milltown..... 2	Roseneath..... 2	Lot .. 1
E Macaulay..... 50	Primrose .. 4	Kingston..... 3	St Thomas..... 5	Hx St John..... 5
C S Lord..... 4	J & G Grant.... 50	Merigomish, &c. 3	Stouffville..... 10	N Bedeque .. 10
Dr J Campbell.. 12	Osgood, &c..... 1	Doaktown, &c... 2	Winchester .. 25	Charlottn, Zi .. 85
W Dewar..... 5	Metz .. 2 10	Victoria W..... 1	Mosa .. 9	E Lake, Ainslie. 2
H Boyd..... 5	Oxbow..... 3	Strathalbyn.... 4	Coldsprings.... 18	Thorburn, etc.. 10
	Columbus, &c.. 1	Dorchester .. 1	Stratheona..... 2	Middle River .. 8
\$1,889 96	Ormsdown..... 8	Wolfeville..... 1	Quebec, St And.. 25	Gabarus .. 13
	Round Lake... 1	Springhill, St A. 5	Red Deer .. 1	Hx, St And .. 10
	Leaskdale..... 3 50	Dalhousie .. 3	Tor, West ch .. 11	Parrsboro .. 1 25
<i>ASSEMBLY FUND.</i>	Tor, Bonar .. 3	Pugwash .. 2	Zephyr .. 2 50	Big Baddeck .. 7
Reported.....\$5,019 87	Dungannon .. 2	Albert .. 2	Tor, Ch of Covent 10	Truro, St Pa .. 5
Tor, Old St A... 25	Spallumcheen... 1	Glace Bay..... 4	DStewart, Hampstead .. 5	New Dublin, etc. 3
" Dunn..... 28	Eglington .. 2	Pictou, Kx..... 3	Spencerville.... 10	Gore, Kennetek. 3
Galt, Kx..... 32 55	Cornwall, Kx... 10	Clyde..... 2	Tottenham .. 8	Louisburg .. 5
Milverton..... 5	Georgetown..... 1	Folly Village... 3	Port Dover .. 6	Noel .. 12 50
Harriston, Guth. 4	Pickering, St A.. 1	Barrington .. 2	Brandon .. 40	Bermuda .. 3
Hawkesville.... 1 55	Charles'tn & Allan 2	Oxford .. 2	L'Orignal .. 7	Saltsprings .. 4
Linwood..... 1 42	Tor, Central.... 20	Truro, 1st..... 5	S Plympton... 1 50	Bridgewater .. 5
Clinton, Willis. 5	Belleville, John. 10	Blackville..... 4	Pipestone..... 2	Sydney, Fal .. 25
Lynedoch..... 5	Vaughan, St P, St A .. 4	W, Clyde Rivr.. 4	Otta, St And... 21	Horton .. 2
N Brant..... 3	Perth, St A..... 5	Hampton, &c... 3	Dovercourt..... 5	Springville, etc. 8
Monkton..... 3	Chester .. 1	N Sydney, St Ma 4	West Lorne .. 15	Metapedia..... 3
Kincardine, Kx. 4	Baden..... 1 11	Tor, Queen .. 8	Mont, St John.. 1	Union Centre .. 6
Creemore..... 2 95	Guelph, Kx..... 13 39	Churchill..... 1	Nottawa .. 1	Lochaber..... 6
Kemble..... 1	Brockville, St Jo 5	Newbury .. 2	Russell .. 2	Souris..... 5
Sarawak..... 1	Monkman..... 1	Esquesing, Bos 1 50	Essa, Burns .. 2	Kensington..... 30
Lake Charles... 1	Chater .. 5	Levis .. 2	Hornings Mills.. 3	Shelburne..... 2
Whitewood..... 1	Ahmie Harbor.. 1	Colborne .. 5	Primrose .. 5	Fredericton, StPa 15
Sawyerville..... 2	Magnetawan .. 1	Moorefield..... 2	J & G Grant, ... 50	River John..... 11
Aylwin..... 1	Surrey .. 5	W Nottawasaga. 1 85	Oxbow .. 3	West Bay..... 5
Hull..... 2	Tarbert..... 2	Lyn, Cainto'n, &c 5	Interest..... 1,031 25	Trenton .. 3
Baltimore..... 5	Arnprior..... 7	Aspdin .. 1	Bayfield, St A.. 2	Lit Narrows... 3
Carberry..... 3	Peterboro, St Pa. 30	Burks Falls.. 1	Round Lake... 1	M J McCurdy .. 3
Moose Jaw..... 3	Ottawa, Bank... 15	W Guilmbly, 2nd 3 80	North Bay .. 25	Baddeck .. 2
Grenfell..... 1	Midland .. 3	Galt, Central... 16 20	Dunnannon .. 1	Port Daniel, etc. 3
Brantford, 1st.. 5	Eden Mills .. 2	Oak Riv..... 1	Spallumcheen... 5	Chatham, St Jo.. 5
Vernon..... 2	Lunenburg, &c .. 4	Euphemia..... 2	Markham, St Jo. 8	Canard .. 4
Chicoutimi..... 2	Cape North..... 1	Cartwright .. 2	Beaverton, Kx.. 16	Cavendish..... 6
Gladstone..... 2	Newcastle .. 5	Johnson .. 1	Mont, Naz ss .. 25	Economy, etc... 2
Win, St And... 12	Coldstream..... 3	Daywood .. 1	Carp Kinbur, etc 1	Yarmouth..... 6
Pilot Mound.... 5	W River, St Ma. 1	Woodford .. 1	Richmond .. 4	Brookfield, etc. 3
Roseisle .. 2	St James, Un. .. 1	Portage la Pra.. 15	Cornwall, Kx... 30	Montague, .. 7
Victoria, 1st.. 6	Springside..... 6	\$5,857 07	Georgetown..... 10	Antigonish .. 20
Fingal..... 10	Carleton .. 2	<i>FRENCH EVANGELI-</i>	Pickering, St A.. 4	Chatham, St A.. 10
Douglas .. 2 15	Cardigan .. 2 21	<i>ZATION FUND.</i>	Belleville .. 20	Bridgeport .. 10
Woodford..... 1	N Shore, St An.. 4	Reported ... \$14,632 67	W Guilmbly 1st. 10	Lunenburg .. 10
Craigvale .. 2	Waterford..... 2	Tor, Old St And. 60 72	Craigvale, Centr. 1	Tor, Queen .. 15
Botany..... 2	Hx, St Ma..... 20	" Dunn..... 40	Vaughan, StPStA 12 50	Churchill..... 8
Kent Bridge.... 1 50	Sussex .. 2	Galt, Kx..... 10	Perth, St A..... 50	Esquesing, Bos . 7 40
Harwich..... 1 50	Marion Bdg .. 3	Hampden, .. 6 65	Baden .. 3	Moorefield .. 5
Carnduff .. 2	Boularderie .. 4	Harriston, Guth. 6	Que, St A .. 20	W Nottawasaga. 2
Tamworth..... 1	Tyne Valley .. 1	Drayton .. 4	Richmond..... 4	Mrs C. McGregor. 75
Wallaceburg, &c 4	N Bedeque..... 5	Lynedoch..... 5	Chesley .. 20 50	Newtonville .. 3 68
Scarboro, St A.. 5	Charlot'tn, Zi... 5	Glamis .. 5	Creft .. 1	N Derby..... 7
" Zion..... 1	E Lake Ainslie. 1	N Brant .. 4	Spence .. 1	Mayfield..... 6
Beeton..... 7	Thorburn, &c... 2	Beeton .. 7 80	Magnetawan.... 2 25	Oak River .. 2
Port Arthur... 2	Middle River .. 3	Kincardine, Kx. 18	Lamerton..... 1	Friend .. 15
Callander..... 1	Gabarus..... 2	Creemore .. 8	Calf Mountain... 5 30	J H Holms..... 15
Rosseau..... 1	Hx, St A..... 12	Kemble..... 2	Arnprior..... 7	Nelson .. 25
Manitowaning.. 2	Parrsboro .. 3 25	Sarawak..... 1	Lunenburg, etc.. 7	Vaughan, Kx .. 10
Qu'Appelle Sta. 2	Truro, St Pa .. 1	Lake Charles .. 1	Cape North..... 3	Nat Bib Soc, Scotland .. 301 95
Lumsden .. 1	New Dublin, &c. 1	Sawyerville.... 1	Newcastle .. 10	Feversham, etc. 3
Roseneath .. 2	Gore, Kennett.. 3	Aylwin .. 5	Coldstream .. 10	Portage la Prai.. 50
Fernie..... 2	Louisburg..... 2	Hull .. 3	WRiv, St Mary's. 15	
Winchester..... 5	Bermuda .. 2	Moose Jaw..... 3	E Cumming .. 1	\$17,737 99
Mosa .. 5 10	Bridgewater .. 5	Grenfell..... 1	St James, Un... 2	<i>POINTE AUX TREMBLES.</i>
Coldsprings.... 6	Sydney, Fal .. 4	Arthur .. 18 20	Springside..... 4	Reported.....\$8,800 66
Birtle..... 52	Springville, &c. 3	Grimsby .. 13	Bathurst .. 2	Tor, Old St A .. 15
Stratheona .. 2	Metapedia .. 2	Brantford 1st Ch 25	Carleton .. 3	StCath, Haynes.. 20
Innisfail .. 1	Union Centre .. 1	Vernon..... 4	St Peter..... 5	Hull..... 5
Que, St A..... 10	Lochaber .. 1	Chicoutimi..... 5	Cardigan .. 5	
Red Deer..... 1	Kensington, &c. 3	Gladstone .. 12	Montrose .. 20	
Bethesda .. 2	Shelburne .. 1	Winnipeg, StAnd 43	N Shore, St Anns 22	
Tor, West..... 7 55	River John..... 4 80		Waterford..... 5	
" Cov..... 5	West Bay..... 3			

Baltimore 5	Fisher's Grant ss. 11	GOFORTH FUND.	MACAO MISSION.	Pembroke ss..... 2 80
Chicoutimi 3	Truro 1st ss.... 50	Rev J Malcolm..\$10	Mont, WMS....\$100	Cross Roads ss.. 40
Win, St And... 50	Cavendish..... 2	—	—	Eastville ss 4 55
Peterboro, St A... 20	Mont, WMS. 200	—	—	Newton Mills ss. 9 76
Essa 1st..... 1	Miss C McGregor 25	—	—	Springside ss.... 4
Dunn's 1	Saltsprings ss ... 4	INDIAN FAMINE.	KLONDIKE NURSE	Burnside ss..... 6 84
JW Carmichael &	Otta, Kx ss..... 50	Reported....\$46,409 47	FUND.	Leitch's Creek ss 13 53
PAMcGregor.. 50	\$9,826 30	Pr Rv J McLaren.. 3 50	Simcoe la s..... 10	Martinvale ss.... 1 62
Mont, Stanley ss. 20	—	WGuilmbly 2nd. 12	—	Cardigan, Iowa ss 1 40
Port Dover..... 3	LUMBERMEN MISSION.	Miss C Mair..... 1	S.S. COM. CENTURY	Marion Bdge ss.. 11
Beverly ce..... 3	L'Original..... 2	\$46,425 97	FUND.	Scotsburn, Beth
" ss ... 4	—	KNOX COLLEGE STU-	Reported ...\$10,438 62	ss..... 7 95
Otta, St A ss ... 50	UNAPPORTIONED	DENTS MISS. SOC.	Harriston, Guth	Gay's River ss... 25
Low Ormstown ss 15	CONTRIBUTIONS.	Egmondville...\$725	ss 9 72	Fort Kent ss.... 8
Barton ss & ce ... 10 20	Tor, Old St A ..\$205 08	" ce... 11	Brown's Cor ..ss 5	Syd Fal St ss....10
Douglas ss..... 2	" Dunn.....343	Paisley, Kx ss... 11 50	Whitewood ss ... 9	Sweet's Cor ss... 3 60
Brampton ss 50	Daywood..... 18	Dundas ce. 7	McKay's ss..... 6	Up Derby Un ss.. 50
W Allan 1	Woodford..... 19	Primrose..... 5	Eagle Lake ss .. 2	Lit Narrowss... 2 76
Valleyfield..... 25	Carnduff..... 12	NEW HEBRIDES.	Woodbridge.... 4 16	Glance Bay ss....66 20
Mont, Kx ss..... 50	Winchester.....156 25	Mont, Naz St ss..\$25	Metcalfe ss 90	WNottawasaga.. 2 80
Hx Chal ss..... 50	Bellevil, John.. 64	—	Macleod ss 3	Nottawa ss 1 95
Dartmouth ss... 25	Arnprior 461	—	Que, St And.... 15	Duntroon ss ... 86
Dalhousie ss ... 17	—	—	Cameron Sett ss. 20	Lyn ss 12 25
Mooton ss 7 19	—	—	—	Caintown ss 13 50
Truro, St And ss 50	—	—	—	Delhi ss 3 28
Little Hrbr ss... 6	—	—	—	Sea Island ss.... 6
Glance Bay..... 50	—	—	—	\$10,689 45
Nw Glasgo, Un ss. 100	—	—	—	—

Receipts.	Rossland 10	Vankleek Hill... 8	Ministers' Rates.	POINTE AUX TREM-
During March, for	Stratford, Kx.... 5 25	Glensandfield ... 3 55	A McD Haig.... \$8 00	BLES.
1901, by Rev. R. H.	London, King... 7	Dalhousie Mills.. 3	—	Tavistock ss.....\$2
Warden, D.D. Agent,	Minnedosa..... 4 85	Martintn, Burns. 6 50	—	Ormiston, Uptrn
at Toronto. Office,	Merritton ms... 3	" St A.... 6 50	AGED AND INFIRM	ss 5
Confederation Life	" ss 5	Wmster Heph .. 3 05	MINISTERS' FUND.	Mayfield..... 11
Building.	Geo Rutherford. 50	Summerstown ... 4 26	—	—
—	Caledon, Mel.... 5	Cornwall, Kx.... 4 08	Collections.	ATLIN HOSPITAL
KNOX COLLEGE	\$1,476 60	" St J.... 4 08	—	BUILDING.
FUND.	RESERVE FUND.	Lunenburg 10 15	Sintaluta \$2	J H, Tor.... \$100
Sixteen mile, Kx \$4 50	Beq R Turnbull,	Woodlands 7 14	Markham, Zi... 4	H S Strathy 25
Warwick..... 3 05	Galt .. ....\$2,450 00	Lancaster, Kx... 15 98	Greenbank 4 44	A B C..... 2
Markham Zi.... 4	—	Roxboro. 4 29	Rossland..... 1	A Creelman 10
\$11 55	—	Prescott ce..... 18	Glenallan..... 6 61	Mrs A H Campbell 20
MANITOBA COLLEGE	AUGMENTATION	Ayr, Kx 48 35	—	Mrs MacLennan.. 50
FUND.	FUND.	Beq Jas Brodie..100	Ministers' Rates.	Mrs Mort Clark. 25
Sintaluta..... 5	Mt Pleasant ss.. 5	Wick 41 50	A McD Haig.... \$4	ATLIN NURSE FUND.
Markham, Zi... 1	Warwick 5 50	Trail 4	Evan Macaulay.. 13 60	Mrs A H Campbell. \$5
Rossland..... 5	Tavistock ss ... 1	" ss..... 3	D J Scott..... 6	—
\$11	Rosedale..... 4	Kirkhill 17	\$23 60	UNAPPORTIONED CON-
HOME MISSION FUND.	Markham Zi.... 6	Grand'Mere ... 3	ASSEMBLY FUND.	TRIBUTIONS.
Interest .....\$550	Oakland..... 2	Friend Carluke 10	Chillawack \$1	Tor, Bloor St...\$281 25
R O Y, Ainslie	Tempo 10	Rossland..... 2	Abingdon..... 4	St Cath, Kx.. .. 39
Comber.....250	S Delaware..... 20	Millwood mb.... 15	Beverly..... 5 44	Dundas..... 53 65
Mrs H McEwen &	Greenbank. 7 53	Pricilla 5	Walpole..... 4	Acton..... 26 85
Mrs Patterson 150	Bayfield..... 4	" 5	Oneida..... 8	Dundas, Kx..... 3 85
Sixteen Mile, Kx. 10	St Louis de Gonz. 8	Bear Creek 18	Vittoria 5 76	Pakenham..... 25
Temperancevil .. 10	Trail 5	Scotstown 5 44	Port Dalhousie. 9	—
D McD Avonmore 5	" ss 3	Caledon, Mel.... 5	St Cath, Haynes. 3 76	KNOX COLLEGE STU-
Friend 50	Pembroke..... 10	—	Rosedale..... 2	DENTS MISS. SOCIETY.
Riverbank 2 85	Ham, Union M'tg 94	RESERVE FUND.	Markham, Zi ... 1 65	Sixteen Mile, Kx.. \$5
Mt Pleasant ss .. 5	Rossland..... 4	Beq R Turnbull.	Trail 3	Mt Pleas ss..... 8 06
Dunwich, Chal	FOREIGN MISSION	\$2,450 00	Rossland..... 1	—
yphms 15 10	FUND.	" W Dunbar..250 00	Vanc, Mt Pleas.. 6	SS. COM. CENTURY
Tavistock ss.... 2	Sixteen Mile, Kx 10	—	—	FUND.
Rosedale 15	Lunenburg, etc. 100	WIDOWS' AND ORPH-	FRENCH EVANGELI-	Dunedin..... \$ 5
Sintaluta..... 15	Temperancevil.. 10	ANS' FUND.	ZATION FUND.	Kirkwall ss and
Markham, Zi... 12	Riverbank..... 2	Collections.	Beq R Turnbull \$1,145	Valens ss..... 6 50
Oakland 2	Mt Pleasant ss... 5	Sixteen Mile, Kx.\$10	Temperanceville 10	Chatham ss..... 9 43
Tempo Burns ch 5	Tavistock ss.... 2	Warwick 1 45	Mt Pleasant ss... 3	" ss c..... 11 90
Brantford, Zi ... 100	Markham Zi.... 5	Sintaluta 2	Tavistock ss... 2	Bloomfield ss.... 3 50
Que, St And ... 50	Oakland..... 3	Markham, Zi.... 4	Markham, Zion.. 3	Brantford 1st ss. 13 89
Stratford, Kx. 97 50	Greenbank 16 72	Oakland 1 50	Oakland 1 50	—
St Louis de Gonz 4	Ham, Erskin.... 22 50	Que, St A..... 10	Trail 3	—
Ancaster 3 50	Finch 4 58	Rossland 1	" ss..... 1	—
Trail 5	Avonmore..... 3 24	Tor, Col St 5	Rossland..... 1	—
" ss 3	Apple Hill..... 4	Glenallan..... 6	—	—
Pembroke 40	Alexandria..... 6 13	—	—	—
W Lorne ce..... 16 05	St Elmo 2 29	—	—	—
Grande Mere... 8	Dunvegan..... 13 82	—	—	—
Friend 10	—	—	—	—

INDIA FAMINE.	
Crozier ss.	\$ 85
Kingston, Chal	
wfms.	1
	\$ 1 85

Receipts.

During March by
Rev. E. A. McCurdy,
agent at Halifax.
Office, Hollis Street

Mid Riv \$42.37 in
Jan. receipts should be
Foreign, making total
\$35,208.43.

FOREIGN MISSIONS.

Rev D McRae ..	\$20
WLawrencetown	8
Quoddy	32
Chatham, St J ..	4
Annapolis wfms.	5
Dundas	3
"B A B, St J W"	20
Port Hood	6 66
Milford ce	3 56
Elmsdale	33 25
Nine Mile Riv ..	19 75
F J S	5
Saltsprings, St L	1 50
Lawson Mem ..	120
Christy Munro ..	5
Rev A P Logan ..	25
Douglstown, etc	15
Mira	20
Capt H Gould ..	10
Saltsprings ce ..	8 35
Sussex wfms.	10
Mrs Henderson ..	5
Dundas	4 35
Antigonish	35
"ce	4 50
Sale Pamphlets ..	1 32
Kingston, etc ..	5 74
Murray Hrbr S ..	15
Chipmn, aux pres	5
"mem	5
Rev W C Murdoch	20
Geddie Mem	30
F A Burgess	5
Strathlorne ce ..	10
Brookfield lmsb.	16 50
Brookfield ss cl.	3
Sussex	25
A Younger	30
Mont, Naz ss ..	25
A W McDonald ..	5
J S McKay	25
Beq W Matheson ..	2 10
Friend	5
Brule ce	10
Brackley Pt Rd ..	3 95
New London N ..	6 10
Sale Map	1 50
Mrs S McLeod ..	5 04
Linden	18
Fredericton wfms	35
Mrs WmCaldwell	2
J P Hogan	6

\$745 17

HOME MISSIONS.

Hopewell, un \$21 in
Jan. receipts should
be Newport.

Quoddy	\$31
E Lawrencetown	4
Dundas	1 65
Maitland, St D ..	6
Lunenbg ce	3 73

St John Pres ...	167 88
Clifton, PEI ce ..	5
Douglstown, etc.	5
Mira	20
Chatham, St J ..	5
Antigonish	40
Murray Hrbr S ..	6
Milfd, Gays Riv ..	38 07
Edmundston	15
Brackley Pt Rd ..	3 05
New Lon N, Ged	
Mem	4 60

Northwest.

Richibucto, etc ..	5 41
	\$361 39

AUGMENTATION FUND.

Mid Riv \$42.37 in
Jan. receipts should be
Foreign, making total
\$8,781.42.

Quoddy	\$20
Chatham, St J ..	6
Maitland, St D ..	2
Merigomish, etc ..	37
Mira	17
Noel	1 04
Scotsburn, Herm	40
Kingston, etc ..	50
Brackley Pt Rd ..	3
Clifton, NS	9 10
	\$185 14

COLLEGE FUND.

Bedford \$1 in Jan.
receipts should be Col-
lege, making total
\$10,780.80 and Bursary
total \$1,039.59.

J W inst	36
Quoddy	9
W A P int	50
M & W H R int ..	25
Douglstown, &c ..	5
Mira	20
Chatham, St J ..	1 40
Noel	13 54
Murray Hrbr, s ..	7
Profs' rent	10
C P int	105
D & E H int	70
	\$441 94

MANITOBA COLLEGE FUND.

Mira	7
Antigonish	5
Murray Hrbr, s ..	2
	\$14

AGED MINISTERS' FUND.

Interest & Collections.

Quoddy	9
R B int	36
Prince Wm	5
Mira	5
Scotsburn, Her ..	5
Murray Hrbr, s ..	6
Mrs WmCaldwell	1
J A G C int	12
	\$79

Rates.

T F Fotheringham	5
Wm McLeod	12
Jas Maclean	4
D McDonald	3 75
W R Calder	4
G A Leck	3 75
D McGregor	4
R Falconer	4
	\$40 50
Grand total	\$119 50

FRENCH EVANGELIZA- TION FUND.

Quoddy	9
Prince Wm	5
Douglstown, &c ..	2
Mira	8
Murray Hrbr, s ..	7
Edmundston	5
Brackley Pt Rd ..	2 75
New Lon, N	50
	\$39 25

Pointe aux Trembles.

Elmsdale ss	8 53
	\$8 53
Grand total	\$47 78

ASSEMBLY FUND.

New Glasgow, Gas,
\$8 in Jan receipts
should be Assembly
Fund, making total
\$588.26 and W & O
total \$198.60.

Quoddy	3
Prince Wm	5
Douglstown, &c ..	3
Mira	3
Murray Hrbr, s ..	2
	\$16 00

WIDOWS' AND ORPH- ANS' FUND.

Mira	5
New Lon, N	1
	6 00

NEW COLLEGE BUILD- ING.

Paid-up Subscriptions.

Add Summerside \$31-
50 for Oct. and \$524.75
transferred from Cen-
tury Fund, making :

Reported	\$17,306 30
Rev Dr Pollok ..	250

CENTURY FUND.

Reported	\$5,461 32
Eel ss	1 05
N River	2 80

Total

Paid up Subscriptions.

Reported	\$28,550 10
Prf. Falconer, last	50
New Mills	38
Isabella McKay ..	5
Rev W M Town-	
send	30
Dr Gordon	250
Nine Mile Riv ..	4
Elmsdale	3

Caledonia, P E I	
ad'l	3
Neil McAulay ..	5
Alex McMillan ..	1
NShore, St Anns ..	102 35
Newport	8
Rev J R Coffin ..	25
Prince Wm	60
S Richmond	13
Harvey, Acton ..	3 89
Amos, McLellen ..	10
Geo Young	5
Lit Hrbr, mem ..	
Rev H Putnam ..	50
Lit Harbour	20
Kingston etc	21
Noel	42 50
Dr Bearisto	10
Rev A H Foster ..	25
John McDonald ..	
Whycocoma	5
Up Lond'derry ..	88
Sale book	1
Strathlorne	76 27
Dep Receipt, int ..	13 04
James Sherrard ..	20
Rev W R Foote ..	38 76
Grand River	76
Coldstream	112 50
Rev A B McLeod ..	
Elmsdale	40
Alex McDona'd ..	5
Tatamag'uche 7th	72
Clifton, N S	26 30
Duncan Campbell ..	5
Wm. Macqueen ..	1
Shubenacadie	34 50
Gore, Kenntek ..	8
W Cape	17
Cape Geo	5 75
Total	\$29,999 96

Receipts

By other Treasurers.

KNOX COLLEGE STU- DENTS MISS. SOCIETY.

Received during March
by A L Burch, Treas-
urer.

Ashburn	5 50
Armour ce	8
Bondhead	10
Beeton ce	5
Churchill ce	5
Dundas Kx ce ..	7
Drummond Hillce	6 35
"ce	5 65
Egmondville	7 25
"ce	11
Mrs A Semple	2
Norval ce	5
Owen Sd Div	41 31
Paisley Kx ce ..	11 50
Primrose	5
Port Hope, St A ..	8 50
Streetsville ce ..	5
St Cath 1st	13
Scarboro, St A ..	1 50
"Zi	1
Mrs J Gilchrist ..	1
Tor, St Paul's ..	50
"Bloor ce	10
Tait's Cor.	9
Mr Turnbull	20
W Guillimby	7

QUEENS' COLLEGE FUND.

Received by J B Mc-	
Iver, Treasurer.	
Englishtown ..	\$15
L'Original ss	5

WIDOWS' AND OR- PHANS' FUND.

Maritime Synod.

Received by Rev Thos
Sedgwick, D.D., Se-
cretary, from 6 Dec.
1900, to 28 Feb, 1901

Ministers' Rates.

Reported	\$1,693 62
J R Coffin	18
McL Harvey	15
W Dawson	15
J Ross	15
D A Frame	14 63
J Fitzpatrick	14
R J Douglas	14
W W McNairn ..	10
D McOdum	17 50
A F Robb	14 50
A L Fraser	15
D O Mackay	15
E D Millar	15 60
	\$1,887 05

Collections, etc.

Windsor	5
La Have	1
Glance Bay	2
Richmond Bay ..	2
Gay's River, etc ..	5
Summerside	5
Hx Chal	5
Campbellton	4
S Richmond	5 90
St Mary's	1
Orwell	5
Noel	5
Hx, Grove	2
Brookfield	2
Waterville	5
Studholm, etc ..	1
Hx, St Matt	12
Upp Musq	1
Mt Stewart, etc ..	4
Bedford	1 50
Jackville	1 25
Princetown	2
St Stephens	8 30
Miss Clarke	2
St John, St Ste ..	10
Valleyfield	5
New Mills, etc ..	2
Loch Lomond ..	2
Chltn, St Jas	5
Newport	2
Woodville	4
Mahone Bay	1
Cape North	1
WRiv, St Mary's ..	3 65
St Peters	1
Waterford	1
N Shore, St Ann's	5
Doaktown, etc ..	5
Victoria West ..	1
E Lake Ainslie ..	1
New Dublin, etc ..	1
Sydney Fal	3
Riv John, Salem ..	3
Trenton	3
Canard	2
Daniel	1
Bridgeport	5
Strathlorne	2
Carleton	2
Montrose	5
Marion Bridge ..	3
Chipman	2
Tyne Valley	1
N Bedeque	5
Richibucto, etc ..	4
Horton	5
Pugwash	4
Glance Bay	5
Lit Narrows	10
N Carlisle, etc ..	5
Chatham, St A ..	2

\$210 60
Rates

Total

THE SYNOD OF MONTREAL AT OTTAWA

will meet in St. Gabriel Church, Montreal, on Tuesday, 14th March, at 8 p.m.

The I. C. R. will grant free return tickets, irrespective of numbers, to delegates and their wives.

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K. McLENNAN,
Synod Clerk

New Books.

WHAT A MAN OF 45 OUGHT TO KNOW.—By Sylvanus Stall, D.D., William Briggs, 33 Richmond street, West, Toronto, Ontario. 284 pp. Price, \$1.00. "In the earlier books of this Self and Sex Series, the author, Sylvanus Stall, D.D., has sought to save young boys, young men and young husbands from mistakes which can only be avoided by intelligence. In this book, Dr. Stall, in that honest, frank and fearless, but pure and matchless way which distinguishes the earlier books of the series, sets forth the character of the changes which occur in physical life in maturer years. To many men the guidance of this book will be a timely benediction."

The Call for Recognition.

A young married woman attended for the first time one of our Baltimore churches. She was not religiously inclined, but as the service closed, her heart seemed to say, "I am somebody. Pay attention to me. Speak to me. I need it." She knew the preacher and looked toward the pulpit intending to speak to him, but he was gone. Not another face was familiar. No one looked at her. She turned to the door disappointed. There was nothing and no one for her.

She saw the people were crowded near the door, shaking hands with each other, and in the midst of them the preacher. A hand pressure recognition, a few good words, and the lonesome feeling was gone and everything had a new appearance.

Even those not religiously inclined need the touch of a hand. Give it. The face may be a mystery, without expression, but press the hand and the real one behind the face looks out and smiles. It is human nature to wish to be noticed; yes, it is Divine nature.—South Western Christian Advocate.

Cheerfulness is a duty. Cheerfulness is a privilege. Cheerfulness is a means of enjoyment to ourselves. Cheerfulness is a means of giving enjoyment to others. "He that showeth mercy [let him do it] with cheerfulness." "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver."

"If there was not one single thing besides to be thankful for about a church," says the *Michigan Presbyterian*, "it is that in its sacred precincts we can at least escape from tobacco and profanity, two things that have caused us more nausea of body and soul than any other two things in the world, and two things which seem to be particularly unescapable in any other public place in the world." They must be a happy people over in Michigan, for we know churches in Canada where the clothes and what is inside of them fill the whole neighborhood with the . . . of stale tobacco smoke.

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Never take offence when it is not meant; otherwise you do wrong to the person, whom you make an offender against his will, and to your own soul. And never take offence when it is meant, because if you do, you gratify the evil desires of the person who would offend you, and disturb the peace of your own mind. "Great peace have they which love thy law, and nothing shall offend them."—J. H. Berridge.

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Present popularity is not the same as abiding influence.

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"Most people would succeed in small things if they were not troubled with great ambitions."

"It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian."

I have never heard anything about the resolutions of the disciples, but a great deal about "the Acts of the Apostles."—H. Mann.

How prompt we are to satisfy the hunger and thirst of our bodies; how slow to satisfy the hunger and thirst of our souls.—Thoreau.

Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared defends him.—R. W. Emerson.

Manners are the happy ways of doing things—each one a stroke of genius or of love,*now repeated and hardened into usage.—R. W. Emerson.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

Once let a man insult the majesty of duty by waiting till its commands shall become easy, and he must be disowned as an outlaw from her realm.—Martineau.

Greatness lies not in being strong, but in the right using of strength. He is greatest whose strength carries up the most hearts by the attraction of his own.

For the burdens which God lays on us there will always be grace enough. The burdens which we make for ourselves we must carry alone.—A. W. Thorold, D.D.

The best man is the one most liable to think best of his fellowmen. Thought is the source of character. As one thinks he may not always do, but such he certainly is sure to be.

"If you stand counting the difficulties when there is a good work before you, you will never do anything that is worth doing all your life! Only begin, begin, and the difficulties will all disappear."

There is no such thing in the long history of God's Kingdom as an unanswered prayer. Every true desire from a child's heart finds some true answer in the heart of God.—Norman MacLeod.

Watch against all fretful and discontented thoughts which do but chafe and corrode the mind to no purpose. To harbor them is to do yourself more injury than it is in the power of your greatest enemy to do you. It is equally a Christian's interest and duty to "learn in whatever state he is, therewith to be content."—Mason.

The art of putting the right man in the right place is, perhaps, the first in the science of government, but the art of finding a satisfactory position for the discontented man is the most difficult.—Talleyrand.

"Censure and criticism never hurt anybody. If false they cannot hurt you unless you are wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble."—Gladstone.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing strong.—Phillips Brooks.

"As I get older," our good Queen once said to Archbishop Benson, "I cannot understand the world. I cannot comprehend its littleness. When I look at its frivolities and littleness, it seems to me as if they were all a little mad."

The man who says he would like to get rid of his bad heart, but is not willing to get rid of his bad business, probably only means that he is willing to have a better reputation, if it will not require him to have a better character.—Lafferty.

There is no higher aim than character-building. To be good, manly, noble, true and Christian, is worthy of any one's ambition. To it should be bent all our energies. We have a complete atonement and a perfect model in Jesus Christ.

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit. In your daily life do what you feel right, say what you feel true, and leave, with faith and boldness, the consequences to God.—F. W. Robertson.

The best way to be remembered is by doing. He who does his best under all circumstances needs no trumpet to proclaim his merits; his life is his best recommendation, and when he is gone those whom he touched and influenced will speak to his credit and honor.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. How seldom we weigh our neighbor in the same balance with ourselves.—Thomas à Kempis.

Do not be so busy that you cannot give another the benefit of a kindly smile, or a pleasant word, or a listening ear. Business and Christian sympathy need not, and ought not, to conflict. The loving heart should always find expression.—Presbyterian.

An atheist who spent a few days with the saintly Fenelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet convincing argument of a holy life—a consistent walk and conversation.

The Presbyterian Record

Published Monthly

BY THE

Presbyterian Church in Canada.



OFFICE : Y. M. C. A. BUILDING, MONTREAL.

RAILROADING RELIGION.

The Bible puts a great premium on plodding. "Be not weary in well doing." "Ye have need of patience." "Go to the ant, thou slug-gard; consider her ways, and be wise." There is need in these days for these sober counsels, for we live amid an atmosphere of rush and hurry. Speed is more esteemed than safety, and the very word "slow" is often a term of reproach.

This rage for rapid money-getting, rapid social advancement and fast living is very demoralizing. People will sit up till midnight at a concert or a play or a party; but an instructive Gospel discourse must be cut down to the minute!

Religion catches too often this prevailing fever. There is an unwholesome demand for pulpit sensations, hasty methods, superficial church joinings, which end in a half-way, halting and feeble piety. Young friends, I lovingly warn you against all this railroading of our holy religion.—*Rev. Theodore L. Cuyler,*

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Sir Charles Warren, a former governor of Natal, South Africa, said, for the preservation of peace between the colonists and natives, one missionary is worth more than a whole battalion of soldiers.

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MONTREAL.**

You can't isolate yourself and say that the evil in you shall not spread. Men's lives are as thoroughly blended with each other as the air we breathe. Evil spreads as necessarily as disease. Every sin brings suffering to others besides those who commit it.—*Eliot.*

Presbyterian Record

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JUNE 1901.

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UNCONSCIOUS DRIFT.

A party of little children by a river side ! A boat lying moored at the shore ! They get in. They play. They rock. They laugh. They sing. They try to fish. But they are tied to the shore. It means safety, but they think it means also a measure of restraint. They loose their moorings to get a little farther out for greater freedom and better fishing, and continue, with more enjoyment as they suppose, the pleasure and laughter and song.

But weariness and a westering sun at length remind them of a coming night. The air has grown damp and chill. They look up. They look around. No familiar landmark is in view. All unconscious of it they have drifted out to sea. They did not realize how fast and far they were drifting from safety and peace. It was taking place unconsciously as they played.

A child is taught and trained in a Christian home to think of God as a very real factor in life, a Father and Friend, to listen to God speaking in His Word and to answer in prayer. What God wills, what is right, is the chief thought, and the child starts in life moored by this bond of intercourse to the only security and safety.

That child begins to take on life's duties and pleasures beyond the home. At school and with others it becomes engrossed by pleasure, study, work. God is less thought of, more crowded out. Occasionally the Bible is

forgotten ; he does not listen to God. Then prayer is cut short or omitted ; he does not speak to God. The omission becomes more frequent. God is seldom thought of, and at length not called upon at all. There is no intercourse with God, no listening to Him or speaking to Him. The Sabbath, once carefully observed, is gradually encroached upon until it becomes a day of pleasure or social recreation instead of worship, and God is forgotten.

At length, and so soon, the sun passes the zenith and hastens to its setting. Former joys return no more. Friend after friend departs. Thoughts of the coming night intrude and will not away. He turns perhaps to a long-forgotten Bible to listen once more to a Father's voice, but it is not the same to him as once it was. He tries to pray, to speak to God, but there seems no answer, there is not the comfort in it that once there was. God seems no longer near to hear. Not that God is really far away, but the man has drifted, in thought, in feeling, from God, and now thought and feeling and apprehension so long unexercised in that direction are incapable of action. His spiritual sense has become atrophied. All unconsciously he has drifted out of sight of God, out of the capacity of seeing Him, away from the deep peace which God gives, and he passes with his atrophied spiritual sense into the unseen, where the capacities or incapacities that have developed during the life time crystalize into permanency.

WOMAN'S WORK IN HOME MISSIONS.

We have just finished reading a report of the twenty-second annual meeting of the Woman's Board of Home Missions of the Presbyterian Church, U.S.A. They have raised during the year for Home Work \$357,201, of which more than sixty thousand dollars has been for Freedmen, *i.e.*, work among the negroes of the South. They carry on work from Arctic Alaska to torrid Florida, yea, farther, to newly opened Porto Rico.

The reading of this Report has suggested some reflections. What about the women of Canada and work that lies to our hand? Our women are doing nobly for women and children in heathen lands, but, in the new conditions of recent years, needs great and pressing have arisen among women and children in our own land.

There are three thoughts in this connection which we would venture respectfully to submit to the candid and sympathetic consideration of our Christian women:

1. There is the ignorance, both secular and spiritual, of thousands of Galician and many Doukobhor women in our Northwest, now our fellow-citizens, who have come to make their home among us. Their condition should call forth the compassion that has been shewn so generously towards the Indian women of the West, and those of Foreign lands, in what is called Foreign work.

2. Think of the next generation of citizens which these women are rearing, in their own image after their own likeness in ignorance and superstition. Think of the menace to our country of having such a mass of population, in many cases traditionally hostile to our Empire. Think of what these mothers could do if they were educated and uplifted to a higher level, temporal and spiritual.

If the Galician and Doukobhor girls and wives and mothers can be reached, the problem of Canada's future will be solved so far as these nationalities are concerned. If they be allowed to remain in ignorance and superstition it will be ill for our future. A nation can rise no higher than its mothers.

3. Many of your own sons are going to the Northwest. That trinity of ill, the saloon, the house of ill-fame and the gambling hell awaits them in almost every mining town and camp all over the great West. The work that seeks to counteract these ills should appeal to mothers as almost no other work can do. You

would give your lives for your sons. Why not in some special manner, by some special organization, give a small part of your lives for them in this way? You have done well for those in heathen lands; what might you not do in like manner to counteract the ills that wait to destroy your own boys when they go west in our own fair land? Let work abroad be not loved and labored for less, but that at home the more, having at least an equal place in thought and organization and effort and prayer with that in foreign lands. The first great commission, while it looked to all the world, had its "beginning at Jerusalem." May Canadians and Canadian Christian women in their Christian work not have to look back some time from clearer vision and regret the keeping of our own National vineyard.

REVISION OF THE CONFESSION.

A large country, with a large population with large ideas and ambitions, enables our neighbors south of the line to do large things, and among other—"greatest things in the world"—they have the largest Presbyterian Church, that of the North, known by its technical and somewhat sonorous and mouth-filling name as "the Presbyterian Church of the United States of America," with a membership of over one million. That of the South—(for the Presbyterianism of the nation, broken at the war of 1860, has never been reunited)—is known as "The Presbyterian Church of the United States." It is about the size of our own church, with a membership of over two hundred thousand, less than one-fourth of the northern church. The southern church is the more conservative in doctrine and practice, corresponding more to our own. It is on a quieter and less strenuous belt. The northern church, occupying what has been hitherto the most active belt of the continent, into which immigration has most largely streamed, has received greater accessions from outside, and has to-day in its membership and ministry many who were not taught and trained as Presbyterians, and who have never got past looking at the doctrines of Presbyterianism from the outside, and in some cases with no little prejudice. The consequence is that there has been a growing dissatisfaction, largely, though by no means wholly, among this added element from without, with some of the statements of the Confession of Faith. Ten years ago it was much discussed for two or three years and then dropped. Two years since

it was revived in the Assembly and sent down to presbyteries for their opinion, when a large number reported in favor of some measure of revision, or restatement, or explanation of what was liable to be misunderstood.

The Assembly of a year ago, acting upon these opinions, appointed a committee on revision. This committee, after working on the matter for the year, were unable to think alike, and prepared for Assembly a majority and minority report, the former in favor of some action, the latter against it.

The Assembly met 15th May ult., in Philadelphia. The first few days were devoted to other work with the understanding that when revision came up it should be continued until finished.

On Thursday, 23rd, the subject was taken up, and after four days of the most careful and thorough consideration and debate, ever marked by a dignity and earnestness and ability and spirit becoming the great theme, they reached, on Monday 27th, the following unanimous decision :—

“ We recommend that a committee be instructed to prepare and to submit to the next General Assembly, for such disposition as may be judged to be wise, a brief statement of the reformed faith, expressed as far as possible in untechnical terms. The said statement is to be prepared with a view to its being employed to give information and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute for or an alternative of our Confession of Faith.

“ We further recommend that this committee be instructed to prepare a debate of Chapter III ;—Chapter X, Section 3 ;—Chapter XVI, Section 7 ;—Chapter XXII, Section 3 ; and Chapter XXV, Section 6,—of our Confession of Faith, either by modification of the text or by declaratory statement, so as more clearly to express the mind of the church, with additional statements concerning the Love of God for all men, Missions, and the Holy Spirit ; it being understood that the revision shall in no way impair the integrity of the system of doctrine set forth in our Confession.

It is well to note that there is no thought of revision of the doctrines of the Confession of Faith, for they are the doctrines of the Bible, but merely a restating of these doctrines in a way that will leave them less open to misunderstanding.

THREE SYNOD MEETINGS.

Four of the six synods of our Church, those of old Canada, and that of B C., hold their annual meetings in the Spring. Other two, the Synod of the Maritime Provinces, and that of the Prairie Provinces, meet in the Autumn. The four first mentioned have recently held their annual gatherings.

The Synod of Hamilton and London

met in Knox Church, Stratford, on Monday, 28 April, and the two following days. It was opened with a sermon by Rev. G. Munro, D.D., of Ridgetown, retiring Moderator, who was succeeded in office by Rev. E. W. Panton, of Stratford. This synod, as were the other two, was devoted partly to business and partly to conference.

Among the subjects considered were the following : Sabbath Observance, Sabbath Schools, Y. P. Societies, Church Life and Work, Home Missions, Augmentation, The Century Fund, Aids to Social Worship, etc. The usual variety of opinion was held regarding the latter, but it was finally decided to recommend its use for the purpose for which it is being prepared.

Dr. Robertson, not quite omnipresent but sure to appear when the interest and work of the Church as the safeguard of national life are concerned, was at all the synods. He told this synod that they had last year given 34 cents per member for Home Missions and 9 cents per member for Augmentation, and did not leave the inference to be drawn by themselves. He then spoke, here as at the others, of the great and pressing work in the Northwest, where stranger hosts are flowing in, making the present at once a time of special opportunity, and, if neglected, of imminent national peril.

In the discussion on Sabbath observance there was emphasized the laxity of professing Christians at summer resorts as a stumbling block to many, the tendency to break down the Sabbath by business and pleasure, the former in the way of work and railway traffic, the latter in Sabbath excursions by rail and boat.

Rev. J. R. Shearer, Secretary of the Lord's Day Alliance in Canada, whose excellent article on the Sabbath is in the Y. P. Department in this issue, said there was a hopeful movement among labor unions to co-operate with the Alliance in securing for the toiler the boon of the Day of Rest.

The Reports on Sabbath Schools and Y. P.

Societies were not wholly hopeful in tone. A goodly number from the Sabbath Schools have been received into Church membership, but the S. S. attendance has somewhat declined. The conclusion reached was that the home is chiefly responsible for this decline, and that in the home lies the remedy.

A similar decline in membership, though their giving has increased, marks the Y. P. Societies. As with the Sabbath Schools, this is a matter of vital interest to the Church. The consensus of many expressed opinions seemed to be that these Societies are necessary and permanent, but that from the experience of the past will come lessons for their better working in the future.

After a most interesting and profitable gathering, as was the case with the others as well, this synod adjourned to meet next year in the First Church, London, on the last Monday in April.

The Synod of Toronto and Kingston.

met in St. Andrew's Church, Toronto, Mon.-Wed., 13-15 May. In the absence, from a broken limb, of Rev. Dr. Torrance, of Peterboro, Dr. Armstrong Black, of Toronto, preached the opening sermon, after which Rev. J. R. S. Burnett, of Alliston, was chosen Moderator for the current year.

There were twenty-six applications by Presbyteries for leave to license students.

Sabbath observance filled a larger place than usual. Toronto is specially threatened this summer with a flood tide of Sabbath desecration in connection with the Pan-American Exhibition at Buffalo. Christian people realize the danger of such breaking down of the Sabbath barriers and are doing what they can to prevent it. The Synod went in a body one afternoon to lay the matter before the Ontario Government, and received assurances of sympathy from the Premier, Hon. G. W. Ross, and the promise that the Government would do all in its power to prevent such desecration.

A pleasing incident was the resolution of congratulation to its venerable and beloved Clerk, Dr. Gray, who has attained his jubilee in the ministry, and has been for thirty years Clerk of Synod.

The tone of the Sabbath School Report was encouraging, and the Assembly's remit on the appointment of Synodical Sunday School secretaries approved. Considerable time was devoted as was fitting to the question of religious instruction of the young.

Home Missions and Augmentation were fully considered, but it all comes to this, that there is no patent device for placing such schemes beyond the necessity for constant care and watchfulness, and faithful and continuous presentation of the matter to the people whose work it is for the Lord.

A feature of the Synod was the number of overtures to Assembly, one important subject being that of Evangelistic work in the Church.

The next meeting is to be in Knox Church, Toronto, on the second Tuesday in May.

The Synod of Montreal and Ottawa.

met in St. Gabriel's Church, Montreal, Tues.-Thurs., 14-16 May, and was opened with sermon by Rev. A. H. Scott, of Perth, retiring Moderator, after which Rev. Dr. Scrimger, of Montreal, was chosen to the chair.

Of all three synods this was the only one that had a "case." But it was only by way of reference. It was Paul and Barnabas with variations, St. Andrew's Church, Perth, adhering to the fellow-helper of its choice and going its own way, and the "mission," an offshoot from the Church, doing likewise. All the Synod could do, considering the amount of human nature developed, was to confirm the separation, organize the mission and bid each God-speed in its work.

Rev. Dr. Campbell, Agent of the Century Fund, pleased the Synod by telling it that it headed the list for the Common Fund. The ministers were urged by resolution to further as they could the special effort now making to close the Fund successfully.

Here too the question of Sabbath Observance was made prominent; likewise that of Sabbath Schools; and the principal of Synodical Sabbath School Helpers was approved.

Other themes before the Synod were Home Missions, Augmentation, Church Life and Work, Our Duty to the Canadian French, etc. The meeting was one of the largest for years. The next is in Carleton Place, the second Tuesday of May.

The Synod of British Columbia

met in St. Andrew's Church, Vancouver, 1-3 May. Rev. Geo. A. Wilson was succeeded as moderator by the Rev. W. L. Clay. There was a good attendance, reports were encouraging, and the Synod had plenty to do, but the report of it has come to hand since this, our last page, was completed and ready for press, and space is no more.

PRESBYTERY MEETINGS.*Synod of the Maritime Provinces.*

1. Sydney.
2. Inverness, E. Lake, Ainslie, 23 July.
3. P. E. Island.
4. Pictou, Mulgrave, 20 May.
5. Wallace, Oxford, 6 May, 7.30 p.m.
6. Truro, Shubenacadie, 28 May.
7. Halifax, Halifax, 24 May.
8. Lunenburg, Mahone Bay, 21 May, 10.30.
9. St. John, St. John, St. A.
10. Miramichi, Campbellton, June 25.

Synod of Montreal and Ottawa.

11. Quebec, Richmond, 2 July, 4 p.m.
12. Montreal, Montreal, Knox, 25 June.
13. Glengarry, Alexandria, 9 July, 10.30.
14. Ottawa, Ottawa, Bank St., 9 July, 10 a.m.
15. Lan. & Ren., Carleton Pl., 16 July, 10.30.
16. Brockville, Cardinal, 9 July, 3 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 2 July, 11 a.m.
18. Peterboro, Peterboro, 9 July, 9 a.m.
19. Whitby, Whitby, 16 July, 10 a.m.
20. Lindsay, Woodville, 25 June, 11 a.m.
21. Toronto, Toronto.
22. Orangeville, Orangeville, 9 July.
23. Barrie, Barrie, 28 May.
24. Algoma.
25. North Bay, Powassan, 9 July.
26. Owen Sound, O. Sd., Kx., 2 July, 10.
27. Saugeen, Harriston, Guthrie, 9 July, 10.
28. Guelph, Guelph, Chal., 16 July, 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox.
30. Paris, Paris, Woodstock, 9 July, 11 a.m.
31. London, London, July 9, 10.30 a.m.
32. Chatham, Blenheim, 9 July, 10.
33. Stratford, Stratford, Kx., 9 July, 10.30.
34. Huron, Clinton, 9 July, 10.30.
35. Maitland, Wingham, 10 a.m.
36. Bruce, Paisley, 9 July, 10.30 a.m.
37. Sarnia, Strathroy, 9 July, 11 a.m.

Synod of Manitoba and the North-West.

38. Superior, Keewatin, 10 Sept., 10 a.m.
39. Winnipeg, Man., Coll.
40. Rock Lake, Roland, 2 July.
41. Glenboro.
42. Portage, Portage la P., 2 July.
43. Brandon, Brandon, 14 May.
44. Minnedosa, Russell, 2 July.
45. Melita, Carnduff, 2 July.
46. Regina, Regina, 3 Sept.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Red Deer, 3 Sept., 3 p.m.
49. Kamloops, Enderby, 4 Sept., 10 a.m.
50. Kootenay.
51. Westminster, Vancouver, 4 June, 3 p.m.
52. Victoria, Victoria, 3 Sept., 10 a.m.

CALLS.

- From Tilsonburg, Ont., to Mr. Wm. Wallis, of Port Dalhousie.
- From Cooke's Ch., Toronto, to Mr. A. Esler, of West Chester, Pa. Accepted.
- From Lansdowne, etc., Ont., to Mr. T. F. Heeney, of Golspie.
- From Buffalo Lake, to Mr. R. H. Gilmour.
- From Breadalbane, Man., to Mr. W. A. Alexander, of Columbia, B.C. Accepted.
- From Weston, Ont., to Mr. R. M. Hamilton. Accepted.
- From Markham, Ont., to Mr. E. L. Pidgeon. Accepted.
- From Norwich, Ont., to Mr. Jno. McKay, of Toronto.
- From Burns Ch. and Moore Line, to Mr. E. C. Currie, of Delhi.

INDUCTIONS.

- Into Bayfield and Bethany, Ont., 8 May, Mr. J. McNeill.
- Into Athens and Toledo, Ont., 16 April, Mr. Frizzell.
- Into Rossland, B.C., 28 Mar., Mr. J. M. Robinson.
- Into Billing's Bridge, Ont., May, Mr. D. M. McLeod.
- Into Walton, Ont., 7 May, Mr. A. McNab.
- Into St. Andrew's Ch., Broadview, 3 Apr., Mr. J. G. Stephens.
- Into Chalmers and McBride Ch., Southwold, Ont., 25 Apr., Mr. S. Lawrence.
- Into Pickering and Brougham, 30 Apr., Mr. G. McGregor.
- Into Mount Albert, Ont., 30 Apr., Mr. D. G. Cameron.
- Into Saskatoon Mission, May 1, Mr. A. Little.
- Into Shubenacadie, N.S., 28 May, Mr. W. H. Sedgwick.
- Into Great Village, N.S., 29 May, Mr. J. W. Crawford.
- Into St. Matthew's Ch., Mulgrave, 20 May, Mr. J. W. A. Nicholson.
- Into St. Paul's, Peterboro, Mr. Geo. Yuill, assistant minister.
- Into Minnedosa, Man., 7 May, Mr. J. S. Watson.
- Into Rapid City, 8 May, Mr. G. C. Grant.
- Into Inverness, Que., 9 May, Mr. H. C. Sutherland.
- Into Metis, Que., Mr. C. E. Gordonsmith, O. M.
- Into Kennebec Road, Mr. J. S. Stewart, O. M.
- Into Cowal and McBride's, Ont., 26 Apr., Mr. S. Lawrence.
- Into St. Hyacinthe, Que., 2 May, Mr. S. Roudeau.
- Into Leeburn and Union, Ont., May 7, Mr. J. Hamilton.
- Into Waterdown, Ont., 28 May, Mr. J. Anthony.
- Into East Oxford and Blenheim, 30 May, Mr. Booth.

RESIGNATIONS.

- Of Miniota, Man., Mr. J. S. Watson.
- Of Knox Church, Smith's Falls, Mr. G. Fee.
- Of Kennebec Road, Que., Mr. J. W. Turnbull.
- Of Burlington, Ont., Dr. Abraham.
- Of St. Mark's Ch., Toronto, Mr. P. E. Nichol.

Of Dover, Chatham, Pres., Ont., Mr. J. W. McIntock.

Of Argyle and West Lorne, Ont., Mr. J. Milloy.
Of Aylmer, Mr. M. Bethune.

NEW CHURCHES OPENED.

At Port Elgin, Ont., 26 Apr.

At Willamsford, Ont., O. Sd. Pres.

At Georgetown, Ont., 26 May.

NOTES.

THE GENERAL ASSEMBLY.

Official Notice.

The Twenty-Seventh General Assembly of the Presbyterian Church in Canada will meet, in the City of Ottawa, and within St. Andrew's Church there, on Wednesday, 12th June next, at 8 p.m.

The Committee on Business, consisting of the Clerks of Assembly together with the Clerks of Synods and Presbyteries who may be commissioners, will meet in St. Andrew's Church, Ottawa, on Wednesday, the 12th June, at 4 p.m.

ROBERT CAMPBELL,

ROBERT H. WARDEN,

Joint Clerks of Assembly.

Mr. Goforth has delivered since his return from Honan 232 addresses and Mrs. Goforth 115.

Mr. Robb has been visiting congregations in the Maritime Synod and doing much to deepen missionary interest ere departing for Korea, to which he is appointed.

Rev. J. A. Macfarlane has arranged to hold a summer session of the Canadian Bible Institute at Oliver's Ferry, on the Rideau Lakes, in July.

Dr. Malcolm's appointment to Clifton Springs, mentioned in another page, is for six months. It fills well the waiting time till Honan's doors open once more.

While so many have perished in China, some forty thousand or more native converts, so far as known, not one in our own mission has been put to death. They have been plundered and persecuted, but life has been spared.

Dr. Percy Leslie, of our Honan Mission, has gone to Edinboro for a special course in medicine. He is improving in this way the time when the wounded hand is slowly, very slowly, recovering strength, and China's doors are closed.

Rare is a resignation at fourscore. Rev. John Milloy has resigned his charge of West Lorne, London Presbytery, Ontario, at the age of eighty years. It says much for his work and for the congregation among whom he labored so long.

In Dr. Mackay's critical illness, Mr. Gauld, of Formosa, has sent across to China, near at hand, to Dr. McClure to come over. His presence will be of great help both in the matter of Dr. Mackay's illness and in the interests of the work at such a critical time.

The F. M. Com. W. D. has decided to invite Rev. Alexander Dow, of Dunedin, New Zealand, to take up the Chinese work in B.C., lately in charge of Rev. A. B. Winchester. Mr. Dow is familiar with their country and their language, and is reported to be a very suitable man for the work.

The F. M. Com. W. D. has decided to establish a mission in Macao, near Canton, South China. The special reason for this is that nearly all the Chinese in Canada come from that district. They wish to send the Gospel to their own people, and this mission will be largely supported by them. Indeed, they have already given considerable for that purpose.

A notice appears in an excellent periodical before us as follows:—"Next Sabbath, 26 May, will be the last opportunity given to any to take part in the Twentieth Century Common Fund." We would take the liberty of saying that any belated offerings for that Fund which may be even later than that will be warmly welcomed on arrival. Arrivals a little late will not find the door shut.

At the closing of Queen's Theological College, Kingston, May 1, the following graduates completed their course for the ministry and received their diplomas:—Messrs. J. D. Byrne, B.A., W. A. Guy, B.A., A. Hunter, B.A., W. A. MacDonald, B.A., J. Wallon, M.A., J. Anthony, M.A., M. A. Mackinnon, M.A., seven in all. The five first named received also the degree of B.D. The honorary degree of D.D. was conferred upon Rev. E. D. McLaren, of Vancouver, and Revs. Herbert Symonds of Ashburnham and Bishop Mills of Kingston, the former a minister of our own Church, the two latter Episcopalians.

If any have not responded, with five cents and upwards without limit, to the appeal made by the Century Fund Committee for a special collection to make up the balance still due on the Common Fund, send it now.

One of our French missionaries writes: "At — we have two Protestant families. One of them had an argument with a Romanist. The latter maintained that the Scriptures say that out of the Church of Rome there is no salvation. The Protestant maintained that there was no such thing in the Bible. They resorted to the rather unbiblical practice of betting. The stake was twenty-five dollars, the agreement written and signed by two witnesses. They went to the priest to get it settled. His answer was that he was taken by surprise, that he knew too little about his Scripture to know if it was in. Later, he confessed in a private conversation that he knew it was not in the Scripture but did not wish to confess it.

Two months have since passed, and the priest, tired of the great fuss the people make about this, forbids them to bet any more about it. The winner offered the loser to forgive him the bet if he would confess publicly before the church door his error.

The Synod of Toronto and Kingston, if all attended, all the ministers and the representative elder from each congregation, would number 640, slightly larger than our General Assembly and nearly as large as the General Assembly of the Presbyterian Church, U.S.A., with its membership of more than a million. The *Presbyterian Review* states that not more than 140 out of the 640 are ever present, and one-third of these from the Presbytery of Toronto. And it prints the views of a number of ministers on the subject of improving the Synods, *e.g.*, to make the Synod the court of final decision in all local matters, *i.e.*, within its own bounds;—to change the meetings to Autumn, as men are unable to attend Synod and Assembly in two consecutive months;—to send all remits of Assembly down not merely to Presbyteries but to Synods as well;—a Triennial or Quadrennial Assembly with more responsibility and work placed upon the Synods; to follow the pattern of the B.N.A. Act, and its Dominion and Provincial Parliaments; to meet in Autumn and make it a girding for the winter campaign, making it thus an intermediary not only between Assembly and Presbytery,

but between the instructions and findings of Assembly and the practical carrying out of these in the congregation.

In Yukon we have churches in Dawson City, Bennett, Atlin, White Horse and Grand Forks, and those at Grand Forks and Dawson are self-sustaining. These churches might not be called churches in the East. They are built of logs mainly, and they are always open. They are always warmed, they are always lighted, and on a big table there is always something to read. The miners come in, sit down and smoke and chat, and the missionary or minister comes along and gives them the glad hand, and when he has a chance a word to lead them to think of their duty to God and of that life which shall be when earth's fitful fever has stilled. Rev. E. D. McLaren, of Vancouver, who visited Yukon in the interests of Home Missions, tells of what our Church has been permitted to do as the pioneer in that field.

The Presbyterian mission hospital in Atlin, with its devoted nurses, Misses Mitchell and Bone, is doing a grand work. The building was erected without charge, but there is still a small debt for materials. Any one wishing to help pay this can send their gift to Mrs. MacLennan, care Hon. Justice MacLennan, 10 Murray street, Toronto. A helper for the nurses is badly needed but funds are lacking. Any willing to help in this or the general support of the hospital will please send their contribution to Rev. Dr. Warden, Presbyterian Offices, Toronto.

Here are one or two incidents, as samples of its work. A young man got lost on the trail. It was very cold—wrapping himself in his blanket he lay down on his sleigh to die. Fortunately he was found in time to save his life but hands and feet were badly frozen, Without the hospital what could be done with him. There he was cared for. The nurses have also patients outside the hospital. Here is one. The mother of four little children is ill in the hut she calls home. The roof leaks so badly that the water running down becomes ice under her bed. The Committee in charge appeal to those who have every comfort to remember the sick and friendless in Atlin.

The W.F.M.S., W.D., held its twenty-fifth annual meeting—semi-jubilee—in Knox Ch., Toronto, 7-9 May. The Society has now 660 auxiliaries, 310 mission bands, a membership of 21,279, and raised last year over \$45,000 for missions, besides \$8,000 for the India famine. Five lady missionaries addressed the women in session, two of them, Miss Jessie Grier and Dr. Agnes Turnbull, on furlough from India; and other three, Misses Margaret Mackintosh, Mina Pyke and Dr. Jean Dow exiled from Honan; while at a great evening mass meeting in Cooke's Church, Dr. Malcolm and Norman Russell from the foreign field and several of the home ministers, made more intense by their earnest words the already existing enthusiasm. The next annual meeting is to be held in London, Ont.

The Protestant denominations in England not connected with the State Church have been commonly known as "dissenters" or "nonconformists." With the new century they have been on occasion taking to themselves a new name, "Free" as distinguished from that which is linked to and controlled by the State. The great Evangelistic Campaign which has been recently carried on by their united efforts in London and throughout the cities and towns of England is known as that of the "Free Churches." It is a fitting name. It gives prominence to an idea that they should keep before young England. "Dissenter" and "nonconformist" convey more or less of depreciation in the minds of those who apply the terms, and call forth more or less of resentment from those to whom applied. "Free" is a title of honor, and one which the churches in England that can do so are quite entitled to assume for themselves and all who may adhere to them.

"Behold how great a matter a little fire kindleth." The individual communion cup is small, very small, not much larger than a big thimble, and it has but newly come, but it has already caused trouble. Zion Church, Charlottetown, P.E.I., not long since adopted it. Some of the congregation do not approve of it, and have complained to Presbytery. The latter court decides that the matter "belongs to the class of questions which are matters for individual sessions and congregations to deal with, and to issue, without prejudice to the

authority of the higher Courts of the Church, but would impress upon all sessions the need of prudence and caution, so that the peace and harmony of congregations be not disturbed." Against this finding the complainants have appealed to the Synod of the Maritime Provinces. This is typical Scottish watchfulness which guards against even small changes that it disapproves. These sensible folk on both sides will use the regular means for carrying out their will, and then loyally fall in with whatever decision may be finally reached.

"An agnostic in his eightieth year" offers £15,000, over \$70,000 towards the establishment of a free thought institution in London, England, provided others will give an equal amount. The offer has been taken up and the amount is nearly all raised. And what is it to teach? The programme reads:

"We shall have a Sunday-school for children, and the young mind will be taught the necessity of fulfilling all moral obligations apart from any expectations of reward in a future life. In fact the service will be very much of the same character as that held in the churches, *only the supernatural will be eliminated*. We want to urge the obligation to do right for right's sake."

This shews the usual misapprehension of Christian teaching, representing it as enduring a present evil in hope of a future good, whereas the message of Christianity is invitation from a present evil to a present good. "The Kingdom of God is righteousness and peace and joy." Furthermore, if the supernatural be eliminated, where is the right and wrong? If God be left out there is no moral, no standard of right and wrong save what each may decide for himself. If the supernatural be eliminated man is purely material like the brute, and the only rule of right and wrong is his own animal instinct.

Such teaching has been tried before and as often failed. Nothing short of an atonement for sin, pardon, mercy, love, from an unseen but not unknown God, our Father, can give rest and peace. "Our souls were made for Thee, and they cannot rest until they rest in Thee."

A good many Christians pray that the world may be converted, and then sit down to wait for God to answer their prayers. But if they are farmers, they never pray that God would plow their corn fields, and then get up on the fence and wait to see the furrow turn.

REMINISCENCES OF FIFTEEN YEARS, 1885-1900.

BY REV. R. P. DUCLOS, OF LA CROIX CHURCH,
MONTREAL.

Montreal East is becoming a great manufacturing centre. Before the erection of the C. P. R. shops and the manufactories of cotton, oil cloth, rubber goods, tobacco, wall paper, shoes, glassware, sugar refining, etc., Hochelaga and Maisonneuve were pasture land; and Quebec suburb, mostly inhabited by working people, supplied its full share of carters and harbormen and small land owners living on the rent of their tenement houses.

The colporteur who ventured into this district rarely met with a cordial welcome. At the most he could occasionally sell a copy of God's Word which in many cases he never saw on a second visit. Denounced from R. C. pulpits as a dangerous man he was often assaulted with mud and stones, and his day's work over he returned home deeply thankful when his clothes were not torn and himself not wounded. How often our friends, Solandt, Jamieson, Van Bueren and others had to withdraw before a noisy crowd.

Men in their sixties have not forgotten the disturbance created in 1852 by the visit of Father Gavazzi, a distinguished Italian priest, and how the old Zion Church and the old Haymarket, now Victoria Square, were the scenes of riot and bloodshed. Many a time did I see torn and thrown to the winds tracts I used to distribute, while a student, on the Sunday mornings.

After these riotous gatherings and assaults the missionary would pause a moment, lift his soul in prayer, reconsider the position, resume his work, and, when he had succeeded in catching the ear of some one or winning a respectful reading for a tract or for a portion of the Word of God, he would return home happy and thankful.

The reputation of Quebec suburb was not any better than that of Griffintown. In both the colporteur felt he was in danger. In these densely peopled districts he was so desirous of winning an entrance for the Word of God that he would return, time after time, seeking even one family, no matter how humble, where he could win for the Word a hearing.

He had been successful in the St. Lawrence and St. Antoine suburbs; in the East End very little result could be seen up to 1880. Till then French Protestantism was represented by

only two families—Messrs. Charron and Richard, far apart and strangers to each other—the first an old pupil of Pointe aux Trembles and the other converted through the reading of a New Testament.

It was in that district that in 1885 I was asked to begin an evangelistic work. Where and how to begin was the problem. To knock at open doors—to knock at doors that are not—to look for a place of worship when there are no worshippers. To incur expenses when he does not know where and when he will find means of meeting them—to meet on every side unsolicited advice not to attempt the impossible, and to appoint a day, an hour, for the first meeting, in a little chapel kindly granted by the American Presbyterian Church—to walk to it in the company of his companion in life, drawn by mixed feelings of duty and the desire to speak of Jesus to some thirsty soul, to open the door, light the fire and the lamps and to meet two persons, husband and wife, who felt like saying, "No use, sir."

In that critical moment, if we did not altogether fail, we understood what failure is. How crushing is that feeling of discouragement. God forgive, but I felt like starting for China or India.

However, faith won the day. We read a few words of the Book. We lifted our souls in prayer. We drew near the Source of strength and comfort. Faith pierced the cloud. We sang. What a blessing to be able at all times, but specially in those dark hours, to listen to a voice from above and answer from below by prayers and songs, man answering God, earth responding to heaven. We put out the lamps, turned the key, walked down Marlboro street (Hochelaga), the St. Lawrence rolling its dark waters under a starless sky. I would like to forget those distressing hours but they haunt me still. Perhaps it is best, as they reveal God's power in lifting His poor servants from the depths of despondency.

Have you ever passed a sleepless night when the eye refuses to be closed and the soul to be appeased—when difficulties seem to accumulate in mountains blocking your way. It is a waking nightmare. Then one cries to God, "Lead me to the rock that is higher than I."

Next morning the sun rose beautiful and bright. An indescribable feeling of fear and faith drew me out. As the sower I went to my field; visited the two Christian families which formed the whole of my congregation. I felt drawn to them. It seemed to me they needed

encouragement as much as I, and that we could do one another good. Let Christians never forget the strength they can impart to missionaries. I came home cheered and encouraged.

Quite a number of families from France had been induced by the Diamond Glass Company to immigrate. The Frenchman from France is generally more accessible than the French-Canadian. Away from his home, that he does not forget, he is delighted to find on a foreign soil his tongue and his blood. Furthermore, he is almost happy to escape the influence of his parish priests whom he despisingly calls "calottins." Unfortunately he meets with some elsewhere even more dangerous, but he does not know them yet. Shall he ever know them?

Sympathetic in his own country the Frenchman is still more so in a foreign land where the least attention is feelingly acknowledged.

I visited them and felt at ease in their midst. Their welcome was cordial, though they soon understood who I was, and perhaps because they discovered the object of my visits.

To offer them the Gospel—to win them to the Book and to Christ, and their children to Sunday-school and day school, that was our ambition. We began with the fathers and mothers. They came, a few at a time.

The work was becoming more interesting—the Board of French Evangelization gave me a fellow-worker, M. Bonnenfant, who for several years shared our labours and hopes. He opened a school on Dufresne street. The children responded so quickly to interest shown them that we soon found ourselves surrounded by a fine group of them. Childhood is the most promising soil. Whatever is sown in it springs up readily.

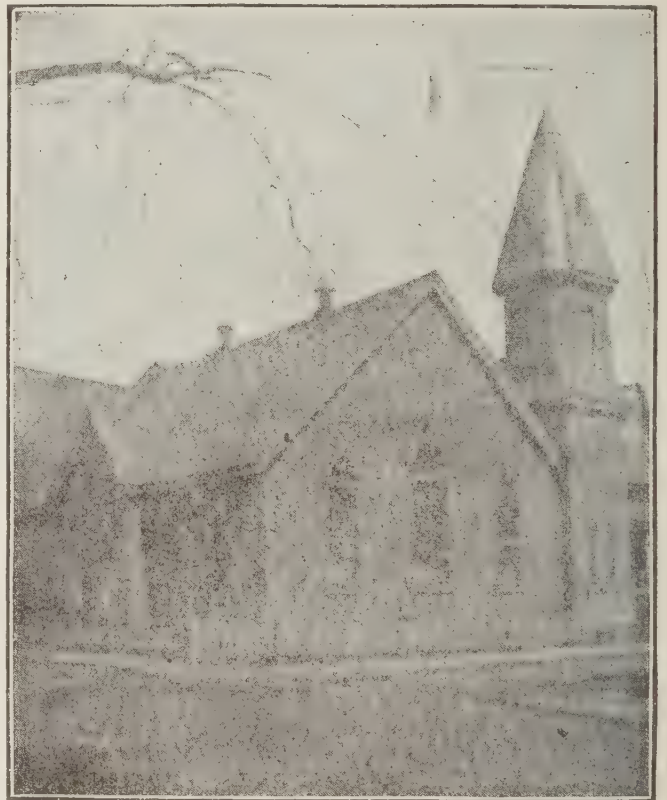
Delighted with those working among them the children became useful mediators between parents and missionaries. Sunday meetings were better attended. We had access to a number of families and had reason to look for a good harvest.

Disappointments however were awaiting us. There were hungry fowls in the neighbourhood. There were stony places. There were thorns to spring up and choke the Word. However all was not lost. Some seed fell in good ground. Our first communion and last service in Marlboro street was very touching.

In 1886 rooms were rented on St. Catherine street where the school was transferred and meetings held.

The services partook very much of the character of a Bible class—teaching God's attributes and God's plan of salvation as revealed in Jesus Christ. There was amongst the new converts no doctrinal cohesion, but the notion, vague in many, of a Supreme God, Creator and Preserver of the world, or of a Providence interesting itself more or less in men. The need of some bond was felt—an adhesion to a symbol of evangelical teaching.

At a meeting held for this purpose nineteen signed a confession of their faith, embodying the main teachings of our church; the re-



La Croix French Church, Montreal.

nouncement of the errors of Rome, the self-irremedial guilt of man, faith in Christ the Son of God as the only Saviour, the Second Adam saving the posterity of the first, faith in the absolute authority and divine inspiration of the Old and New Testaments, faith in the Gospel ministry as a divine institution and a means of edifying the body of Christ.

SCHOOL AND S. S. WORK.

If the beginning was humble, it was nevertheless interesting. The rooms of Dufresne street were low and unattractive. We could scarcely expect children to attend a school of so poor appearance, when a few yards distant large and imposing R. C. buildings were admitting and teaching hundreds of children. A few parents however realized that something more than

the A B C was to be taught in that school and their children came.

It was a blessed work to open the minds of those fine children, but the hearts and religious feelings were not to be neglected. The child has everything to learn and is ready to learn anything presented to him. The Sunday-school only could complete what was lacking in the week day school.

Mrs. Duclos undertook its organization. One may understand the obstacles to be overcome in the beginning of such a work, to teach the A B C of everything.

The hymns sung by clear silvery voices drew the attention of those passing in front of the windows who stood to listen both in front and rear of the house. Some children came in of their own accord, others on invitation. The room got full. Some came back the next Sunday. Most did not. The class was a moving panorama. Apart from a small group of faithful children it was constantly changing. But every Sunday a few thoughts, a few facts, reached the heart and mind of some. Seeds were sown in virgin soil. How many were to bear fruit? The grains thus thrown to those birds of passage are not lost.

After years the memory recalled the flying visits to a Sunday-school and excited the desire to hear again some of those Gospel stories.

The Presbytery following with interest those humble beginnings resolved to recommend the erection of a suitable building, which was duly opened and dedicated to God's work on the 23rd March, 1890. Ever since there has been progress. Preaching has been regular, school and Sunday-school more interesting. That corner has become a centre of edification and instruction for the young and inspiration for the older ones, a place where good and holy resolves are taken and strength looked for and found to carry them out.

In closing, it is with gratitude to God that I can say that 137 families have been connected with the congregation during the last fifteen years, that 279 children have attended either the day or the Sunday-school, that over 500 different persons have listened for some time to the preaching of the Word of God, that 139 communicants have been on the roll, that the present number, larger than at any previous time, is 81, that there are now 43 names on the roll of the week-day school and 65 on that of the Sunday-school.

These figures are the indication of a continual fluctuation. I am told that the same is

to be found in the English-speaking congregations in the working districts of our city ; with this difference however, that those who come to us are not Protestants but Roman Catholics, that they have to be taught, visited, and constantly brought in contact with Gospel truths, and it takes time before they can be considered as additions ; but when they remove to some other place after having received Gospel teaching, they are a real loss. There are converts in France, in Belgium, in the New England and Eastern States, in New York and Virginia, in Namur, in Ottawa, in Ontario, who owe their conversion to the time they attended the services in La Croix French Protestant Church.

THE STORY OF A BIBLE.

Aylwin, Que., March 4, 1901.

Dear Mr. Scott.

I had the pleasure of spending a few weeks of this winter in company of one of our French missionaries, and he told me the following story of the conversion of one of his friends :

Some years ago this friend, who was a farmer near St. Jerome, Que., obtained a Bible from a colporteur ; he was unable to read, but his wife could, and for three years she read it to him in secret. Then he went to the curé whom he knew even more intimately than as his priest, for they had been brought up together as boys, and asked him if he would give him the truthful answer to one question, and especially as upon the reply depended his soul's salvation. The priest said he would.

"Then have we the religion of the apostles"? was the question, and the priest replied, "No." He went home and ceased attending church. The priest saw that he had made a mistake and tried to undo it, but was not successful. Then persecution came, *e.g.*, the millar would not grind his grain, and eventually he sold his farm at a sacrifice and moved to the Townships where he is to-day, with a large family, a member of our Church.

That priest is now dead, but during the last years of his life was well-known over Eastern Canada as a colonizer and agriculturalist, and one of our electoral districts is named after him. Luther tells that a fellow-Augustinian once said, "The Bible is the cause of all troubles in the Church." Indeed it is—in every church built upon the thought of man instead of upon the Revelation of God.

JAS. TAYLOR.

Our Foreign Missions.

At a meeting of the F. M. Com. W.D., held in Toronto, 21 May, two recent graduates, Messrs. W. G. Russell, of St. Mary's, and F. J. Anderson, of Montreal, were appointed to India.

The Presbytery of Wallace meets at Tatamagouche, 28 May, to ordain and designate, at the request of the Foreign Mission Committee E.D., Mr. George H. Grant to the F.M. field in Demerara.

It is estimated that about forty thousand Chinese Christians suffered martyrdom during last year's persecutions rather than recant. This shews what the Chinese are and what the Spirit of God can do with them.

Rev. Dr. Malcolm, one of our returned medical missionaries, late of Honan, has been appointed to an important position on the medical staff of the Sanitarium at Clifton Springs, N.Y. He entered upon his duties 15 May.

Rev. Dr. G. L. Mackay, of Formosa, is reported dangerously ill. For months he has suffered from throat trouble, and hopes of recovery are growing faint. The marvel is that the iron frame has stood thus far the intense strain of thirty years in Formosa. What a wonderful life and work!

Rev. W. L. Macrae writing from Princetown, Trinidad, toward the end of April says: "We are having very dry hot weather now, bordering on a drought. Many people in this district are suffering for want of water. Would that our people were as anxious for 'showers of blessing' as they now are for showers of rain."

"Our boys and girls are delighted"—writes Rev. Geo. E. Ross, speaking of the East Indians in our mission in Demarara—"with the Assembly Diplomas received for repeating the Catechism correctly, and are hard at work to win the diploma awarded for the memory passages of Scripture. One fellow, a boy of seventeen, came to me last week, wishing me to hear him the entire list. I was surprised to know it, for I had given him the card only five weeks ago. He assures me that he has learned

them all in this time and is prepared to win the diploma. I am to hear him to-night."

There is growing danger to our New Hebrides Mission from the encroachments of France. Rev. Dr. Annand, of Santo, gives the following example of their doings: "A Frenchman came up to the south side of Santo a few years ago, and lived among the natives two or three months. He marked out for himself on paper (only) about five or six square miles of land, and asked a man who owned of few acres of it to sell the whole lot to him, which he was quite willing to do. There were, and are, a hundred or more owners of the said land who were never consulted. The Frenchman went away without even paying the one man. Some time after, I heard that the whole lot had been sold by the said Frenchman to the company." Getting control of the land in this manner, they will next, unless prevented, lay claim to the government of the Islands. "Annexation by France means," says Dr. Annand, "with their present class of emigrants, the ruin of both our Mission and the native races there."

Three years ago the Students' Volunteer Union held its Third International Convention in Cleveland, O. Some of those present noticing that the large proportion of Canadians present were Presbyterians, conceived the idea of a Presbyterian Union for Canada which was soon after carried out in the organization of The Presbyterian Volunteer Union for Foreign Missions which was affected 2nd April, 1898, with this declared object:—

"To secure and preserve an accurate enrolment of all volunteers for Foreign Missions who are members of the Presbyterian Church in Canada; to bind sympathetically together in some way all such volunteers; to conserve, as far as right, the strength of this interest to the Foreign Mission work of our Church; to maintain and extend amongst the members of this Union and throughout the Church this interest in Foreign Missions; to assist in developing the liberality of God's children for this work; and enrolling as members of this organization all who are willing, or those whose purpose it is, God permitting, to be foreign missionaries. The Chairman of the Union is Rev. J. M. P. Scott, Toronto, who has been so largely instrumental in its organization, and who is to give an account of its work in a future number of the RECORD in the Plan of Study for Young People's Societies.

THE WORK OF A CHINESE TRANSLATOR.

BY OUR MISSIONARY, REV. D. MACGILLIVRAY.

For the RECORD.

"I am a transmitter, not a maker." These words were uttered by China's sage, Confucius. By using such language he disclaimed originality in his writings, professing to be a simple hander down of the wisdom of men wiser than himself. Such, if the shades of Confucius will pardon my barbarian presumption in venturing the comparison, has been the nature of my work since I came to Shanghai to join the staff of the Society for the Diffusion of Christian and General Knowledge among the Chinese.

To few men in China, and these all long experienced in the work of missions, has it been given to compose original works for the Chinese of outstanding excellence. Martin, Faber, John, Williamson, Allen, Richard—the giants are quickly counted, though the number who have tried to compose something original is legion. Their works have been mostly still-born, the dust has piously covered them, a warning to young men who think they can produce just the thing needed and never dreamed of till these "bright particular stars" came to China to shew the old missionaries how to do it.

CHINESE CHRISTIAN LITERATURE VERY LIMITED.

Apart from school books and commentaries Christian literature for the Chinese is so meagre in extent that one volume of Chamber's Encyclopedia would hold it all! Yes, China is still without multitudes of books which are the very warp and woof of Christian civilization. There is no danger of overproduction certainly!

I have begun my work here by a few translations of epoch-making books from the West likely to be epoch-making in the East, not venturing the harder task of original works. And yet in such work as I have done originality must have play, the originality of selection and adaptation.

Now if we were Bible translators our modern originality would be at a discount unless we believed that a paraphrase was the best translation. If that were the principle of the revisers, truly they would be as the Italian proverb has it, *Traduttore, traditore*, i.e., "Translators, betrayers." Happily the revisers did not go on that principle. Faithfulness was a foundation necessity, lest the interpretations of men should

add to or subtract from the Word of God. Departure from the original would have been treason.

Happily for our Society's translators, their task is not usually a close rendering of originals, though that would in many cases be the easier course. If faithfulness and literalness would leave the sense obscure or even unintelligible to the Chinese reader, then we must cast aside these methods of translation and paraphrase just as freely as may be necessary to make the ideas as clear as noonday.

Thus we must constantly bear the Chinese reader in mind, and for his benefit we paraphrase, expand, abbreviate, add notes and comments in a way that must be the envy of the Bible translators who are denied recourse to such expedients to illumine the dark places of their text. Originals were written for Western readers. We translate for the East, and so must adapt.

Some years ago a Chinese opponent of Christianity in a foreign newspaper described missionary literature contemptuously as "that mass of impenetrable darkness." Doubtless all Spiritual truth must be spiritually apprehended, and the sneer of the objector is sufficiently explained by his spiritual incapacity to apprehend the truth. Nevertheless it is a fact that some tracts have been launched into the heathen world with a total disregard of the capabilities of the readers, and may as well have been written in Hebrew as far as the Chinese were concerned. In imparting knowledge we must proceed from the known to the unknown. How vain therefore is a tract or book which begins with the unknown and proceeds to the unknown, as if the Chinese *ought* to understand, and the worse for them if they do not! Intelligibility is the prime requisite for the communication of all classes of ideas, and the gospel is no exception.

But our missionary literature is not "a mass of impenetrable darkness," as the critic said. At any rate, the staff of our Society puts clearness before slavish faithfulness to an original. We must catch our author's spirit, and write as we know he would if he had our opportunity of addressing the Chinese. It was Dryden's advice to translators long ago: "Do not lacquey by the side of your author, but mount up behind him."

But in order to follow this excellent advice we must be able to ride. And this signifies that we must be thoroughly conversant with

the subject of our author. Thus he who knows not science or philosophy will make sad work with an author in these branches. If we do not fully grasp his meaning our translation will of course be obscure, and we cannot make luminous the places in which our author is himself dark.

But more, we must thoroughly understand the mental furniture of our readers, we must gauge their knowledge and estimate their present ideas and ideals. Otherwise how shall we be able to select and adapt works that, by God's blessing, will meet their needs? If we err here our work will surely be an inept and useless thing, as vain as the providing of dress-coats for the natives of Timbuctoo, or presenting a tract against dancing to a man who had lost both his legs! We therefore make it a constant matter of study and prayer that we may be provided with arrows which will go straight to the mark.

In order to carry out the foregoing ideal in our work, all previous classical culture and training, while exceedingly helpful, are felt to be inadequate. So we go on studying the Chinese, their present day problems and their language, which we must use to help them. Thus our preparation for our work may be said to be never complete. We have not yet attained. The best translator would be he who was as much at home in Chinese as in English. And who is? Who is sufficient for these things? Dear reader, will not these words draw you to pray for us that our sufficiency may indeed be of Christ and our wisdom be of the Spirit's teaching? In subsequent papers I will deal with our native helpers and with the particular books which have occupied me through the year.

CHINESE CHRISTIAN HEROISM.

The following extract from a letter received by Dr. R. P. MacKay from T. C. Hood, our youngest missionary in Honan, is one of the many testimonies that are beginning to arrive as to the Christian heroism that prevails amongst the persecuted Chinese:—

"The language is becoming intensely interesting and the people have been very much so from the first. I am learning more and more every day that this is a people who cannot be read at a distance, one must come into contact with them to appreciate their doings and understand them. The Chinese are, I think, like no other people on the face of the

earth, except perhaps in one particular, and that is that the Gospel of our Lord develops them along the same lines as it develops people of other countries.

"Even in my very short experience in China I have seen many examples of the wonderful change that Jesus works in the lives of those who trust Him. One instance comes to mind. It was related by a missionary of Chili who had visited his station a few days before. It was told at our Wednesday afternoon missionary prayer-meeting:

"A Chinaman who had been a brigand was converted under the preaching of the Truth. When these troubles with the Boxers broke out he was just as fearless as ever, and went on telling everyone whom he met about his wonderful Saviour. Friends told him he had better keep quiet, but he declared that he would tell of Jesus as long as God gave him breath. When in the field at his work he would talk of the Lord to everyone who passed by.

"One day the officials came to the chapel where he attended worship, and told the Christians that if they would just hand in their names saying that they would no longer follow this sect, that they would be pardoned. Some of the weaker Christians were about to yield when this converted brigand arose and told the officials they had come to the wrong place for names, that no names would be given under any such conditions. 'We have,' said he, 'all received pardon from another and a higher source, and so need not bother ourselves to obtain your pardon.' Not a name did those officials get.

"Some of the Christians suffered most cruel deaths afterwards. One old woman bore a wonderfully bright testimony when suffering awful agonies. The brigand was not touched. They seemed to fear him he was so bold.

"One could go on and give many instances of the effect of the Gospel on the Chinese; instances that would give the lie to those who constantly say that all Chinese Christians are 'rice' Christians.

"There have been those of course who have recanted. It grieves one to think that there have been such, and yet we can pray and even hope that from among these *weak* ones there shall come forth many Peters, who shall in future days be mighty witnesses, strong in the Lord and in the power of His might."

There is a great difference between the principle of sacrifice and the sacrifice of principle.

LATEST FROM HONAN.

BY OUR MISSIONARY, REV. J. GRIFFITHS.

Writing from Chefoo, China, near the first of April, Mr. Griffiths says:—

On the 18th March the two messengers, native Honan Christians, who are with us, and whom we had sent to Honan on our second expedition of relief and inquiry, returned in safety. They did not meet with any interference on the way, either going or returning.

One of them embraced the opportunity of his visit home to get married to Miss Tu, a Hsin-Ts'un girl. The ceremony, although it might not be sufficiently binding in the Province of Quebec, according to recent events there, will, we venture to think, be quite adequate for those two for the rest of their lives. Two of the native Christian helpers conducted the marriage ceremony on the lines laid down at the end of the Hymn Book.

THE FAMINE.

In the matter of food-supply the outlook is not quite so gloomy as was reported last trip. Snow fell freely in the 11th and 12th moons, and there is now hope for some harvest next June. But in many places only about one-half the usual area was sown, and even on that some of the grain was killed by drought before the snow came, so that at best the expectation is only for from one-quarter to one-half an average crop.

Although at present the distress is less urgent, yet many of the poor have died during the winter from cold and hunger. It is said that during the most trying part of the season, just past, as many as forty dead bodies were carried out of Chang-tê Fu city, one of our three main stations in Honan, each day. We are glad to say that none of the Christians appear to have succumbed.

Many of the heathen had sold wives and children in order that the remaining members of the family might be saved alive. In only one case did a Christian resort to such a procedure. A few days after the first distribution of relief sent from here, one of our native Christians, near Ch'u-wang, sold his daughter into concubinage. On this account the native brethren omitted him in the second distribution.

The relief sent on these two occasions was very thankfully received by the Christians, and, especially at the second distribution, appears to have been divided with great discrimination and impartiality. A list was made of all those relieved, with the amount given to each, and

brought back for our inspection, and at the same time a record was made of the persecutions the Christians have endured and the losses they have sustained.

The Foreign Mission Committee has very generously, by cable, put at our disposal a sum of money for the further relief of the Christians, and our friends in India and a couple of other friends have sent us subscriptions for this purpose, so that unless the drought should be renewed the funds already on hand are probably sufficient for present needs.

STATE OF THE COUNTRY.

Probably in part owing to the fall of snow and the lifting of the despair of the people, brigandage and highway robbery have almost ceased, and consequently poor people who formerly dared not travel the roads are again free to move about and do a little buying and selling. Beggars are, of course, unusually numerous and bold, often enforcing their demands by a resort to violence.

Food has gone up a little in price since last report, and salt is very dear and of bad quality, owing to the supply from Tientsin being cut off. The people are complaining because the war has stopped the import of foreign goods, such as coal-oil, matches, needles, thread, etc., which have risen greatly in price. Many of the common people are beginning to remark that, "after all the foreigners were *not so bad*," and to ask, "What harm did they ever do us, anyhow?" Those having sick friends are anxious to know when Dr. McClure intends to return to the interior.

Chinese soldiers are still encamped in the neighborhood of Chang-tê Fu and in the mission premises there. We hear that the wealthy people of the city contributed \$1,800 gold towards the preparation of the bomb-proofs in the mission yard with a view to taking refuge there when the allies arrive. They evidently have got rid of the fear they once had that the mission yard and cellars were full of mines and other engines of destruction, and do not appear to have much confidence in the efficiency of their city wall with its tin-clad gates to turn Western armies.

Rumour had it that the Emperor was to return to Peking by way of Chang-tê in the 2nd moon, and orders had been issued to repair the roads for the occasion and to erect special stopping places for him along the route.

Boxers still continue to drill in the towns and villages about Chang-tê Fu and in the city

itself, and even in the yamens there. But it is now carried on at night and not in the day as formerly.

Taotai Ch'en had caused to be removed, with water and broom, those inflammatory proclamations to which attention was called in our last, showing that even in Honan some pressure is being felt. But, like the agitated waters where two tides meet, the anti-foreign spirit is still in evidence. Colonel Chu, who, as reported in our last, had issued proclamations in his own name for the purpose of protecting the Christians, and who also wrote a letter to us at Chefoo, was accused to the Taotai by the District Magistrate for having interfered with the latter's jurisdiction and with being in communication with the enemy, and was, in consequence, degraded a step, though still retained in his command at the mission compound.

MISSION PROPERTY.

This continues—in so far as there is any of it to continue—much as reported in our last. Li Ming denies that any of the flooring or woodwork has been removed from the houses at Chang-tê, and he thinks a good deal of the furniture, etc., from the houses there is stowed away in an official store-house.

THE CHRISTIANS.

There is reason to fear that all the Christians in Ta-kwan Chwang and Yüan-to'un officially recanted, but without, we think, realizing the serious nature of the act. That they did not really intend to cut themselves off from Christianity is shown by the fact that they all (except Wang I) seem still to consider themselves as Christians and associate with other Christians. In the case of Wang I there is some doubt as to his present attitude. It is said he refuses to join in worship with the others. It is denied that Ting Lien Shan at Toukung recanted. Yang Chin Fu either ordered or gave the women of the house permission to set up the idols again in his home in order to escape persecution. They continue however to consider themselves as Christians.

These things but show how much yet remains to be done in the way of instruction, and how much the work of the great Husbandman is needed to purify and strengthen His people. Brethren, pray for them and pray for us that we may have the wisdom needed by those who are fellow-laborers with Him."

When the messengers left Honan, an eight-days' station class for Bible study was in pro-

gress at Hsin-ts'un attended by fifty or sixty men from Chang-tê Fu and Ch'u-wang fields. Some of these were however only able to stay a day or two. It is a joy to find these poverty-stricken brethren voluntarily making the sacrifice involved in this effort.

Travel being less dangerous now, many Christians have gone forth to engage in small trade of different kinds in order to earn food.

The Nei-huang magistrate, Mr. Lin, had put up a proclamation at Ch'u-wang saying the Christians and the mission property were to be protected.

OTHER MISSIONS.

Yesterday a party of sixteen Protestant missionaries left by steamer for Yang-chia-kou on their way to their stations in Chinan, Chou-p'ing, Wei-hsien, Ch'ing-chou and T'ai-an in the interior of Shantung. They will visit the Governor on the way and endeavor to arrive at an adjustment for the losses suffered during the past year. As regards the British missionaries, they were only given permission to go inland "on a tour of inspection."

Our friends of the Canadian Methodist Mission have also started for far Szu-ch'uen, and other missions up the Yang-tse valley are gradually being re-occupied. However a recent letter from Dr. A. H. Smith shows that there is a revival of the Boxer movement in the west of this province of Shantung, and that the Christians there are again in a very serious danger for their lives and property. The District Magistrate at Tung-ch'ang Fu was killed by Boxers the other day while he was endeavoring to protect the Christians.

PROSPECTS FOR RESUMPTION OF WORK.

As pointed out in last letter there were several reasons for fearing that the return to our field must be considerably later than in the case of Shantung. Any one acquainted with the geography of China and the history of the present trouble will easily understand that our return to Honan depends upon the settlement of the general question with China. As to the settlement of that question, we are sorry to say that, so far, nothing has occurred to give one assurance of a speedy solution. There has been, on one or two occasions, an apparent disposition on the part of the Chinese Government to mend its ways, but as soon as pressure is withdrawn opposition arises. Unfortunately the Powers do not appear to have learned the lesson that continuous firm pressure is absolutely necessary in order that their demands be carried out. Only when the Court returns to Peking, so far as we can see, need there be any thought of returning to North Honan.

LETTER FROM COREA.

BY. REV. D. M. MCRAE.

Wonsan, Korea, Feb. 2, 1901.

Dear Mrs. Dodge,—

Will you go back a little with me to a trip I took through the North last Nov. and Dec.

On the morning of 20th Nov. I left the open port of Song Chin, to which I had come by steamer from Wonsan, and started on my journey through the country to Kapsan, a walled town about 30 miles from the Russian border. This trip I had decided to take not only to visit some believers scattered, one here, one there through this region; but in order to get an idea of this part of the country, of the people and possibilities for mission work in the future.

At Yin Myong I was joined by Cha Eul Kyong, my Korean helper, who had been up there for some time, and whom I found was the means of opening up work in that village. From here we travelled together through a beautiful valley, thickly settled on both banks of the Kil Ju River, which flows through it.

On Nov. 23rd we arrived at Kil Ju, a walled city of about 800 houses, situated at the head of the valley. Here we had the usual throng of sight-seers, to whom the gospel was preached.

On the following day, about noon, we again set out, travelling over a rocky road through many brooks. Resting for a little while at an inn by the way side, we preached to a crowd who gathered around us. One old man, who was listening for the first time, said aloud: "I am an old man, I cannot escape from my sins, how shall I stand before God?" It was truly wonderful how his heart was touched. We sold many books, one man who had no money paying for his with a hen (which we were glad to get to eat) and food for the donkey.

From here we travelled up a river valley with high mountains on both sides. Here we found the people much given to spirit worship. The country looked poor. Flax and oats are the chief products. The hardest mountain climb I have ever taken was from the foot of this valley up the Tai Un San pass, in a snow-storm. Arriving at the top, we took up our

quarters in a little log inn. Here we had served up to us whole oats, potatoes and millet, without salt (no rice in this region), eating from the same bowl in which I and my helper had washed.

In this part of the country you see little piles of stone here and there, with a little board stuck under shelter of some of the rocks, with these words on them, written in Chinese: "People of the Kingdom, come and worship the great spirit of the heavens." Before some of those altars of stone you see a little straw neatly laid. This has been placed there by some one who has committed great sins, and has come looking for pardon from the great spirit. He does this for three and four days.

During our stay at Tai Un San over Sunday a number of people called to see us. Among them came a woman who, when told we preached Jesus, enquired if it was something to eat. Another old woman came to the door and asked if we had medicine for sore eyes. We told her that we had good medicine. She then asked the price. When told it was free, she wondered what kind of medicine it could be. She came in where we were, and Jesus was preached to her. She seemed so in earnest and so delighted with the good news she asked if her family might also worship Jesus. As she was going away, she thanked us over and over again for bringing such good news, a Saviour who delivers from sin. Before long she returned and asked if it was not wrong to worship the trees and stones and the devil.

The people here live in the deepest heathenism, in dread of the spirit of the mountains as well as of the tiger which prowls around at night. From the filth of their hands and clothes one would say that wash day comes but seldom, most likely in the rainy season. We saw women going about in the snow without anything on their feet but straw sandals.

From Tai Un San we travelled on, first through a valley with log huts all along, and thence over a wild, mountainous country into what, the Koreans tell me, is the richest gold district in Korea. The amount of gold dust which, during the past years, has been exported through the customs in Wonsan alone was worth over 1,400,000 yen. The gold diggings I have mentioned are on the Chang Kai An River, and though never before visited by a foreigner, have been worked by Koreans.

They mine with a hoe and basket, all the gold they reach being obtained from the gravel in the river bed and from the mud coat which is on the bed-rock forming the river banks. This they wash in wooden shoots which they place in the bed of the river. The bed-rock showed rich gold leads.

Here we did work among the miners, selling many books as we went. From the gold region we crossed mountains thickly wooded with spruce and hemlock, to the region of the copper mines, the best in Korea; and as yet only worked by Koreans. Here we sold out all our books, and there was a great demand for more. We trust permanent work has been started.

From here we proceeded to Kapsan, and thence to Puk Chung, crossing the famous Yu Chill pass, to reach the summit of which the road has ninety-nine windings. At Hong Won I received the startling news that hastened me home to Wonsan, disreputable, dirty, and in far worse plight than after a game of football, even with the Wanderers.

We are now in the midst of winter, with between three and four feet of snow, and, at present, some frost. The winter has been extremely fine and pleasant, though there has been more snow than they have had for ten years, the Koreans tell me.

The members of our Mission are all well and busy preparing for a class to be held here week after next, after which Mrs. Foote, Mrs. McRae and myself purpose making a two weeks' stay in Ham Hung city, where no work among the women has as yet been done.

THE FIRST TWENTY YEARS.

A minister once said in an address to young people. "Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing; they seem so when we look back on them; and they take up more room in our memory than all the years that come after them.

"Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes."—The Presbyterian.

LETTER FROM INDIA.

DR. SUSIE MCCALLA.

[Dr. McCalla is the missionary of the Montreal Women's Missionary Society in our Central Indian Mission. She went to India last Autumn, and the following is part of her interesting letter to the Society, written about the beginning of March.]

. You will have heard that Dr. Margaret Wallace from China arrived here early in the year and has been appointed to take charge of the Indore hospital during Dr. Marion Oliver's absence. The Council meets next week when my appointment will be made. It is likely I will be sent to Ujjain as Miss Jamieson will be alone there, for the hot season at least, and there is no physician there for her women and blind children.

A week ago I came out here to Dhar with Dr. Margaret O'Hara and go on to Indore tomorrow. I have visited all the stations but Neemuch and Amkhut. Dhar is the prettiest station so far as natural beauty is concerned and the most interesting in its surroundings. Opposite the bungalow is an old fort, built seven hundred and fifty years ago, into which the British gained entrance during the mutiny.

One evening we drove about two miles out of the city to see an old Hindu temple. Climbing nearly one hundred and fifty stone steps we reached the roof from which was a most beautiful view. Three small lakes were spread out below us surrounded by rich tropical foliage, and along the winding streets an occasional elephant and camel was passing. The sun was setting and the clouds were taking on delicate coloring which was reflected in the water.

All around the air was full of strange weird music, beating of drums, blowing of bugles and other instruments. Miss O'Hara told me the gods were being put to sleep. The same performance is gone through in the morning to awaken them. As we went down we saw many hideous idols which were being worshipped by burning incense and this weird music.

When driving home we noticed a group of about twenty women seated by a large square bathing place, plaiting each other's hair and preparing to bathe. We stopped and spoke to them and found that one of the number was a widow, having lost her husband only a few days before. The days of mourning being over, they were bathing. The jewels and ornaments had all been taken from the widow and she was dressed in plain white, instead of bright colors, chiefly red, in which the women here dress.

All along the road to the city many temples were scattered here and there among the trees. I think that never since coming to India have I realized so fully the awfulness of heathenism. Everything in nature was so beautiful and quiet that the contrast seemed the greater.

Everything is so totally different here that it is hard to give those at home any idea of life and work in India. So let me tell you how we spend a day out here in Dhar. At a quarter to seven "Chota hazri" (little breakfast), consisting of a cup of tea and a little bread, perhaps toasted.

Miss O'Hara and I then drive over to the girls' orphanage and have singing, reading and prayer with about fifty little famine orphans. Some of them know a great deal of the Bible and answer questions readily. It is very touching to hear the little girls pray aloud.

They then go out to the verandah, and certain girls sift and weigh the flour which has been ground that day. Already eighty pounds of grain has been ground which they carry on their heads to the boys' orphanage. Then they come to school at eight o'clock. It seems rather strange to see the girls carrying water and doing such work and the boys doing the dressmaking. But that is only one of the strange things we constantly see.

We then go to the hospital and make the rounds there, seeing the in-patients and treating those who come to the dispensary.

A fair morning's work has been done, and it is now ten o'clock, the hour for breakfast, corresponding to early dinner or luncheon at home in Canada.

After breakfast there is the city dispensary to attend. These native cities are very interesting, and even yet sometimes it seems almost like a dream.

One thing that has impressed me since reaching India is the multitude of people. The streets of the city are very narrow, with no sidewalks, and thronged with men and women, cattle, dogs and ox-carts. The whole city is made up of low mud buildings—not clean—the front rooms of which are quite open to the street and you see the inmates engaged in various occupations or in making their toilet.

Nathanael, the "syce," a boy of about eighteen and a very necessary personage, always accompanies us, standing behind, and as we drive along the crowded street he calls in an

authoritative voice to clear the way for the "Miss Sahib." When we reach a portion of the city in which it would be impossible to pass another carriage, Nathanael runs ahead to prevent any such meeting.

In the road just opposite the dispensary is a large well, where the women draw water and worship idols set up about it.

Several afternoons in the week are taken up by meetings, the Wednesday prayer-meeting, the Christian Endeavor Society and the Bible Class.

Last evening we drove over to the girls' orphanage at sunset in time to see them having their evening meal. They were all seated in a circle on the ground, each with her tin plate. In the centre of the circle was a huge pot of steaming soup of some kind of vegetable, from which each received a large dipper full as she in turn came with her plate; also flat cakes which look like pancakes.

After all were served one little girl stepped out into the circle and asked a blessing, and then they looked happy as they ate their supper. We were of course invited to partake. I took a piece of cake, but having seen an old man, with a black dirty blanket wrapped about him who seemed to be master of ceremonies, put his fingers into the soup to capture a fly, I did not indulge.

Thus far I have not felt the heat of India as I expected. Indeed it has been quite cold. At least we feel the cold. The houses are very open and have no stoves nor furnaces, and many of them not even fireplaces. I have been wearing the same underclothing that I do during the winter at home, and in the early morning and the evening, when driving, my heavy golf cape. And yet we dare not go out even in the morning, or before five in the evening without our peth hats and white covered umbrella for fear of sunstroke.

The natives feel the cold very much. Of course it is their winter. The weather has been delightful, and the roses here are so exquisite and in such profusion.

The work of the mission just now seems chiefly to be for these hundreds of famine orphans. If these boys and girls can be won for Christ it will mean much for the future Church and work of Central India. The people here are not longing for the gospel, but are very indifferent and hard to reach.

ESCAPE OF THE FIRST HONAN PARTY.

BY REV. JAS. MENZIES.

[Readers will remember that our missionaries escaped from Honan last summer in two bands. One of these had started down the river to the coast to recruit for a little, and the uprising caught them on the way. The other and much the larger were in the field and had to flee for their lives. The escape of the latter was given some months ago. That of the former has not before been published.—Ed.]

The story of our escape last summer has not been heretofore given, so far as I know, to the public. The recital and repetition of "horrible details" while it may do good, is, we fear, very apt to create an unhealthy appetite for such reports in the minds of many, and apt to create an unfair impression of the Chinese people.

While there was enough of horror which we are trying to forget, there was much too of genuine devotion and kindness on the part of the Chinese both Christian and non-Christian, and these things we do not want to forget. For nearly a month we journeyed, passing right through the heart of the Boxer district, and that we should have reached safety at all seems to us now little short of miraculous.

Our party, consisting of Dr. McClure and family, Dr. Margaret Wallace, and the writer and his family left Chu Wang on June 4th to spend a short time at the sea-coast to recruit. There were ten of us in all, five of whom were children, the youngest being an infant of two months.

A DELAY WHICH SAVED OUR LIVES.

We had intended to leave on June 1st, as a later date than that is apt to make travelling rather dangerous especially for children on account of the heat. But our Father who watched over us all the way was wiser than we, and now we know that but for that delay of four days, we would in all probability not be alive to-day to tell of our escape.

We knew there was danger in the north, and that the Boxers were very threatening in some places we would require to pass through, but we had become used to alarms somewhat in Honan, and as missionaries generally do not care to have much to do with Chinese soldiers, we did not ask for a guard. Mr. and Mrs. Mitchell on their honeymoon trip had just arrived from Tientsin without a guard and so we decided to travel in the same way.

Shortly after leaving Honan we met one night three engineers of the Peking Syndicate who were travelling across Honan into Shansi. Two of them had just arrived from England and were a little nervous about travelling so far inland even though they were provided with a guard of soldiers and had interpreters with them as they could not speak Chinese.

At Lin Ching we heard for the first time of the beginning of the trouble at Pao Ting Fu. Here we found Mr. Perkins all alone, his friends being at Tung Chou attending the annual meeting of the A.B.C.F.M. and his wife at the sea-coast. Mr. Perkins was one of those who ran a very great risk by remaining

at his post till the last moment that he might be if possible some assistance to our friends in Honan, and only left a little while before all the houses and the very compound walls were razed to the ground.

We spent the Sabbath at Cheng Chia Kou, but in the afternoon a crowd of people attending a theatre near by became troublesome and rather hostile and so we dropped down the river some distance. All day boats had been passing us and these no doubt carried ahead of us the report of our coming. All day Monday we heard rumors of danger ahead and were often warned not to get out of the boats as the people were unfriendly, but we did not then pay very much attention to what we heard though we abstained from going out on the banks for recreation.

In the afternoon we reached Szu Niu Szu where we expected Miss Dr. Burnham of Chi Nan Fu to join us, and would have that night reached Tei Chou the border of Shantung province. We found waiting for us a letter from Dr. Porter of Pang Chuang containing telegrams from the north telling of the destruction of Tung Chou and Pao Ting Fu and the escape of the Tung Chou missionaries to Peking where they were besieged but had 4,000 foreign troops protecting them. We learned too that the railway at Feng Tai was destroyed.

LEAVING THE RIVER FOR SAFETY.

Dr. Porter advised us to leave our boats at once and go across to Pang Chuang where they had a guard of soldiers protecting the Mission.

Very unwillingly (for we did not yet realize the true condition of affairs) we left our boats, packed the eight women and children in a cart where there was proper room for two or three only, the writer armed with a shotgun following on foot as escort, while Dr. McClure secured another cart for the boxes and followed after us. Much exhausted we reached Pang Chuang and were very kindly received by Dr. and Miss Porter and Mr. and Mrs. McCann.

It was in this district the Boxer trouble began about a year before this and now for several months almost all work in the mission outside of the station itself had been stopped.

Telegrams came from the North each telling of increasing danger and we learned that the river all the way from Tei Chou to Tientsin was being patrolled by the Boxers who searched every boat that passed for Foreigners or Chinese Christians, and then we knew why we had been delayed four days in starting. Had we left on June 1st we would have been in the midst of this danger before the first warning telegram could have arrived, without, so far as we can see, any possible way of escape.

No sooner had we left the river than the Boxers closed the river behind us expecting that since we could not proceed we might return to Honan again.

We sent word back to our friends telling them that we had reached Pang Chuang in safety, and welcome news it was, we found later, for they had already heard that we had been attacked on the river and all cut to pieces not one escaping.

A telegram was sent to the British Consul at Tientsin, not asking for help, but as British subjects we felt bound to inform our consul of our danger and thus leave him free to act if he wished, but no answer was received from him of any kind.

Knowing too that the friends at home would be alarmed over the news from China, the following message was sent by cable to Dr. Warden, "Honan still safe," signed "McClure." Mail too was sent off towards Tientsin but returned to us in a few days, the courier not daring to proceed further with it.

At first we hoped to stay at Pang Chuang till the storm passed over, but each day found the situation worse than the last. A telegram came from the American consul at Chefoo warning all missionaries to flee to the south and by no means attempt to travel northward. The wires to Tientsin were already destroyed so no more word came from that quarter. Couriers were going to and fro between us and the nearest stations of other missions and all were bound to hold the fort as long as possible, but were making preparations for leaving for Chi Nan Fu, the capital of Shantung when it should become necessary to leave.

Miss Porter was busy sending to their homes her thirty school girls, for she could not think of having them there should the place be attacked. Several of the students who had been in Tung Chou returned to their homes and told us of the destruction wrought in the North. Again and again we were warned that the Boxers in the neighborhood were about to attack us and more than once the date was set.

SELF-DEFENCE NECESSARY.

At first we had a guard of eighty soldiers who were quartered in the Boys' School, but when the danger increased this guard was removed and we found ourselves without a single soldier left. There was only a low wall around the compound and the place would not be easy to defend even with a considerable guard. Our entire stock of weapons we found to consist of two rifles, two shot-guns and two revolvers with a rather limited amount of ammunition.

I suppose some of my readers are shocked at the thought of a missionary handling fire-arms, with the intention of using them on his fellow-men. Were you ever hunted for your life? Did you ever see your wife and little children hunted for their lives, and that because their skins were white? If not, wait until you have before giving your verdict.

TRUST VS. TERROR.

During this trying time we learned as we never had learned before what the "terror by night" meant. Rest was for the most part impossible, for scarcely would we close our eyes, when the sharp barking of the dogs inside the compound or the dogs outside the compound would arouse us to be ready in case we were attacked.

But on the other hand in the midst of danger and anxiety by day and terror by night we realized in a new sense the comforting presence

of our Lord. On Sabbath evening we met together for worship in Dr. Porter's house, and as we read those psalms written for the comfort of those in trouble, such as the 2nd, the 37th, the 46th, the 91st and others, they had a meaning for us that we had not known before.

But it soon became evident that to stay longer where we were would not only mean our certain destruction, but would greatly increase the danger of the native Christians, so they advised us to leave. After some delay, by the payment of four times the ordinary price, carts were secured, and a guard of twenty soldiers having arrived, we set out for Chi Nan Fu leaving several of our boxes behind us.

Along the way we saw signs of Boxer activity, and we were at first rather doubtful of the help our guard might be in case of serious danger. How many parties of missionaries set out as we did guarded by Chinese soldiers who found later that their guards had only been provided that they might act as their executioners? But we were in Shantung province, and Governor Yuan dared to disobey the orders of the Jezebel who ruled in Peking, and ordered his soldiers to escort the Foreigners to the coast and protect them by the way from Boxer fury.

Early the first day we met a large body of cavalry followed by infantry and artillery. They proved to be troops, twelve hundred in all, with eighteen Krupp guns sent from Chi Nan Fu to the north to protect the tribute silver on its way to Peking. Many of them were foreign-trained and were armed with splendid Mauser and Mannlicher rifles and wore a uniform quite different from the ordinary Chinese soldiers. We saw several military camps and small parties of soldiers as we passed through the towns and villages, in fact the country largely seemed to be policed by soldiers.

"ONLY A CHINESE SOLDIER."

Our guard, commanded by a young officer Captain Tien proved splendid. Carrying their rifles and several rounds of ammunition, on foot they marched in two days seventy-five miles. As we marched along over the hot dusty road, the children were tired and fretful at times, the soldier who walked alongside of our cart took our little girl in his arms and carried her long distances at a time, *and he was only a Chinese soldier.*

We crossed the Yellow river at Chi Ho, and soon after crossing we met a messenger from Chi Nan who told us that the capital itself was becoming much disturbed and all the missionaries were preparing to leave.

Word had been sent to our friends in Honan to follow us *via* Chi Nan Fu, and an escort was promised them from the border of Shantung province, and as word had come to us telling that they intended to come that way preparations were made for their reception, and Mr. Hamilton of the American Presbyterian mission together with Dr. Lewis of the same mission decided to wait for them.

We reached the west suburb of the city that night, but it was deemed unwise for us to pass

through the city to the mission compound, and so in the morning while Dr. McClure went in a closed chair to the mission the rest of us made our way quietly among the rice and lotus fields to the north of the city till we reached a small river where over twenty boats were engaged for the different parties of missionaries who were to assemble there on their way to the coast.

Only five of these were house-boats, and when we arrived they were all taken. We secured for our party three small boats with a low mat covering under which we could sit but could not stand up. We were not sorry to learn that our guard was to accompany us to the coast, for we had full confidence in them now.

It was Friday evening when we left Chi Nan Fu for the sea, where we were told a small Japanese steamer chartered by the American consul at Chefoo was waiting for us. The house-boats were slow sailers and we soon passed them, and though we waited for them we did not see them again.

A MISSIONARY HERO.

On Monday morning we reached Yang Chia Kou, and here our boatmen refused to proceed any further lest they should be blown out to sea and unable to return. Here we met Mr. Cornwall who had landed from the steamer and was waiting for us. Mr. Cornwall is an American Presbyterian missionary whom the consul asked to head the expeditions for the relief of the many missionaries and others escaping through Shan Tung province. Had he been a British soldier what he dared and what he did might easily have won for him the Victoria Cross.

Having secured a small junk, the house-boats and the rest not being in sight, we sailed out to the steamer which was lying beyond the bar seventeen miles out. With us that morning were a party of the American Presbyterians from Wei Hsien and a party from the English Baptist Mission at Ching Chou Fu. The steamer, the "Kwanko Maru," was a small, dirty steamer with two cabins, both already occupied, while our party, additional, consisted of seventy-three in all.

We were not long aboard before a strong head wind arose and the sea became quite rough. We looked anxiously for the arrival of our friends of the house-boats and the rest, and our anxiety was not lessened by the fact that we were paying at the rate of \$300 Mexican per day for the steamer. For two nights and a day we tossed at anchor, part of the time in a thunderstorm, and during the second night while the crew peacefully slumbered the vessel dragged her anchor and began pounding on the bar. On noticing this danger Dr. McClure aroused the captain and had him steam out to deeper water.

Next morning our forty-eight friends arrived in a junk. They had passed all the time on board the junk in the river as the head wind had prevented them reaching us.

The sea was still very rough, and finding it impossible to come alongside the steamer two of our Japanese sailors jumped overboard with

ropes, and after hard buffeting with the waves reached the junk. The ropes were made fast to the junk, her cable and anchor were cut (and well paid for by us later), and we tried to haul her alongside the steamer.

But it was all in vain. We could see plainly the pale faces of the women and children worn out as they were with what they had passed through during those two terrible nights, and it seemed hard not to be able to help them when so near safety. The order was given, and none too soon to prevent the destruction of the junk, to cast off the ropes, and in a little while they flew before the wind up the river again.

SOME OF LIFE'S LUXURIES.

On board the steamer we made ourselves as comfortable as we could. Fortunately most of us had some bedding with us, and by dividing up the available space between the decks much as the space is divided up at a poultry fair, we made room for all. Vermin and stench interfered with sleep, and when it rained the liquids from the unwashed deck above dripping upon us made us brave to stand the warring of the elements on the deck, where we were at least surer of the nature of the elements that warred.

But now we were out of fresh water. From the first we had been on short allowance, using it only for drinking, and washing in sea water, but no amount of remonstrance or entreaty could induce our Japanese crew to be careful of it. They used it for washing, from the captain down to the dirty little cabin boys, and seemed to take delight in throwing away before our eyes bucket after bucket of it.

The captain decided to run down to Tiger Head, forty miles away, for water, and next morning he sent a party ashore with barrels to get it. But no water was to be had. The Chinese on shore were quite hostile and refused to sell a drop. One of our Chinese servants however here made his way ashore and bought a large quantity of Chinese bread which he brought aboard in a bedtick, and a very welcome addition it was to our stock of provisions.

But we had seen out to sea the smoke of another steamer, and fearing she might be a Chinese warship we lay to where we were for some hours. She was evidently watching us, for we saw her come to an anchor at a distance of several miles. After waiting a while we hoisted the Stars and Stripes and steamed toward her. She proved to be another Japanese steamer, the "Heian Maru," from Chefoo. She brought bad news from Peking and Tientsin, and we learned too that the friends in Chefoo were becoming very uneasy concerning our own safety.

After we had filled our water barrels from her we returned again to our old station at Yang Chia Kou.

Our Japanese crew was a rather strange mixture. The captain, a mild man, never dressed up, seemed about the only member of crew without too much authority. The mate, always in uniform when on duty, and half-naked the rest of the time, strutted about the

deck as though anxious to impress on our dull intellects the fact that he was a Jap.

But the cook! He could not speak Chinese and understood little English, but he soon gave us to understand that in the galley he reigned supreme.

Mr. Cornwell had very wisely provided some food stuffs in tins, besides rice, etc. But tinned milk required hot water to thin it, and rice needs boiling, but that cook refused to let us have hot water, and threatened to brain any of our Chinese cooks who attempted to use the kitchen stove.

There seemed to be no higher authority than the cook aboard, so Dr. McClure took the matter into his own hands, and in most fluent pigeon English informed his cookship that one of the holes in the galley stove was commandeered for the use of the passengers who were paying \$300 a day for the privilege of living on the ship and boarding themselves, and he might use the rest of the stove to cook for the crew. And every day and several hours each day did the Dr. stand in that stifling galley to keep the peace between Japan and China.

The weather was now fine when we came to anchor at the mouth of the river again, and a boat was sent up the river to announce our return. Next morning, Friday, all our friends arrived and came aboard making now our complete number seventy-three.

Several missions were represented, American Presbyterian, English Methodist, English Baptist, Society for the Propagation of the Gospel, Gospel Mission, and the Presbyterian Church in Canada, and we were all flying for our lives (as was bitterly said by the veteran Dr. Crawford, who with his wife had spent nearly fifty years in China, passing through the Tai Ping rebellion) because our skins were white.

The dining-room was very small and our stove was slow, and so were divided up into three parties for meals, and party No. 3 would scarcely be through with breakfast when it was time for party No. 1 to think of dinner.

Our water barrels were again almost empty, and again we begged the mate to ask the crew to be more careful of the water. For answer he deliberately went to the barrel and threw a basinful overboard and grinned, so collecting all the bottles we could secure we filled them with water to ensure a supply for the little children at least, and left his mateship and his brethren to their own devices.

SAFE AT CHEFOO.

Next morning, Saturday, June 30, we entered Chefoo harbor, and as we rounded the bluff we were very much relieved to see that Temple Hill away beyond the city was still all right. Temple Hill is where the Presbyterian Mission buildings are. Several warships were in the harbor, among them being H.M.S. "Terrible," Captain Percy Scott, of South African fame.

No sooner were we at anchor in the harbor than we were boarded by several missionaries who gave us a welcome we will not soon forget.

They inquired eagerly for friends still in the interior, and brought us bad news from Pao Ting Fu, Tientsin and Peking, from which places no good news had come for days. Rooms had been taken by them for us in the Family Hotel, and there we all went that day.

But meanwhile a meeting was held aboard our vessel, and while four of us were sent to see the consuls, others were deputed to send off cable messages to Home Mission Boards, etc.

The Japanese crew were well paid for their trouble, especially the two who swam out to the junk. These two deserved something, but we had friends still in danger who must come out by the same steamer, and so we were anxious to keep the crew as friendly as possible for their comfort and safety.

A POOR SPECIMEN OF BRITISH CONSUL.

We had all along been much indebted to American missionaries, the steamer had been chartered by the American consul at his own risk, and we who were British felt that now was the time for Britain to act. We had never troubled the consuls much, though they took care that we paid our fees as British subjects annually, and were registered as such, but this was a special time, for we had a list of over fifty foreigners, mostly missionaries, and British subjects, who were still in extreme peril in the interior. Messages had been sent to Honan and word received that the friends were following us, and we still expected them to meet the steamer on her return to Yang Chia Kou.

The British consul was in his bath, and after waiting for some time he appeared in his pyjamas and said,

"Appoint one of your number to state your business, and be as brief as possible."

We briefly stated our business, which we had considered of sufficient importance to disturb him in his bath.

"You are all missionaries, are you," he asked.

"Most of us are."

"Well, I cannot do anything for you."

"Will you not ask for a guard of marines to go to meet the party as it reaches the coast, for the Boxers are becoming very strong there?"

"No."

"Well, will you give one of us authority to ask for such guard?"

"No. But I must say you cannot stay here, you must get out of Chefoo. Get out the best way you can, and go where you like, only don't stay here. We have all we can do to look after our own people and have no time to look after 'useless refugees.' You people have Boxers on the brain; they are only a few children amusing themselves with gymnastics."

This was on the 30th of June, the very day on which our dear friends in Pao Ting Fu, Dr. and Mrs. Hodge, were murdered, scores of our friends had for weeks been besieged in Peking and Tientsin, churches and hospitals everywhere were in flames, our homes looted or destroyed, and Christian blood was being shed like water, and yet this creature had the impudence to talk as he did, *and he was a British consul*. I have not mentioned his name, for

good men have borne it. Other consuls did nobly.

Very much ashamed and vexed we went to see the American consul, Mr. Fowler, to thank him for all his kindness. We found him in his shirt sleeves, very busy but very hearty. "Never mind the thanks just now," he said, "we will have more time later, but let me know who have escaped and who are still in danger." He seemed to know the mission stations and the names of nearly all the missionaries in North China, and day and night he toiled for weeks, often in poor health, in order to provide means of escape for those in danger.

Words cannot express our sense of gratitude to Mr. Fowler and others too, many of them Americans, for what they did for us last summer.

Were my letter not already too long I would like to tell of the kindness shewn by Captain Scott of the "Terrible" on this same day, June 30th.

We were a strange crowd gathered at the Family Hotel, some of us wore our own clothes and some of us wore borrowed clothes, and often the fit was more interesting than neat. I heard no complaint over loss of home or hardships suffered, but all our hearts were aching because our friends were still in danger. All had strange stories of miraculous escapes to tell, strange things, almost wonderful things, were happening those days, and we did not understand them, till one Sabbath as we were all assembled in the Union Church at Chefoo, this message from America came throbbing to us across the ocean: "The whole Church is praying for you," and then we knew.

Faithfully yours,

JAS. MENZIES.

FRANCE IN THE NEW HEBRIDES.

FRENCH TREATMENT OF NATIVES.

A deputation representing the New Hebrides Mission Synod waited upon the Australian Federal Minister for External Affairs (Mr. Barton) on Jan. 21st, to urge that action might be taken towards inquiring into alleged malpractices by the French in the New Hebrides. The deputation consisted of our own missionary, Rev. J. W. Mackenzie, Revs. F. H. L. Paton, T. Small, Dr. Gunn, J. Copeland, Mr. H. L. Hume and Rev. J. Cosh, Secretary of the Day-spring Board.

They asked the appointment of an independent authority appointed to hear appeals by the natives in reference to land matters and for the purpose of reviewing the decisions given in two recent cases by the Joint Commission existing at the Islands, which comprised the commander of H.M.S. "Ringarooma" and the captain of the French man-o'-war at the Islands, together with two other officers from each of these vessels, making six in all.

It was stated by members of the deputation that the French were in the habit of purchasing small pieces of land from the natives, and then seizing much larger areas—sometimes as

much as ten times more. They wrested the unbought balance from the natives, and in cases where the latter had protested, armed bands of the French had resorted to violence, burning houses, uprooting yams and chopping down banana trees. The natives were, in addition to that, intimidated into passivity while their lands were seized.

The two cases in respect of which investigation was asked for had been heard by the Franco-British Joint Commission at Epi and Vila. It was claimed that the French parties to these disputes were possessed of only forged title deeds, which purported to be signed by natives who had never held the land at all.

The deputation represented that the French now claimed to own five-sixths of the territory of the Islands, and that the French Government were rushing colonists there in great numbers. If they (the members of the deputation) were not missionaries, they would advocate British annexation as the only way out of the troublous state of affairs that had been brought about at the Island; but in the meantime an independent authority to investigate was imperative.

Although the Joint Commission had no power to settle land disputes, they had deliberately settled many in favor of the French. It was asserted that representations had already been made to Mr. Chamberlain, and that he had instructed the Admiral of the Australian fleet to make an investigation.

Mr. Barton said that the statements they had put before him were very serious, and that he would consider it his duty to make representations to the Secretary of State for the Colonies. He could not go any further at the present time, nor till the Federal Parliament met, when there might be some legislation on the question of external affairs.

"Over a year ago I decided to give the tithing system a year's trial. At the close of the year, while my income, owing to circumstances, is less than it was, if I were asked if I would be willing to give it up, I would emphatically answer, 'No.' It is one of my greatest pleasures to count out the tenth for the Lord's work, and it has brought spiritual blessings which no one can fully understand until he tries it."

SABBATH EVENING "ROUNDERS."

A good many try to get their religion, at least their Sabbath evening religion, on the run. Some other preacher than the pastor has a more striking theme, or some other choir has been given the right of way and sidetracked the Gospel for the evening, and your get-religion-on-the-wing Christian is on hand. President Northrop said a true thing of such people when he remarked, "No man can expect to grow in grace when he is out of the place of duty." God meets a man where he knows he ought to be and ministers grace out of all seeming proportion to the importance of the duty.—North and West.

World Wide Work.

The Y. M. C. A. has branches numbering 6,192 with 521,000 members among 50 nations, speaking 35 languages.

"The Sultan has issued instructions prohibiting the settlement of Jews in Palestine. One-half of the 10,000,000 Hebrews in the world are on Russian soil."

The *Indian Witness* says that it is safe to assume that 100,000,000 of the population of India have an average annual income of not more than five dollars a head.

The diamond jubilee, marking the seventy-fifth year of the Congregational Home Missionary Society, U.S.A., is being held in Tremont Temple, Boston, May 14-16.

By a unanimous vote the Presbytery of Chicago has pledged itself to raise \$100,000 during the next five years, to be used in the erection of new churches in Chicago and its suburbs.

The Home Mission Board, Presbyterian Ch., U.S.A., North, received and expended about \$800,000 during the year and the Foreign Board about \$900,000. Both these funds are out of debt.

The thirty-first annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church, U.S.A., met in Calvary Church, Philadelphia, on Wednesday, April 24th.

Sir Walter Scott was in his time a Presbyterian elder. He was ordained at Duddingston, 30 March, 1805, and the same year and again in 1807 was a commissioner in the General Assembly of the Established Church of Scotland.

The Board of Ministerial Relief, Pres. Ch., U.S.A. (North), has on its list 136 retired ministers. The average age of these veterans is over 77 years, and their average term of service over 44 years. Forty-three of them are 80 years old and eight are over 90.

"In the recent famine in India the British government paid out \$28,235,000, of which \$21,135,000 was spent in direct relief. It also advanced to the rulers of the native states \$13,700,000 to enable them to relieve their starving subjects. The population of India is given officially as 294,000,000."

The largest Sunday-school in the world, and one of the oldest, is at Stockport, England. It was started 116 years ago for the children of the poor, and at first the teachers were paid a small fee and the pupils taught to read and write. Changed conditions have changed its character and it is now devoted to religious instruction, but is prosperous as ever. It has trained 105,900 scholars.

"The drink traffic in West Africa is fast becoming a tremendous problem. In the Delta of the Niger gin is practically the currency; so that, if a person wishes to buy food, instead of taking a purse of money, he must be armed with a case or two of gin, and, unless he will do this he may even be deprived of some of the necessities of life. That this can be allowed in British possessions is a disgrace to a civilized nation."

A grand sentiment was that of Dr. Norman McLeod of the Established Church of Scotland in a recent address at Inverness: "The closing century has been marked in Scotland by one most important union of churches, and I wish it God-speed. In many hearts there is yearning for a larger union. I do not wish to express an opinion as to the practicability of that, but if all sections of the Church begin the century with the determination to 'live and let live,' and join in doing the real work for which the Church of God exists, I see no reason why there should not be, in the near future, such co-operation, brotherly love and sympathy as would amount to a practical union such as has not been seen in Scotland for many a day."

Union Theological Seminary, New York, long recognized as one of the leading Seminaries of the Presbyterian Church, U.S.A., and endowed almost exclusively by Presbyterians, practically proclaimed its independence of the Presbyterian General Assembly some years ago, in connection with its retention of Dr. Briggs after his suspension from the ministry of that church. It claims to teach the commonly received truths of Christianity, and the special features of the different denominations, allowing the students to make their own choice. This year four of its graduating students have had their application for license postponed, two of them by Congregationalists and two of them by Presbyterians, partly on the ground of error and partly because of ignorance. It is evidently more in the interest of Presbyterians to be rid of the Seminary and to keep clear of it than of the Seminary to renounce its church connection.

THE FRIARS IN THE PHILIPPINES.

Rome has ruled supreme in the Philippines for three centuries. As to the result, we quote the following extracts from a paper by Bishop Warne, of the Methodist Episcopal Church :—

“ During my brief stay in Manila I had the great privilege of organizing the first Quarterly Conference, first Official Board, first Methodist class meeting, and the first Sunday school on the Philippine Islands and also of holding the first series of united evangelistic services.”

POPULAR HATRED OF THE FRIARS.

“ Death to the friars ! ” is a popular sentiment in the Philippine Islands. On the 23d of January of this year, a public reception was given in Manila to Archbishop Chapelle, at which General Otis was present. The bishop had made it known that he had come with authority from the pope in the interest of the friars, and was reported to have said he was “ openly predisposed to favor them,” and that no friar was to leave the islands without his consent. Immediately after the archbishop had made his speech at his reception, the cry of “ Death to the friars ! ” was raised. It passed out of the building into the street, where many hundreds of Filipino people were assembled, and they took up the cry, and there was wild excitement in the streets of Manila that night.

That this cry represents the feeling of the populace is evidenced by the fact that hundreds of the friars fled from the islands when the Americans took possession, and by the further fact that those who remained dare not go out over the island among the people but reside in Manila, where the American army protects life. These friars are monastic orders of priests who have, for about three centuries, under Spanish rule, controlled the Church throughout the islands, and also the State to a large degree. The people lay upon the friars the blame for the deplorable condition of the islands. Two Spanish papers in Manila have expressed the popular sentiment of the people toward the friars.

THE PRESS ON THE FRIARS.

A few quotations will reveal the state of popular indignation. The *La Patria* contained the following :—

“ A river of blood flows between the Filipino people and the monastic order.... How can the people be reconciled to those who have amassed fortunes deceiving the good faith of our ances-

tors and by bringing about the death of our great men ?..... In fact, with those who, by this mischievous, brought about the revolution of 1896.”

The Grito del Pueblo, another paper, published a memorial sent to Archbishop Chapelle and largely signed by representative citizens “ who unanimously protest against the pretension of such individuals who by their hateful behavior have caused to a great extent the revolution.... The best policy of the American government, especially at the present juncture, would be not to admit of the friars remaining here.” Editorially, this paper says : “ Those who intend to re-establish the friars in the parishes here need have no doubt that, as Cicero invoked the sword of justice and the jury of the gods upon all traitors, so would the provoked people invoke a justice of their own, if a new tyranny of their hated enemies is imposed upon them.”

IMMORALITY OF THE FRIARS.

Immorality, covetousness, and interference with the government are the special charges made by the people against the friars. If I name one incident under each charge, as heard from the people, it will be sufficient to explain the popular and intense hatred for the friars.

I heard it reported that when in a home a beautiful daughter had grown, and she was coveted by the parish friar, he could accomplish his purpose by simply reporting that the young lady's father was a “ dangerous character,” and the father would be deported from the islands for life and the daughter and the estate would become the possession of the friar. Similar incidents were told me of the manner in which a prospective bride would come into the possession of the parish friar and the prospective bridegroom be summarily deported, or otherwise disposed of. Is it to be wondered at that people who have such cause for hatred toward the friars should wish them dead or out of the islands ?

GREED OF THE FRIARS.

The covetousness of the friars creates and fosters the enmity of the people. They accuse them of buying up their rice at a low rate, when it is abundant, and of selling it back to them at an exorbitant price when it is scarce. Their charges for marriages are said to be so great that often the poor cannot pay them, and they consequently live as though they were married when they are not. Masses and prayers for the dead are made exceedingly expensive.

A curious case was reported to a Manila paper, in which one Fernando Mareno has filed a suit against the friars for \$6,000, the whole of which the friars had taken for praying the soul of the father out of purgatory. The complainant wants proof that the soul is out of purgatory or the property restored. It is thought it will be difficult to produce proof in open court that the soul of the father has had a passport out of purgatory. The case is said to be exciting a great deal of interest, as many similar cases may find their way into the courts. I refer to this incident here simply to show the exorbitant charges made by the friars.

In the Paco cemetery, in a suburb of Manila, fees are charged by the year for a grave, and when friends are no longer able to pay, the coffin is taken out and opened and the skeleton thrown on the "bone pile." Visitors may see the dogs munching the bones of newly disinterred skeletons. Would it not be surprising if the friars were not hated by the people?

NOT A MADONNA.

The friars' interference with government is well portrayed in a fine oil painting by an eminent Spanish artist, which is reported to be even now hanging in one of the public offices of Manila. It represents the governor-general in the act of signing some decree, when through a private door behind his desk there enters a monk, who touches the governor-general on the shoulder, making him pause in the act of waiting and look around apprehensively. It is a positively speaking picture—one can almost hear the monk say, "No, senor, no puede." It gives at a glance the whole miserable history of the Philippine Islands.

The policy of the friars will not change under American rule. The fact that they own such enormous properties in the islands will make the friars one of the most complicated questions in the new administration.

This hatred for the friars opens the way in a marvelous manner for the Protestant Churches in the Philippine Islands. The people are religious, but disgusted with the Roman Catholic Church, and tens of thousands are ready to be taught the way of salvation as it was taught by the Master and the Apostles. The people are buying the Bible at the rate of about one thousand copies a month, and when one remembers that it has been excluded and treated as a dangerous book for about three centuries—that those who in any way secured a copy were banished or poisoned—it is evident that the people

are searching for the truth. There is an open door before the Protestant Churches of America in the possession of the Philippine Islands. If these Churches were to be aroused to evangelize the people of those wonderful islands, as the nation was aroused in the conquering and colonizing of them, what is here suggested as the urgent need of the hour would speedily be accomplished.

A BRITISH OFFICIAL ON THE FRIARS.

P. S.—Since writing the above I have, on shipboard, made the acquaintance of a British civilian who has lived many years in Hong-kong, and who, for distinguished service, has been knighted by the British government. I learned that he, in his official capacity, had been intimately associated with the Philippine Islands, and had accurate information about the charges against the friars. I asked the privilege of reading to him the above, for the purpose of getting his criticism and suggestions and when I had finished, he said.

"It is every word true, and if you had strengthened your article tenfold you would not have exaggerated the horrible immoralities, extortions and interference of the friars in these islands for generations past."

He further expressed it as his opinion that "in no country on the face of the Globe, at any time in the history of Rome, had there been worse immoralities and crimes perpetrated in the name of religion than by the friars in the Philippine Islands," and further said that, "as to political interference, the Archbishop of Manila had repeatedly trampled on the Spanish flag in the presence of the governor-general to show the superiority of the Church over the state, and that if any governor-general dared to disobey the Church, the Church had power to cause his removal."

I replied: "I have reached the conclusion that the American government would do just the right thing if they were to expel the Spanish friars from the islands, and (excepting property used for the churches and schools) confiscate the great estates which are now held by the friars which they have acquired by robbing the people, and on easy terms restore them to the people of the islands." He replied: "You have reached a righteous and wise conclusion."

Brother men, one act of charity will teach us more of the love of God than a thousand sermons.—Robertson.

EFFECTS OF THE CHINESE OUTBREAK.

First of all, there is the effect on the native Christians. It has been computed that some 40,000 native Christians have altogether been massacred. But figures, however large, fail utterly to convey to the mind a conception of the sufferings they were called upon to endure. Some day we shall learn more than we know at present of what it has cost our Chinese brothers and sisters to follow Christ. Some were forced to recant, and then were saddled and bridled like horses and made to crawl with "heathen on their backs to a temple and be presented as trophies before the idols." Happier, indeed, was the lot of those, the great majority, who stood firm and died.

Now, throughout at least two large provinces, where a few months ago considerable numbers of Christians professed their faith in the Saviour and met for worship without fear of disturbance, the whole community of these Christians has been either destroyed or dispersed, and their places of worship and their houses looted and burnt to the ground. And not only so, but in the other interior provinces, the native Christians have been bereft for the present of the foreign friends who brought to them the knowledge of Christ and on whom they leaned for counsel and strength.

In other words, the first and chief effect of the outbreak is that it has proved a tremendous trial to Christ's Church in China. We are not afraid for the issue. On the contrary, we shall look to find the Church strong for this shaking. But we plead earnestly for prayer in their behalf, that while they suffer for the Kingdom, our God may fulfil in them all the good pleasure of His goodness, and the work of faith with power.

The second effect which claims our notice is the terrible reduction that has been made in the ranks of the missionary army in China. We have not seen any returns of loss of life incurred by the Roman Catholic Missions; it must have been very considerable in Manchuria and in Shan-si. The list of Protestant missionaries whose witness for Christ has been sealed by their blood, including their children, whose sufferings have added the most bitter ingredient in the cup of their affliction, makes the total killed of Protestant missionaries to be 125, namely, 94 adults and 31 children.

"The missionaries were attacked and murdered. Their schools and churches were

burned. Some had been warned and were already on the road. They were attacked and their goods stolen from them to the last garment. Some of them were killed with swords, some beaten to death with clubs. They were stripped of their clothes and compelled to walk for days in the blazing sun of midsummer with no covering for the head or for the upper part of the body. The villagers sometimes refused them food and drink. When they took refuge with a mandarin and demanded protection they were herded in a dark and filthy prison like the worst of criminals. Thus, on the blood-stained tracks leading out of Ho-nan and Shan-si they struggled along and died, men, women, and children.

The mere fact that there were as many as 40,000 native Christians in China to murder will come to most Europeans as a surprise; their heroic sufferings will show what the "cowardly" Chinaman can become when he is a Christian convert; whilst the heartrending catalogue of murdered European missionaries will demonstrate to the Church at home the urgent need for men and women of the right kind to fill the blanks where the Martyrs have fallen, and to reap the harvests which will spring from their blood.—Church of Scotland *Life and Work*.

In France itself the Government tends more and more to be anti-clerical. But in French colonies the Jesuits have great power. A fresh illustration of that curious fact comes from Tonquin and Cochin-China. The French officials there have just forbidden the continuance of the sale of the Scriptures; probably the excuse being the English origin of the versions distributed and of the colporteurs.—*The Monthly Messenger*, London.

It is said that recent visitors to Paris have noticed the great advance which has been made in the direction of Sabbath rest. Very few shops are now opened on the Sabbath, and scarcely any after mid-day. On the wooden shutter of a business house in the Rue Pierre Charron may be seen these words printed in large, bold letters, just where one would expect to see an advertisement of the shop: "*6 Jours pour travailler et le 7eme pour se reposer*," or, "Six days for work and the seventh day for rest."—*Missionary Review of the World*.

GODLY JAPAN.

Not Godly, but godly. Some time ago in conversation with a young man, I asked him what he expected became of his friends and ancestors when they died. He promptly replied that they became gods. I asked him what these gods ever did in the world. Did they create the earth and sky and sun and stars, etc.? No, they did none of these things. Did they ever save a man from sin or help to purify his life? No. Then I said. "Do you expect to be a god when you die?" He replied that he certainly did. Such, I think, is the candid utterance of the average, typical Japanese mind. Thank God, we had the pleasure of leading this particular young man to Christ and baptizing him.

Japan claims eight millions of gods. Everything, from the emperor in his palace to the mice in the peasant's cottage, are in the catalogue of gods. We speak of enlightened Japan, and yet the emperor is a firm devotee of Shintoism; worships dead soldiers and heroes and ancestors, has several wives; supports heathen temples; and has no regard for God's laws.

The Japanese count as a national glory what I count as a national shame—that the emperors' line has never been broken from the first emperor, about B. C. 600, to the present time. Each succeeding emperor has been the son of the preceding one. Why is this a shame? Because it was only maintained by adulterous polygamy.

There are several newspapers in Japan printed in English and controlled by Japanese. These papers always capitalize the personal pronouns when speaking of the emperor. Thus they deify him and he never objects to it.

If I didn't believe I were in God's line I wouldn't live in Japan for \$10,000 a year. There's too much god here. It's an eye-sore, and a heart scarecrow, and a spiritual emetic, and an instigation to disgust, and a barrier to civilization, and a friend of shame, and a cloud on the mind. The novelty of heathendom lasts about twenty-four hours, when it gives place to heart-aches and soul-shrugs.

You look at Mt. Fujiyama, and you see a god; you look at the sun and you see a god; you look at the horses, foxes, birds, fishes, and you see gods. There are gods on the god shelf in every house; there are gods by the wayside; gods in the temples; gods in the graves; a god in every animal, and a new god with every

funeral. There is a god to attend you while you eat; another while you sleep; another while you steal; another to sanction your adultery; another to help you cheat in business; another to heal your sore eyes and feet; another to save your children. There are devil gods, and rice field gods, and scolding-wife gods, and fortune gods. A god in the kitchen, a judge of hell, a woman god, a god to lead you to paradise.

The other day I visited a Buddhist temple and behind the temple was an artificial pond in which there were many fish. In the middle of the pond stood a stone god, and when I asked the priest why the god was there, he replied that the god spoke to the fishes occasionally, and thus enabled them to grow and live.

A few months ago a thief broke into a house in Nagoya and stole several articles, and the next morning those articles were found up in a tree away outside of the city. The priests reported that the stealing had been done by a certain god that was noted for tricks. When we were building our cottages here, one of the contractors told me he would worship me if I would make him an extra payment at a certain time. Take a few pennies and go to the stores along the street, and you can buy a pocketful of gods. Leave your order with the carpenter or stone mason, and he will make you any kind of a god you want.

Poor heathen godly Godless Japan, glutted with gods and starving for God.—*Rev. T. A. Cairns, in Methodist Recorder.*

Bishop Hartzell, of the American M. E. Church, speaks very hopefully of the progress of Christian civilization South Africa, prophesying a population of 500,000 for Johannesburg in the near future, and 10,000,000 European or white population for the country.

The British and Foreign Bible Society is issuing an English New Testament, in memory of Queen Victoria.

There are said to be about 50 Protestant mission societies working to evangelize the Jews.

There are said to be over 5,000 Sunday-schools in India.

Thousands of India's widows are under four years of age.

The training institution at Raratonga has sent out 500 native missionaries.

Pulpit and Pew.

HOPE FOR BROKEN VESSELS.

BY REV. DR. MOWATT, MONTREAL.

"I am like a broken vessel."—Ps. 31: 12.

David likens himself here to a broken vessel. You know what is done with a broken vessel. You know what is done with a teapot, even though it has presided with grace and dignity at many a gay tea-party, when its spout is gone. You know what is done with the bowl out of which good cheer has often been drunk when it meets with an accident. It is flung away, the place it filled, the good it did forgotten.

So with David when his unnatural son chased him from his throne. "Fling the old man away!" the people said. "He has served out his day. He is of no more use to the nation." And so David, out in the wilderness of his misfortunes, sits down, and with the tears running down his cheeks, writes of himself, "I am like a broken vessel."

But there is hope for broken vessels. You may have seen out in the country what had once been a busy family teapot, old and cracked with long service, spoutless and handleless, converted into a flower-pot, and all abloom with beauty, sitting on the window-sill, so happy and honored in its new mission. It cannot be what it was, but it can be better than it was.

And the banished King yonder feels that there is hope for him, and he finds out how to turn his misfortunes into new blessings, and so comes forth to serve his God and country in a nobler service. There is a sweet gospel here we want to get hold of, the hope there is for broken vessels.

HOPE FOR THE VESSEL ACCIDENT HAS BROKEN.

A young brakeman fell from the train one shivering winter-night, and they carried him home to his mother maimed for life—a leg gone. I heard of the accident and went to see him. I was then pastor at Stellarton, N.S. "No more railroading for me!" he said sadly, and the tears glistened in his eyes. "You had better not say that, Dan," I replied; "This may be the Lord's way of promotion for you." Of course he could not see it in that light. No one can. But it proved true. He is to-day a good deal higher up in railroading than he ever

could have been as the brakeman of a coal-train. And better still he is a Christian man.

A boy took scarlet-fever and lost his eyesight by it, and everybody said, "What a calamity! How dark the outlook for the lad's future!" But it was his making. That blind boy is now at the head of an Institution for the Blind, and was honored the other day by a Canadian University with a high honorary college degree in recognition of his eminent public services. He is an instance of what God can do with what men would call a broken vessel.

Here is another. The mother of a born cripple told me the story of her tears and despair when she came to know that her first-born would be lame for life. "A broken vessel!" she said, "I hope the Lord will take him, for he will be a burden both to himself and his friends." But the Lord did not take him. That broken vessel came to be her joy and crown, an earnest Christian, an enterprising business-man, a most useful citizen.

Thus I might go on multiplying instances of the way God honors broken vessels. Let no one despair of himself, no matter how broken he is by accident or cut up by the surgeon's instruments. The good Lord can take what is left of one, and fill it with His goodness and grace, and make it shine with His glory. Let broken vessels take heart, for there is a place for them in God's world, a high and holy service in His Kingdom.

HOPE FOR THE VESSEL REVERSE HAS BROKEN.

You know the story of Job, the millionaire sheik of Uz. He counted his herds by hundreds, his flocks by thousands. He had many servants. He was a big man in those days. And then he was God-fearing and upright, a man as eminent for his piety as he was for his great wealth. He was generous too. Want never came to his door and was turned away empty. He was honored in the gate of his city. The people rose up and paid him all due respect. Wisdom dropped from his lips like honey from the honeycomb, and his name was a tower of strength in all the land.

But reverses came, and his splendid possessions passed out of his hands. An extraordinary series of calamities fell upon him in quick succession, and there was nothing left him but his faith in God, and even that was badly shaken and cracked. You see him yonder, broken in fortune, broken in health, broken in the worst way, sitting in the ashes,

forsaken and despised, flung away like a broken vessel.

Men said he must have been bad when he was professing to be good ; living in secret sin ; and so it has broken out upon him in foul disease and the awful judgments of God. He felt that worse than anything else, and broken as he was he tried to defend himself against such cruel insinuations. But appearances were all against him, and he was sorry that he ever lived and wished he could die. He prayed for death, and wondered why God did not answer his prayer, for it was no use to live.

But by and by God thought of the broken vessel cast away on the ash-heap, and He reached down after it and picked it up. Well, He filled it fuller than ever of the world's prosperity, doubled it. And better still, He honored him with more grace than ever, and so the last state of Job was better than his first.

Has reverse broken you? Has the Sabeanness of riches betrayed you? Have your old friends turned their backs on you, or, like Job's, are they tormenting you with their heartless insinuations? Has Heaven itself forgotten to be gracious? Is the devil near you with his awful thoughts and temptations? Are you the prey of disease, dying by inches, dropping to pieces, until there is not enough left of you to be worth trying to save? Ah ! let the story of Job teach you. You are not so broken but that God can take you and make you an honored vessel in His hand. It does not seem possible, but look up and hope in His mercy ; and, broken vessel as you are, you may be more to the glory of His grace than the perfect gold cup you thought yourself to be before you fell into disaster's evil hands.

HOPE FOR THE VESSEL BEREAVEMENT HAS BROKEN.

Our life is linked on to that of some one else. We are bound up in the same bundle. Husband and wife are strangely one. They live for one another, the one the complement of the other, and they get to lean so much on each other that the one without the other is strangely weak, almost worthless, a wrecked life, a broken vessel.

It is Adam and Eve—not Adam alone nor Eve alone, but Adam and Eve in the bliss of their first love and first life, and again in the sorrow of their first sin and in the woe of their first fall.

It is Abraham and Sarah, like faith and love, that go forth at the call of God, and they owe

so much to one another that you can hardly tell just what is Abraham's and what Sarah's, how much of his faith is hers and how much of her devotion is his. When however death comes, and with rude hands rives asunder their hearts and lives, how soon, it is noticed, the patriarch's life slopes down to the commonest sort of old age, the chapter of which we would gladly expunge from the story of his great faith. I think, as he took the last look of the face that had so long brightened his life with hope and inspired him with fresh courage when he was hard put to it, and as he went forth to try and live without her by his side ;—I think he would say of himself : "I am like a broken vessel. You may as well bury me where you have buried her, for my usefulness is gone. Nothing now for me to live for ! No more joy in the years for poor old widowed Abraham !" And he did stoop to ignoble things. The world came in upon him, and we see him shorn of his strength, a broken vessel.

And I am speaking to some one to-night, mayhap, who is experiencing the brokenness of bereavement, and so is calling himself a broken vessel. Oh the soreness of the sundering ! Oh the emptiness of life to you now ! You are a pitcher without a handle, a life without a purpose to live for, a goblet so cracked that it can hold no longer the wine of joy.

But, broken one, you do not always throw away what is broken, do you ? You gather up the pieces and seek to know how something good can be made of them. As you look at them you are sorry you were so careless as to let the vessel fall out of your hands. But the thing is done, and now the question is, "What can be done to repair the mischief?" And it is a bad break indeed that something cannot be done for.

Do not say of yourself, "I am past mending ! I can be of no more use ! I have nothing now to live for !" It is the devil that tells you that. The gospel has another story to tell you, the blessedness of a new life for you.

A silver goblet has come to be marred ; yea, it is dissolved and seemingly lost. But it is not lost. No good thing can be lost. The lost silver can be found and can be converted into something even more useful and beautiful. Believe that, and so let God take your broken and bereaved life and reconstruct it into a better service. The reason He has broken you is to save you. He had to break you in order

to make you. It is want of faith that is saying to-night: "I am a broken vessel!" Save the pieces. Gather yourself together and believe that God has something good for you yet.

HOPE FOR THE VESSEL SIN HAS BROKEN.

How sin breaks a man! How evil habits wreck his life, slay his promise, blight his prospects, bring him down to dishonor, to hell! He thinks he can sin and not break himself. He thinks he can walk in slippery places and carry himself without a stumble. He will be so careful, so cautious. Poor fool! Before he knows what has happened he is down, and his character is broken all to pieces.

How sad to find silver and gold cups, that were elaborated for a royal service, turned to be swill-tubs with which to serve hogs! Men take their manhood, in which may abide God's Holy Spirit, and through which He may work His wonders of grace and power and salvation for the world, and they fling it away to the lowest and vilest purpose. Belshazzar, you remember, in Daniel's day made drinking-cups of the vessels of the sanctuary. But doom soon chased him from his throne. That night he lost his kingdom and his life.

Oh, sinner, look to thyself, and see what sin is doing with thee, how it is wrecking all thy promise, blasting all thy hope, ruining all thy forever! Perhaps thine eyes are opened already to see thy misery, the ruin that has come to thee, and thou art even now bewailing the state thou art in. Thou art weeping bitter tears and saying of thyself: "I am a broken vessel! My drunkenness has degraded me. My folly has ruined me. There is no hope for me. No one loves or cares for me. My friends have cast me off. It is too late to hope. Lost, fallen, broken!"

But, sinner, there is hope for the broken vessel. The salvation that saved David when he had sinned, and that brought back the prodigal son, can do as much for you. Let me remind you of the broken vessels that have been saved, and some of them were even more broken than you are. David I have already referred to. The thief was a broken vessel. Paul was a broken vessel. John Bunyan was a broken vessel. The city is full of broken vessels that have been saved.

Now, the love of Jesus that sought and found them is seeking to find you and save you. You are very filthy, but the blood of Jesus can wash you clean. You are indeed

broken, but the Holy Spirit can reconstruct and reconsecrate you. And so there is hope for you. The Master will not despise you. He will find a use for you. He will make you a cup for His table, a gem for His crown, a trophy for His Kingdom. It is the one who is saying of himself: "I am a broken vessel!" that there is hope for. "The broken and contrite heart He will not despise."

[After the above sermon was in type Dr. Mowatt received the following note regarding it from a "Christian Worker":

Montreal, 9th May, 1901.

Rev. Mr. Mowatt:

Dear Sir,—“Might I acquaint you with the fact that in the case of a young gentleman friend of mine, your sermon of Sunday night last proved the turning point in his life.”

May it prove the turning point in the lives of some who read it.—ED.]

THEATRE GOING.

BY REV. F. B. MEYER.

Don't go—because the atmosphere is essentially materialistic and sensuous, and indisposes for prayer and faith.

Don't go—because you will contract the habit that will lead you to slide by almost insensible degrees from the purer plays with which you begin to the grosser ones toward which every theatre tends.

Don't go—because the majority of theatre-goers are not Christians, and it cannot be expected that those finer shades of morality will be observed with which Christ familiarized us; to sit a silent spectator is to acquiesce in the standard of morals presented on the stage. It is one thing to be obliged to meet such things in daily life; quite another to go to see them as a pastime, and to pay for their performance.

Don't go—because you have no right to support a system which is inimical to the virtue of the actors. Not that actors are necessarily immoral, but that the almost universal confession of those actors and actresses who have become Christians is that life on the stage is not friendly to virtue, but strongly the reverse. You have no right to help to put stumbling-blocks in other people's paths by contributing your money to support such a system.

Don't go—because, even if you do not suffer moral taint, your influence and example may lead others to follow in your steps who will not be able to resist the evil influence of the average theatre-goer's life, but will drift into the love of the sensational and sensuous to the ruin of the nobler qualities of the soul.

Phillips Brooks' message to the suffering and the wronged was the same, whether private counsel or public teaching: "Suffer if you must: do not quarrel with the dear Lord's appointments for you. Only try if you are to suffer to do it splendidly. That's the only way to take up a pleasure or pain!" These were his oft-repeated words, and he never seemed more majestic than when he uttered them, straightening himself to his full height, while his voice echoed and re-echoed through Trinity with his closing exhortation, "Yes suffer splendidly!"

SOME HINTS FOR THE PULPIT.

Make no apologies. If you have the Lord's message, deliver it; if not hold your peace.

Have short prefaces and introductions.

Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup.

Leave self out of the pulpit, and take Jesus in.

Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true.

Do not howl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come.

Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners.

Do not repeat saying, "As I said before." If you said it before say something else after.

Leave out words you cannot define.

Stop your declamation and talk to folks.

Come down from stilted and sacred tones and become a little child.

Change the subject if it goes hard. Do not tire yourself and every one else out.

Do not preach till the middle of your sermon buries the beginning, and is buried by the end.

Look people in the face, and live so that you are not afraid of them.

Take long breaths, fill your lungs, and keep them full. Stop to breath before the air is exhausted. Then you will not finish off each sentence-ah, with a terrible gasp-ah, as if you were dying for air-ah, as some preachers do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport for the Philistines-ah.

Inflate your lungs. It is easier to run a mill with a full pond than an empty one.

Be moderate at first. Hoist the gate a little way; when you are half through raise the gate a little more; when nearly done put on a full head of water.

Aim at the mark. Hit it. Stop and see

where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.—Selected.

CONVICTION NEEDED.

We want men of strong convictions in the pulpit. We are living in days of unsettlement and unrest. Doubt is, so to speak, in the very air we breathe. But if doubt is allowed to infect the pulpit our best preaching will be but as sounding brass or a tinkling cymbal.

There are some things which may safely be regarded as open questions. Theories about the Bible, questions of date and authorship and composition of the various books that compose it are not things that in the slightest degree touch the heart of our faith or affect the saving truths of Christianity.

But there are certain things which are not open questions. The incarnation is not an open question. The atonement of our Lord is not an open question. The empty grave is not an open question. The necessity of Christ to man's salvation is not an open question. Upon these points preachers must be certain.

If we are to preach Christ with power and effect, we must believe—with an intensity and passion of belief—that there is salvation in no other, and that there is none other name given under heaven among men whereby they must be saved. The only speech that moves men is the speech that is born of conviction—and the only preaching that can save men is the preaching born of a whole-hearted and assured faith in the central verities of the Gospel.—The Independent, London.

Silence is Golden.

It is easy for one to poison a person's mind concerning another. There is measureless ruin wrought in this world by the slanderer. Characters are blackened; friendships are destroyed; jealousies are aroused; homes are torn up; hearts are broken. Let us never take up an evil report, and give it wing on breath of ours. Let us never whisper an evil thing of another. We know not where it may end, to what it may grow, what ruin it may work. Words once spoken can never be gotten back again. We had better learn to keep the door of our lips and say no evil ever of anyone. This is a silence we shall never regret.—J. R. Miller.

Work for Eternity.

Never mind whereabouts your work is; never mind whether it be visible or not; never mind whether your name is associated with it; you may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased him."—Alexander Maclaren.

A THOUGHT FOR CARD-PLAYING HOMES.

A pastor of one of our city churches told the following incident: He had in his congregation a bright, popular young woman. Her home was an attractive place for the leading young men of her acquaintance. She made it exceedingly delightful for them and their visits were frequent and pleasant.

One of the leading features in her methods of entertaining them was card-playing. But one day she said to the pastor: "I am done with card-playing in our home. I never intend to have another game of that sort under our roof."

She was asked the reason, and she proceeded: "The other night one of my young gentlemen friends called as usual, and in the course of our pleasant entertainment at the card table, he said to me, 'Do you know that I am a gambler?'"

"The remark horrified me, and I asked him what he meant. He replied, 'I mean exactly what I say, I am a gambler. I visit the leading places of this sort in the city and play as a matter of business, and make and lose money at it, too. It has become a mania with me, and I learned it here in your house and in the homes of the leading society people of this city.' That was enough for me, and from henceforth card-playing will have no place in our home."

This was an eye-opener to that young woman, and she was startled to learn that she had helped to train a young man in the art of gambling.

But her experience is not exceptional. Card-playing is one of the most fascinating entertainments in which the average young man can engage. When you once teach him the tricks of the game, he is liable to try his skill and expert knowledge where it will have some opportunity to remunerate him. He will betake himself to the gilded resort with other young men of his acquaintance and play for something more than amusement. And when he once gets his hand in, he develops a mania for it as all absorbing as the appetite of the toper for liquor.

As a matter of fact, there is but one step from the habit of card-playing in the popular home to professional gambling in the resorts of the city. And the card-playing home is the incipient school for teaching expert gambling. There is where the most of our young gamblers in the cities learn their first lessons and get their first instructions. Therefore, society young women are largely responsible for the ruin of many of the young men of the community. They open to them their first door of temptation and entangle them with the attractions and infatuations of the card table.

It is our candid judgment that a game of cards has no more place in a Christian home than a den of rattlesnakes. The parents who encourage such things are actually criminal in their relation to young men and women. And in view of the widespread evil of gambling among them, all Christian people ought in every way possible to discourage the social game in the home circle.

Card-playing and wine-drinking in the home make up a pair of the most insidious sins that can invade the domestic realm. They lead to gambling and drunkenness oftener than to any other result.—Texas Christian Advocate.

BE GENTLE FOR CHRIST'S SAKE.

Does it pay to find fault? You who are the wise keepers of houses and the dear keepers of hearts, does it pay? There are heavy burdens to bear all day—manifold cares from the rising to the setting of the sun—blunders made by those who should have known better, many a thing to annoy; but don't make cold and cheerless the home atmosphere by finding fault.

Not that the errors should go unrebuked or mistakes uncorrected; but note such down in your memory, and when the work and care and tumult of the day are all over, then call the little ones and the larger ones around you and tell them soberly, but kindly, of the wrongdoings, and see if you are not amply repaid for your forbearance by the smile and the tear, and the little word of contrition and promise of amendment. You will be a thousand times happier when you lie down to sleep and a sweet forgetfulness has settled over your little flock than you would have been had the blue eyes now closed been filled with bitter tears that overflowed at unkind censure or had the little golden head drooped under the shadow of your constant frown.

How fair and sweet and satisfying life might be to us all if we would forget to fret, and find fault, and complain. Don't save your words of praise and appreciation until it is too late. You love the little children—the dear little children! And if they do speak loud and leave doors open that should be shut and disturb the order of the house, don't find fault. It won't pay.—The Scottish American.

RESULTS OF EXERCISE.

Effort in behalf of others is one of the greatest promoters of pure religion. Just as running water never becomes stagnant, so the religion of the acting, living, working Christian seldom deteriorates and becomes impure.

No other work will so quickly show the Christian his own defects of character as that of constantly seeking to help his fellow-men over their defects of character.

The man or woman who is ever seeking to uplift the fallen, to assist men and women to break the chains of sin and wickedness that bind them so tightly, is led to see how weak a thing the human will is, and how easily the human soul is made an almost hopeless prisoner in the prison-house of vice, sin and crime. Thus the soul is saved from thinking those thoughts and laying those plans which might have for their motive the exaltation of sinful self.—Sel.

Y. P. Societies.

Plan of Study for 1901.

The special monthly topics are—

For week beginning :—

January 13.—Our Missions as Christian Patriotism.
February 10.—Comparative view of the Four Gospels.
March 10.—Native Agency in our Foreign Fields.
April 14.—Luther and the German Reformation.
May 12.—The Teaching and Practice of Jesus.—The Home.
June 9.—The Teaching and Practice of Jesus.—The Sabbath
July 14.—The Teaching and Practice of Jesus.—The Business of Daily Life.
August 11.—Missions to Lumbermen and Fishermen.
September 8.—Calvin and the Reformed Churches.
October 13.—Knox and the Reformation in Scotland.
November 10.—The Presbyterian Churches—Their Gift of Liberty to the Modern World.
December 8.—The Presbyterian Volunteer Movement.

Topic Cards containing the twelve special Topics mentioned above, together with the whole series of Uniform C. E. Topics, can be obtained at \$1.00 per hundred, also Booklets containing same matter, together with Daily Readings, at \$1.50 per hundred, from Rev. R. D. Fraser, Confederation Life Building, Toronto.

TOPIC FOR JUNE.

JESUS AND THE SABBATH.

BY REV. J. R. SHEARER, SECRETARY OF THE LORD'S DAY ALLIANCE OF CANADA.

In all things Jesus Christ is our Lord and our example, our teacher and our model. If therefore we can ascertain His mind regarding the Sabbath we shall be able to solve the various problems, theoretical and practical, that gather around it; such as,—Is the Old Testament Sabbath a thing of the past, of historic interest only, or is it yet binding? What authority have we for observing the first day of the week instead of the seventh? How are its hours to be spent? Let us consider these questions in the light of the example and teaching of Jesus.

I. THE ATTITUDE OF JESUS TO THE SABBATH LAW.

Remarkable as it may seem there are those who say it was annulled by Him. But we can safely challenge any one to quote a word or point out an act of His in support of such an assertion. It is true that He rebuked the Pharisees more than once for their misinterpretation of the Sabbath law, and sought to remove the superstitious excrescences that had through their traditions gathered about its observance. When they objected to His disciples plucking and rubbing out the ears of corn to satisfy their unbreakfasted appetites as they passed from their hillside meeting place

to the early service in the synagogue, He reminded them that the necessities of those doing God's service—as in the case of David and his followers eating the holy bread in the house of Abiathar—must be met, and that consequently the work needful for such an end was no breach of the Sabbath law; and also reminded them that a great deal of work was done regularly on the Sabbath by the priests, in connection with the temple service, which nevertheless was not considered a breach of the Sabbath.

But He gives no hint that the Sabbath law itself was not permanently binding. When found fault with for healing the deformed woman on the Sabbath, He replied (Luke 13 : 15-16), "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman to be loosed from the bond of Satan on the Sabbath?"

It was lawful to relieve suffering, to attend to the wants of man or beast, to do good on the Sabbath, but there is no hint of the Sabbath being done away.

When He healed the dropsied and was charged with thus breaking the Sabbath, He reminded His carping critics that they would pull a poor ox or ass out of a pit on the Sabbath, and asks, why should not a man be healed? Is he not of more consequence than an animal? Works of necessity and works of mercy are necessary on the Sabbath; but does not the very excepting of such works imply recognition of the Sabbath law?

Besides, in the great Sermon on the Mount, He says, Matt. 5 : 17-18, "I am come not to destroy the law—but to fulfil."

Now the law consists of three parts :—

(1) The *Judicial* Law, which had to do with the national life of the Jews, and whose precepts ceased to be binding when at the destruction of Jerusalem they ceased to exist as a nation.

(2) The *Ceremonial* Law, which regulated the rites and sacrifices of the temple service—types of spiritual ideas to be fully revealed in our day of clearer light. This law in its various parts was fulfilled and brought to an end when He, to whose redeeming work they all pointed forward, had come and completed that work.

(3) The *Moral* Law found in the Ten Commandments.

Jesus proceeds to explain what He means by saying that He has come to fulfil this law, by taking the sixth, the seventh, and the third, of its prohibitions and shewing their deeper spiritual meaning and re-affirming their per-

manent obligation. These three He quotes merely as samples, it being implied that all the ten are to be similarly understood and are equally binding.

The same principle doubtless applies wherever the Saviour refers to the commandments, as in answering the question of the lawyer, or rich young ruler, as to "which are the commandments," He names a few as samples of the whole ten.

Some—even public writers—have foolishly inferred that because in these various cases He does not name or quote the fourth commandment, therefore He meant that it was no longer binding.

But it is to be noticed that He does not quote the first, or the second, or the tenth. Are we to infer that these are no longer binding, and that Polytheism or idolatry, or covetousness, are not forbidden? Why then is the fourth commandment regarded as not binding because not named in these lists of samples of the Decalogue injunctions? One fears the explanation is to be found in the desire to justify some pet theory of the theologian or some lax personal habit as to the observance of the Day of God.

Do any still pause at the fact that our Lord did not give any positive injunction to keep the Sabbath. We answer—Why should He? "No such injunction was needed. The time had not yet come to enjoin the keeping of the first day of the week as the day of rest and worship; and as to the seventh day, a people who would not kill a flea or walk on the grass to minister to the sick on the Sabbath—who would stand and be hewn to pieces rather than violate the day as they understood it, surely did not need to be told anew that they ought to keep it.

"But they did need to be recalled to the true intent of the Institution, and this Christ did. He took great pains to remove from its observance those superstitious outgrowths with which it had come to be deformed, to restore it to its true sense, to illustrate its benign character. In this same way He treated the law of marriage, but not the law of circumcision or of sacrifices or of exclusively Jewish ceremonials.

"When one with great pains repairs and restores the house in which his forefathers lived, it is not that it may be torn down but that it may continue to serve its purpose as a home for the generations that shall come after."—[Rev. W. W. Atterbury, D.D., in the Sunday problem.]

Moreover when Jesus said, "The Sabbath was made for man," did He not enunciate anew in the most sweeping terms the old law of the Sabbath—carrying us back to the founding of that blessed Institution at the birth of the human race? It was not merely for the Jew, it was "for MAN." And He Himself—not as a Jew or the Jewish Messiah but as "THE SON OF MAN"—was "Lord of the Sabbath." Hence we conclude that Jesus, both by His example and His teaching, affirmed the permanency and universality of the obligation of that Sabbath Law which is the gift of God's love to meet man's imperative need, physical, mental, and spiritual.

It may be well here to meet the inquiry—What authority have we for observing the first day of the week instead of the seventh?

One of the things commemorated by the Sabbath of the Old Testament from the time of the giving of the fourth commandment was the deliverance of God's people from the bondage of Egypt (Deut. 5: 15). This historic deliverance was typical of the great deliverance of God's people from the bondage of sin by "the Lamb of God," which was completed in the resurrection of the Deliverer from that death to which He stooped for our salvation.

But this greatest event in the world's history occurred in the wisdom of God on "the first day of the week." Was it not naturally to be expected that henceforth the first day of the week should be observed as the Christian Sabbath?

How indeed could the disciples any longer observe the seventh day since on it alone of all days their hopes lay buried with their Lord throughout its weary despairing hours? How could that day ever again be remembered but with sorrow and sadness?

But on the first day of the week their hopes, their faith, their joy, were revived as they beheld their Lord risen from the dead. It was of God's appointment that He should rise on that day and should appear unto Mary and the other women and to Peter and unto the "two on the way to Emmaus" and to "the ten" (Thomas being absent), and that a week from that day He should appear in their midst again and reveal Himself unto Thomas. It was of God's appointment that Pentecost should fall on the first day of the week and they receive that "other Paraclete" who was to "abide with them" and "lead them into all the truth" and "teach them all things."

There is no record in the New Testament of

any explicit command to observe the first day as the Christian Sabbath. But there is satisfying evidence that practically from the beginning the disciples were wont to meet for religious fellowship, divine worship, breaking of bread, etc., on that day (Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10). The last text cited indicates that while John still lived this day had become designated as "The Lord's Day."

The "Teaching of the Apostles"—a document of recent discovery which is now generally accepted by scholars as genuine and of very early date—contains these words: "But every Lord's Day do ye gather yourselves together and break bread and give thanksgiving," which is thus an explicit command of the Apostles quite in harmony with their example as shown in the New Testament.

These things taken together—the resurrection of Jesus, His appearance to His disciples, the coming of the Holy Spirit, all occurring on what we now rightly call "The Lord's Day," and the young Church with one consent from the very beginning observing it as the day for worship, etc., and this under the direct guidance of that Paraclete Who was sent that He might "lead them into all the truth," with the additional evidence of "The Teaching of the Apostles" above quoted are we think quite sufficient warrant for holding that we have Divine authority for the observance of the first day of the week as the Lord's Day or the Christian Sabbath.

II. HOW IS THE SABBATH TO BE OBSERVED AS INDICATED IN THE TEACHING AND EXAMPLE OF JESUS?

The Old Testament Sabbath was to be characterized by

(1) Rest—cessation from worldly toil and business. This was to apply alike to master and servant—to man and beast of burden (Ex. 20: 8-11; Deut. 5: 12-15).

(2) Abstinence from pleasure-seeking (*e.g.*, Isa. 58: 13-14).

(3) Worship—of this there is sufficient evidence in that it was to be "kept holy"—"a holy day"—"a day of holy convocation"—that on it double sacrifices were to be offered, etc. One of the great purposes of the setting apart of this one day in seven was that God's people might have time to cultivate the fellowship of God in religious instruction and worship.

It was to be welcomed and kept with joy. They were to "call the Sabbath a delight."

The Jews however had made it a day of gloom—a burden rather than a boon—by the addition of multitudinous detailed prohibitions affecting almost every movement of private life, many of which had sanction neither of Scripture nor of sense; including among others many things that were works of necessity and mercy. These unauthorized additions and restrictions our Saviour both disregarded and rebuked.

We have in Mark (1: 21-34) a sample of how Jesus Himself spent the Sabbath. In the morning He went into the synagogue to the regular service and actively shared alike in the worship and ministry and delivered the demoniac of an unclean spirit; thereafter He went to the house of Peter with His disciples, where, after healing Peter's wife's mother of the fever, He spent the remainder of the day in teaching and intercourse with His disciples regarding things Divine. Then when at sunset the Sabbath was over and the people were free, according to their own traditions, to bring their sick and suffering to Him—as they did in great numbers—He gave the evening to healing, teaching and blessing them.

His Sabbaths were ever thus spent in public or private worship, teaching and kindly ministry; yet not in travelling about making a toil of ministry. He is never accused of going beyond the permitted Sabbath Day's journey of about three-fourths of a mile.

Nor was the day, on the other hand, wasted in idleness. It was filled with worship, spiritual fellowship and kindly ministry to the physical and spiritual needs of men.

From all this may we not with some confidence glean the following principles as indicating how Jesus would have us observe the Sabbath as shown alike by His attitude to the Old Testament Sabbath Law, His example and His teaching?

First.—On it all worldly work and business should cease; that we, our servants, and our beasts of burden, may rest and be refreshed in body and mind. The only exception to this rule being such works as are clearly "necessary," for the service of the sanctuary, the supply of the regularly recurring needs of man or beast, the relief of the sick or suffering or the like. Each true follower of Jesus will be conscientious and serious in applying this principle to the various circumstances of life.

Second.—While the Sabbath is to be thus a day of rest it is not to be a day of idleness, but its golden hours are to be fully occupied, pub-

licly or privately, with Divine worship, spiritual fellowship and kindly Christian activities.

Third.—While it is not to be a day of gloom but of true spiritual joy—in keeping with the glorious fact of the resurrection which it commemorates—it is not becoming that we should indulge even in such “recreations and pleasures as are lawful on other days,” much less in such as are worldly, questionable or sinful.

A very free and quite unwarranted use is made of our Saviour's great saying, “The Sabbath was made for man,” by those in search of some Scriptural defence of Sabbath-breaking. For instance, greedy men or corporations who want to run their street cars, steamers, theatres, shows, catering business, etc., quote this Magna Charta of industrial liberty in justification of their Sunday money-seeking and depriving their employees of their Sabbath rights. “The Sabbath was made”—not for incorporate greed and tyranny to profane at will—but “for man,” “that the servant may rest as well as thou.”

Others again want to spend the Sabbath hours in sport or pleasure, and when rebuked, reply, “Was not ‘The Sabbath made for man.’” As if this meant that each man is at liberty to do with it according to the whim of his own will. It was made “for man” truly, but not to be spent as each may please—but the rather as He pleases Who spake this great word, and added, “The Son of Man is Lord of the Sabbath.” Every one who acknowledges Him as Lord must therefore humbly ask, “How would Jesus have me spend His Day”?

Y. P. S. TOPIC FOR JULY.

THE TEACHING AND PRACTICE OF JESUS; THE BUSINESS OF DAILY LIFE.

BY REV. D. J. FRASER, B.D., LL.D., ST. JOHN, N.B.

Dr. Creighton, the late Bishop of London, in an address that was never delivered but is published in the last number of the *Contemporary Review*, makes the following almost startling defence of a civilization whose distinctive characteristic is the pursuit of wealth:

“Modern nations depend for their greatness on their power of producing wealth. Do not say that this is a sordid and unworthy view. It is nobler than the view which it has superseded of military ascendancy and increase of territory. No nation can live on its assumed capacity for governing other peoples. It must live on its power of supplying human needs, of improving the conditions of life, of liberating the energies

of a constantly increasing number of intelligent men to work for the common good. Wealth is the outward measure of success in this process. The country that is most productive of commodities which all may enjoy is conferring the greatest benefit upon the world. I sometimes think that we are in danger of growing afraid of admitting this as the great foundation of our national life.”

Is this statement of the unconventional bishop a Christian utterance? Can any support be found in the teaching of Jesus for this “laicised view of Christianity”? There is, perhaps, no more helpful and inspiring message of Christianity to our age than this gospel as proclaimed by many of our own prophets—that the business of daily life affords ample opportunity for Christian service, and that our industrial civilization, true to its own aim of producing wealth, may be made to serve the supreme interests of the Kingdom of God.

Viewed from this high point of view, our work in the world—be it never so humble—is not common or unclean. Fidelity to the material trust that is committed to our hands is an essentially religious quality. The money which we inherit or earn by honest toil may be so used to serve the needs of others, by business investments and commercial enterprises as well as immediate charities, that we shall by means of it make to ourselves friends who will receive us to the eternal tabernacles. The industrial order in which we find ourselves and from which we cannot break away may be made the instrument for realizing upon the earth the spiritual purposes of Jesus Christ.

(1) Jesus clearly recognizes in His teaching that a religious significance may attach to the business of daily life. He moves with apparent sympathy through the world of industrial activity, and he finds in it abundant material for praise and example. He discovers types which He can hold up before His disciples with approval—in the sower in the field (Matt. xiii: 38)—the shepherd with his flock (John x: 2-5)—the merchant buying pearls (Matt. xiii: 45-46)—the fisher casting his net (Matt. xiii: 47-48)—the labourer waiting to be hired (Matt. xx: 6)—the householder digging his wine-press (Matt. xxi: 33)—even the tax-gatherer (Matt. ix: 9) and soldier (Matt. viii: 5-13) doing the duty assigned to them. He praises those who are deeply absorbed in the world of work, and censures those who, having work to do, shirk it or do it badly. He commends the servant who was faithful in the

use of the talents entrusted to him (Matt. xxv : 16-17), while He condemns the servant who did not put his talent to the bankers that He might have received His own with interest. He has words of praise for the faithful shepherd who will not rest until he has found the one missing sheep (Luke xv : 4-6), and the diligent house-keeper who sweeps until she finds the one lost coin (Luke xv : 8-9).

The pages of the Gospels abound in this teaching of Jesus that God approves the fidelity of the individual to the task that is appointed him in daily business. When the Lord returns He will reward those who are found at their post of duty in the industrial world making a conscientious use of the material trust committed to their hands. In the parable of the unjust steward (Luke xvi : 1-10) He commends to His disciples the ingenuity and promptitude, not the rascality, of the unscrupulous businessman, for their emulation in administering the affairs of the Kingdom, and He concludes with the warning that their position in the Kingdom will be determined by the measure of their fidelity in using the material which is the medium of exchange in the world of industry : "Make to yourselves friends by means of the mammon of unrighteousness ; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much ; and he that is unrighteous in a very little is unrighteous also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

(2) While Jesus thus recognizes the legitimacy of industrial activity and commends faithfulness and diligence in business, He teaches no less clearly that worldly pursuits must be subordinated to the aims of His Kingdom. His doctrine of stewardship is not a gospel of mammonism. Wealth for its own sake must not be the supreme aim of the Christian's activity in business. "Ye cannot serve God and mammon." Jesus asks from His disciple not a selfish devotion to the affairs of daily business, but such fidelity to the Kingdom as shall lead him to discover even in the commercial world an opportunity for the generous and personal service of God. His fidelity to business is not to be for the sake of wealth as an end, but as a means toward the realization of spiritual ends. The Christian is to grasp eagerly and use faithfully any commercial opportunity because he sees in it the chance to serve the Kingdom of God.

There is, therefore, no inconsistency between the passages I have quoted as commending devotion to one's worldly work and those other sayings of Jesus which emphasize the absolute value of the heavenly treasure. For, when He says, "Lay not up for yourselves treasures upon the earth . . . but lay up for yourselves treasures in heaven" (Matt. vi : 19-20), or "Be not therefore anxious, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed?"—referring to the human needs that are the natural stimuli of industrial activity—"But seek ye first His Kingdom and His righteousness" (Matt. vi : 31-33), He is simply giving bold emphasis to the fact that the business of daily life must be subordinated to the supreme interests of the Kingdom, and that the industrial life must be kept in its place, in the Christian's thought, as a means to the spiritual education of mankind. He does not disapprove of industrial activity, but He seeks to direct the ambitions and energies which His disciples manifest in the realm of business away from merely materialistic aims toward the supreme spiritual ends.

The danger is that the individual devote himself to industrial pursuits for the sake solely of economic gain, and that he find his ultimate satisfaction in the merely material, saying to his soul, "Soul, thou hast much goods laid up for many years," and the Divine judgment on such a man is, "Foolish one. . . . that layeth up treasure for himself and is not rich toward God" (Luke xii : 19-21). Jesus does not condemn the rich man for reaping the just reward of his toil and frugality and skill, but He condemns him for his exclusive devotion to the material pursuit and for his refusal to use his money in the generous service of God. He wants His disciple to be diligent in business, but to carry into his industrial life the vision of its value as a moral training and as a means toward the attainment of spiritual ends.

(3) That Jesus regards the business of daily life as providing one of the best opportunities for Christian service is doubtless indicated by His words of praise for the faithful servant (Matt. xxv : 21), the diligent steward (Luke xii : 42) and the watchful porter (Mark xiii : 34). He clearly means that we do not need to go beyond the trivial task and common round of our daily life in search of opportunities to manifest the spirit of love or service which is the essence of His religion. He views the industrial order as the chief sphere for Christian activity.

Is this doctrine too optimistic for the present day? Does the modern world of business afford any chance for the exercise of the spirit of service? Is not our competitive system based on selfish individualism? Have we not heard the pessimistic wail in recent years from more than one apostle of socialism, professing to speak in the name of Christ, that modern civilization denies one the right to live a guiltless life and that business to-day is intrinsically evil?

The prophet of despair seems to have many disciples, for it has passed into a proverb that "business is business and religion is religion," as if the two were hopelessly divorced; and prominent legislators frankly confess that they can find no room in practical politics for the lofty ideals of Jesus; and one of our own leaders of thought has said and put the statement in cold print over his signature that for commercial prosperity in these days "a sensitive conscience must be left without the office or the shop." I prefer, however, the optimism of Jesus and of His disciple, the late Bishop of London; and when we examine the industrial order closely, the optimistic view receives the support of several sane considerations.

In the first place, the organization of modern business on the whole is an instrument for social service. Speaking in general terms, commercial prosperity depends on the discernment of real needs and the supply of real benefits. Railway and steamboat lines—we speak of these as "services"—banking institutions, shops for buying and selling, many of the varied departments of the vast industrial order serve the legitimate needs of the community, and those that succeed best, in the nature of the case, are those that contribute most to the large end of social service. The wise business-man therefore is truly a laborer together with God in ministering to human needs, and the great law of Jesus applies just as strictly in the business world as in the Christian Church, "Whosoever would be first among you shall be your servant" (Matt. xx: 27).

In the second place, in spite of all the pessimism that is abroad, we can easily detect a distinctly ethical quality in the conduct of our business life. The very existence of modern business depends on such moral qualities as truthfulness and honour and fidelity; and business men, whatever their failings may be, as a body, are the chief agents in maintaining some of the elementary social virtues. On

such moral assumptions as the absolute fidelity of the obscure employé at the railway switch, the sobriety of the captain or engineer, the truthfulness of the merchant, the trustworthiness of the buyer, the vast commercial system largely rests, and any young man who applies for a position of trust finds it greatly to his advantage to be clean and reliable and temperate. Thus, when we look below the surface of the industrial order, we find that the moral life is there as a distinct element and that the idealism of Jesus must be reckoned with in any organization of business that seeks to meet the needs of the age.*

There is nothing utopian, therefore, in the demand of Jesus that His redemptive law of love be applied to the business of daily life. He would have His followers stay in the world and give themselves heartily to the industrial tasks assigned to them, and by the beauty of their service be lights of the world. The duty of the modern disciple is not to run away from the world of business but to convert its Kingdom into the Kingdom of our Lord and of His Christ.

Here then is a simple test for the man of business to apply to his life. Am I prompted by the spirit of love or by the spirit of selfishness? Am I a social servant or a social parasite? Am I a laborer together with God in ministry to human needs, or am I in league with those who rob the community? While these may be hard questions for many unscrupulous men of business, they are questions that restore many perplexed and disheartened workers to hope and self-respect. There are many who, having read the commands of Jesus to certain individuals under peculiar circumstances to forsake their possessions and follow Him, and forgetting the principles He has laid down for the guidance of His disciples in the world of industry, have the haunting fear that their devotion to business is not quite consistent with their loyalty to Christ. The Gospel of Jesus—the very best news of Christianity to such troubled souls—is this—the possibility of carrying His redemptive Spirit of service into all the departments of industrial activity; for when one can learn to say in the midst of his common unsanctified daily affairs: "I am here as one that serveth. I am carrying out Christ's law of ministering rather than of being ministered unto. My industrial task is a sacred trust from my heavenly Father, and in my everyday business life I am doing the work which He has given me to do"—his obscure and tempted life at once takes on a new meaning and dignity, and he is able to devote himself to his routine of toil with a new zest and inspiration.

*For an elaborate discussion of these points, see Francis G. Peabody's "Jesus Christ and the Social Question," under "The Industrial Order."

Children's Chair.

THE NEW YEAR IN COREA.

Our youngest foreign mission is in Korea, so you will be glad to learn all you can of the country and the people. The following is by a lady missionary from the United States to the children of her own church, but is just as good for us as for them. Read it carefully and then see what you can tell of the New Year in Korea.

She dates her letter the nineteenth of our February and says:—

“We people in the Orient are slower in almost every way than you Occidentals; so you will not be surprised when I tell you that to-day is our Korean New Year. This is the great holiday season of the year, and the celebrations are kept up for fifteen days, and wind up with stone fights on the moonlight nights. We have just entered upon our twentieth century, but the Koreans do not reckon time as we do by centuries, but by cycles of sixty years each, and each year has its own name, and when the sixty years are complete the cycle is gone over again. This year is called *sin chuk*, and it is the thirty-eighth of this cycle.

“On New Year's Day the children dress up in their pretty new red, green and purple clothes, and make their low bows to their parents and adult friends. They are very sweet about it, and expect a few pieces of cash afterward. A cash is worth about one-tenth of a cent, so you see it takes several pieces to buy as much candy as one boy can eat. Not only the children, but all the young people bow to their elders and pay respect to them. These bows are very different from what you have been accustomed to. The body is held erect and knees slowly bent until the palms of the hands rest upon the floor, and the body is then bent until the forehead touches the floor.”

QUESTIONS.

What is the great holiday season in Korea?

When was their New Year day this year?

How long does their holiday season last?

Name some of their amusements?

How do the Koreans reckon time instead of centuries?

• How many years in their cycles?

How do we distinguish the years of our century?

How do they distinguish the years of their cycle?

How do their children dress on New Year's day?

How do they make their bows to the friends?

What do they expect after their good manners?

How much is a cash?

Try if you can bow like the young Koreans.

Whom do they worship?

Who alone can hear their worship and help and save them?

A VISIT TO POINT AUX TREMBLES.

BY REV. C. B. ROSS, LACHINE.

Dear RECORD,

On the invitation of the principal I visited Point aux Trembles at the recent reunion of the old and new students of our mission schools there. A pleasant run of nine miles from Montreal on the trolley cars brought us to the station where snow forts surmounted by flags were the pupils' welcome.

The meeting, opened by sermon, took place in the school chapel. It was in many respects unique. There was the white-haired contemporary of Father Chiniquy, the octogenarian veteran of Port aux Persils on the Lower St. Lawrence, Mr. William Murray, who had stood fast by Protestantism when so many of the disbanded Scottish soldiers who settled there, and their descendants, left the Church of their fathers. His grandchildren and great-grandchildren have passed or are passing through the school. His presence was a benediction. Such a link with the past! Such a power for good in the present. There were the students of former years who are now engaged in their life work in various spheres, far and near. There were present students rejoicing in the truth, and there were some who have not yet come out of Romanism, but upon whom the light is beginning to dawn.

Looking at the young faces before me I was struck with their bright, happy expression, and could not help picturing to myself the surroundings from which the scholars had come. Many no doubt from R. C. homes and the school has been to them intellectual and spiritual light and happiness such as they would never otherwise have known. It has been to them the means of uplift. Through it they have learned to know Christ and the joy of serving Him.

We are interested in our colleges in Formosa and Indore and Trinidad and the New Hebri-des, and rightly so. But here is a school at our doors which is not a whit less important and just as worthy of our generous support, support which will by God's grace yield the Church manifold return in the years to come.

GIRL LIFE IN CHINA.

At birth girls are very unwelcome, and there are no congratulations as in the case of boys. If the parents are poor they drown most of their little girls, or throw them into baby towers, or sell them as slaves. If allowed to live they become the drudges of the household. The mother will give her boys sweetmeats, but if the girls ask a share she says, "What do girls want with sweets; go and husk the rice or spin the yarn!"

An English gentleman was walking out one day with his three little girls in a Chinese city, and they called after him, "Bad luck, bad luck!"

A mother will sometimes call a girl by such a name as "Lead along a brother," which means

that she hopes the next baby will be a boy; and if a boy is born and he is sickly, the blame will be put upon the poor little girl and she will be sent away to be sold, or be placed in a Buddhist nunnery to wait upon the nuns. One advantage she will have there is that she will be taught to read; and if by any chance some portion of the Word of God should ever fall into her hands, it may be to her the pearl of great price. One of our teachers in China found Christ in this way.

Mothers do not think it worth while to teach their girls anything, as they are shortly to become members of other households, for they are, as a rule, betrothed in childhood. They often go to live in the homes of their future husbands at as early an age as eight years, and there they are unloved and uncared-for and untaught.



A Chinese Lady's Shoe, with the size of a real Foot-print.

What is this sad wailing we hear from a house we are passing? Now there are screams of agony; let us go in and see if we can do anything to relieve the sufferer. "Oh no!" the woman says as we enter, "we are only forming Ling-Tee's feet." They are squeezing the poor

little creature's toes under her feet, all except the big toe, pressing up the instep, drawing forward the heel, and binding it all tightly with long strips of calico. The mother is holding the child and another woman does the dreadful crushing.

The poor little mite is only five years of age, little more than a baby—and her baby-life is over! No more running about, nothing but pain and weariness, harsh words and cruel bondage. For about a year the little girl cannot walk across the room, unless by the help of two stools, placing a knee on each, and lifting each forward in turn. After about a year the feet become numb and almost dead, but it is always difficult and often very painful to walk; indeed, they are cripples for life.

The mothers tell the little girls that it must be done, otherwise they will never get a mother-in-law, and people will say—if they have feet like foreigners, “sailing along in big canoes”—that their mothers have neglected to bind their “golden lilies.”

The custom is a very old one, and it means so much to a Chinese girl—good marriage, social position, and even respectability. Though it is so barbarous, it is exceedingly difficult to put down. The question asked about a girl is not “Is she good, or clever, or rich, or good-looking?” but “how small are her feet?” Her feet are her fortune.

Girls are rendered almost incapable of working by the cruel foot-binding and are regarded as a burden; hence it is that there are seldom more than three girls in a family allowed to live.

One would naturally expect that “going to school” would be the next event in a girl’s life; but, alas! no such happiness is hers. I think I hear some little girls on reading this say: “Oh, how nice to have no wearisome lessons, but every day a Saturday!”

If you could only transport yourselves to China, and into a Chinese home, and see how the little girls fare, you would rush away back home to your own country as fast as you could, and you would thank God every day you lived that He had given you such a land for your home, even if the lessons were ten times as hard as they are.

How gladly the Chinese girls would go to school, if they were allowed to be taught. But their mothers say:—

“We were not sent to school, and what was good enough for us is good enough for them. What use is education to a girl?”

“Besides, our girls are no good to us. They are ‘flowers outside the garden.’ We bring them up for other people—to be little wives and slaves in other homes. Even if they could

read, they would have no time, for their time is not their own, and their work is never done.”

As soon as a little girl is able to toddle about and take care of herself, she gets on a little jacket and a pair of short trousers; her hair is plaited in a sort of pig-tail at the back; and she gets a cold boiled sweet potato in her hand for her dinner and goes with other little girls to gather dry grass and sticks for her mother to cook with. She will get hard words and blows, if she does not bring enough.

Then if she is not a very neglected little child, or a slave, she will have her feet bound, and have to go through all that torture. If she is a slave they will not take the trouble to “form her feet,” but she will carry about the baby on her back all day.

She will also spin and weave the cotton cloth for garments, and husk and cook the rice; and then she will get the scraps of food that remain after the rest of the family have eaten.

Little girls, especially slaves, are often so sad, and weary, and friendless, that they wish they could die. When they are ill no one does anything for them and they are left to suffer alone and neglected.

As they cannot read, they have nothing to beguile the long hours of pain. Girls are unlucky they say, and a sick girl is a great trouble. No one says a kind word to her. They tell her it is her fate; what else can she expect?

If she cries from pain and hunger she is told to go and drown herself, which many of them do to escape the misery of their lives. Their hearts are hopeless and their minds benighted. How sweetly the message of a Saviour’s love falls upon such aching hearts when they have the chance of hearing it! It seems as if it were especially for them that Jesus said: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”

One girl lay dying; she knew about Jesus and loved Him. She said: “I have great pain in my body, but I have peace in my heart, for Jesus has said He has prepared a place for me, and he will come and take me there.”

A young girl in Scotland gave five shillings of her own money (instead of spending it on herself) to help to build a house in China for missionaries; and a boy and girl in the south of England, when they heard what that girl had done, followed her example and gave what cost them a great deal of self-denial—half a crown each. That small beginning grew to a large sum, and now the house is built. The ladies are teaching the women to give up foot-binding and other wicked customs and to become faithful and true followers of the Lord Jesus Christ.—*Morning Rays.*

LEARNING TO BE ACCURATE.

Every boy and girl should be determined to be accurate. In studying lessons, be sure to get the exact meaning; in talking, state the truth of the thing; in working, do everything just right.

There were two boys who worked in a store. They were named John and James. Their duties were alike, and they were required to be at the store at half-past seven in the morning. John was always there to the minute or a few minutes before time; James came the same number of minutes after time. When John arranged the goods in the window, they were accurately marked and priced; James forgot to put the number on or priced them incorrectly.

These are only two of the things which in-

dicated the distinction between the two boys. But every day and week they grew further apart—John doing his work accurately, and therefore well, James slighting all he conveniently could.

It was not long until John was promoted for carefulness in his duties; James was warned to alter his manner, and finally discharged. The accurate boy grew up to be a wealthy, self-made man. Men liked to deal with him; they were sure of being treated fairly. James tried several positions, but lost them on account of his inaccuracy in little details; and, though he got through the world somehow, he had not the happiness and success that John achieved with the same opportunities.

There are many things which tend to make a noble character. Place accuracy high in the list.—Selected.

LOOK AHEAD!

Did you ever hear the story
Of the three that ran a race?
They were Will and sister Daisy,
And Dick with chubby face.

Now, Will was vain and boastful,
The biggest of the three,
And liked to show his greatness,
So fine a man was he.

One lovely day in summer
The three went out to play,
They romped and jumped so jolly
Among the new mown hay.

They gathered flowers in handfuls,
They danced in hand-clasped ring,
The butterflies they hunted,
And bees on whizzing wing.

At last they all got hungry,
And thought of home and tea,
And mother fondly waiting
Her happy bairns to see.

"Now for a race!" said Willie,
"Who first mamma to meet?
I'll show you I'm a runner
That knows to use his feet.

So, one! two! three! Be ready!
Don't wait another call."
And off the trio bounded
With whoop, hurrah! from all.

The race was fast and furious,
With all their might they sped,
And soon poor Dick was hindmost
And Willie well ahead.

And Dick and sister Daisy,
With sorrow saw him run;
They grieved to think the boaster
The race was sure to win.

And Willie smiled so spiteful,
Which was indeed unkind,
And still kept looking backward,
To laugh at them behind.



"He who looks not before."

"Will soon be behind."



But how the race was altered
The second picture shows,
For suddenly came Willie
A cropper on his nose.

So little looked he forward
Before his dreadful fall,
A stone upon the pathway
He never saw at all.

And there he lay a-sprawling,
With shame upon his face,

While Dick and Daisy shouted,
And easy won the race.

So now, my dear young readers,
My lesson ponder well ;
Remember for your future
Why careless Willie fell.

In all your thoughts and plannings,
As life's rough path you tread,
Lest there be stones of danger,
Look always well ahead.

DETERMINED TO SUCCEED.

The following is one of the traditions of a manufacturing firm in Glasgow, Scotland: Thirty years ago a barefooted ragged urchin presented himself before the desk of the principal partner, and asked for work as an errand boy.

"There's a deal o' running to be dune," said Mr. Blank, jestingly, affecting a broad Scotch accent. "Your qualification 'ud be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs, in the market, and slept under one of the stalls. Two months passed before he had saved enough to buy the shoes. Then he presented himself before Mr. Blank one morning and held out a package.

"I have the shoon, sir," he said, quietly.

"Oh!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace the house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was aroused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manufacturer now questioned the boy carefully, and found to his regret that he could neither read nor write.

"It is necessary that you should do both

before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler; but without a word of complaint he disappeared. He now went fifteen miles into the country, and found work in stables near to a night school. At the end of the year he again presented himself before Mr. Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said years afterward, "with the conviction that, in process of time, he would take mine, if he chose to do it. Men rise slowly in Scotch business houses, but he is our chief foreman.—*Western Record*.

WHAT LED HIM TO TURN.

A clock in an Edinburgh church steeple was striking nine when three young men passed on their way to a place of sin. Suddenly one of them stopped and said, "I cannot go with you;" and when they pressed him for a reason, he said: "When I left my home in the hill country my old mother said, 'My son, you are going into a wicked city, but your old father and I will pray for you every night, and at nine o'clock we will be on our knees.' 'They are praying for me now,' he said, 'and I cannot go.'"

He turned about, sought his room, cried out to God for mercy and was saved. He is to-day one of the leading merchants in Edinburgh. Decision of character was the means of his salvation.—Rev. J. Wilbur Chapman, D.D.

THE BIRD ON MOTHER'S HAT.

A Story for Girls.

Elsie's mother had bought a new hat and the little girl was very anxious to see it taken out of the box. "Mother always picks out such pretty hats," she reasoned, and of course in all the wide world there was no face so sweet as dear mother's.

Elsie stood beside her as she untied the box, and, as the new hat was lifted, she exclaimed, "Oh, how lovely it is mother!"

"I am glad you like it, dear. I always like to have my little girl pleased with what mother wears."

The lady put the hat on her head and stood before the mirror on the bureau to see the effect. "Is it becoming, Elsie?" she asked.

"Oh, mother, it is very becoming, and you look so lovely I must kiss you."

As the tall lady stooped to get a kiss from the child, Elsie's face changed. A sad look came over it, which her mother did not notice. She had spied, nestling among the bunches of lace and ribbon, a tiny beautiful bird whose eyes seemed to look right into hers. The child said nothing; she did not wish to seem disloyal to dear mother's new hat. But her tender, loving heart was touched, and she wondered why such a good, kind mother would wear a dear little dead bird.

The hat was put back in the bandbox and the mother resumed her book, while Elsie went off to play with her doll. But the little girl was not so happy as she usually was. She kept thinking of the poor little bird; it looked like one she had seen flying about among the trees when she was in the country last summer. It used to hop about on the fence rail, and sometimes look right at Elsie when she was picking flowers in the garden. What a terrible thing if that dear little bird on the new hat were the same one and some cruel person had killed it!

"What is the matter, Elsie dear? Don't you feel well?" her mother asked, a half hour later, as the child came back into her room and sat in her little chair so quietly. Mothers somehow can tell when their children are troubled in their hearts, even if they don't say anything.

It did not seem as if mother could do anything wrong, so it must be all right for her to wear a bird on her hat, Elsie thought, and she tried to be cheerful, and said, as children often do, "Oh, nothing much, mother." But when her mother put on her new hat to go to an entertainment with father that evening, and asked him what he thought of it, Elsie was standing by, an attentive listener. Father looked at it critically, and mother turned about to show him the full effect.

"I would like the hat very much, her husband said, "if it were not for one thing, and that is the dead bird on it. I cannot understand how you can see any beauty in such an ornament. Birds were made to sing and to fly about and be happy, not to be killed to decorate hats. You think just as I do, don't you, Elsie?"

Elsie was very glad that father felt as she did about the poor dead bird, but she did not say a word then, only nodded her little curly head.

It was late when her parents returned, and, as was their custom, went into Elsie's little room to see if she were sleeping well, and if everything was as it should be. As they turned up the gas a wide-awake pair of bright eyes looked into theirs, and there were tears in them, too.

"Why Elsie dear, not asleep yet?" said mother as she stooped down to the little white bed to kiss her.

"I have been asleep, mother; but I had the dreadfullest dream! it made me cry, and that waked me up, and I could not get to sleep again."

"What was it, darling?" asked father, in such sympathetic tones that Elsie burst into tears and said: "It was about that sweet little bird on mother's hat. I dreamed it was the same one that used to sit on the fence and look at me when I was at uncle's in the country. It talked to me and said that some dreadful man killed it, just when it was feeding its little ones in the nest, and it does not know what became of them. The poor little mother bird says they must have starved to death because she never could carry any more worms to them."

"It could not possibly be that bird, Elsie," said her mother; "you were only dreaming."

"The bird on your hat is just like that one, mother, and I'm so afraid it had little children, and had to die and leave them." Elsie's arms were about her mother's neck and she was sobbing. "You know, if you should die, mother, and leave me, I could not live and bear it."

"I had no idea, my dear child, that you felt so bad over that bird on my hat. To-morrow I will take it off, and I will never, never wear another bird."

"Oh, I am so glad mother; for every time I looked at that hat, with that dear little dead bird, it would make me feel so sorry. And, mother dear, maybe if you don't wear dead birds on your hat, the other ladies you know will not, and then it will not be the fashion any more." Elsie fairly laughed at the thought that there might come a time when there would be no more killing of little birds for fashion's sake.

"Now I think your hat is perfectly lovely," said Elsie, as she noticed the absence of the bird, the next time her mother put it on; "and your face is just the sweetest face in the whole world, and you are the dearest mother in all the world, too."—Susan Teall Perry, in S. S. Visitor.

In West Central Africa a slanderer is given a fair trial, and if found guilty is punished by being marched through the town with a bell tied to his neck, calling out that what he said was a lie, and then he is compelled to visit all the compounds and tell at every door what he has done.

Receipts.					
For the month of April, by Rev. Robt. H. Warden, D.D., Agent of the Church, Address: Presbyterian Offices, Toronto.					
KNOX COLLEGE FUND.					
Reported.....	\$11 55				
W Arran.....	2				
Mt Forest.....	10				
Exeter.....	10				
Chiselhurst.....	4 50				
Dunnwich,Duff's	6				
Peterboro, St P..	70				
	\$114 05				
QUEEN'S COLLEGE FUND.					
Bellevil, St A... 30					
Poland..... 3					
Dunnwich,Duff's	3 80				
	\$36 80				
MONTREAL COLLEGE FUND.					
Lachute..... 2 10					
Lachute..... 6 50					
Lachute..... 75					
Peterboro, St P..	50				
	\$59 35				
MANITOBA COLLEGE FUND.					
Reported.....	\$11				
Scotia..... 10					
Eden..... 5					
Murchison.....	2 50				
West Arran.....	1				
New Wmstr, West	2				
Peterboro, St P..	19				
	\$50 50				
HOME MISSION FUND.					
Reported.....	\$1,476 60				
Miss CGardner...	10				
Friend..... 2					
Scotia..... 10					
Eden..... 3					
Montreal, WM S.	181 22				
D McRae..... 1					
Annan..... 4 50					
Doon..... 4 80					
Dundas..... 25					
Spry..... 2					
Murchison.....	5				
Newcastle.....	8				
L'Orignal..... 4					
Ilderton..... 10					
Miss EWilkinson	25				
Mrs D Sinclair..	1				
Vernon ss.....	5				
Ham, Wentworth	50				
Galt, Central.....	6 82				
Rev Dr Findlay..	10				
Muskoka Falls..	6 75				
Tenby Bay.....	2 50				
Hilton..... 10 25					
Port Lock.....	13 65				
Iron Bridge.....	14				
Alliston ss.....	18				
" ce..... 4					
Hartney..... 17 75					
Clearwater..... 8					
Petrolea ss.....	7 46				
Wyevale..... 4 45					
Belleville, St And.	35				
Ham, McNab... 10					
Douglas ss..... 4					
Friend..... 5					
Tor, St Jas Sq pub					
mtg..... 54 25					
Tor, Cooke's ss...	17 72				
C Wren..... 2					
J Mackay, Tor... 125					
West Lorne ss...	2				
West Arran.....	25				
Bentpath ss.....	1 24				
Annan..... 10					
Mt Forest..... 10 70					
Per Agt, Hx..... 5 41					
Mont, St Gabriel.	20				
Berriedale ss....	2				
Macleod..... 5 75					
Tor, St A..... 1					
Vankleek Hill ce	10				
Cobden..... 9					
Sebright..... 2					
Plum Creek..... 4					
New Wmstr, W... 9					
Rev T C Hood... 10					
J Mustard..... 5					
Whitewood..... 5					
W Moore..... 1					
Jas Dingwall... 25					
R Keith..... 10					
Burford..... 6					
Edmonton..... 32					
Viriden ss..... 30					
Willis..... 8					
Lachute..... 50					
Albarni, Ind ss... 4 50					
Denman..... 15					
Poland..... 25					
Beaver Lake..... 1 25					
Nassagaweya... 25					
J W S Manor... 2					
Prt Hope, Mill las	20				
N Williamsburg, 11	35				
Jas Dunn..... 5					
Jas Reid..... 4					
Lethbridge..... 30					
Rossburn..... 6					
Swinton Park... 18 80					
J D Wilson..... 5					
Red Bay, Man... 2 58					
Mt Pleasant... 15					
James Stevenson,					
Largo, Scotld... 486 66					
Webbwood, etc... 2					
Iroquois ss..... 2 30					
Cooktown ss... 3 50					
Dobbington..... 2 12					
Children, A King-					
man, Mont..... 50					
Victoria Harbor.	7				
Vaughan, Kx... 13 55					
Cobocoon..... 4 76					
Tor, St A, whm,					
aux..... 39					
Brigden..... 4 87					
Tor, St J Sq... 19 46					
J Ross..... 1					
Chesterfield... 2 85					
Keady yps..... 10					
Caradoc, Cookes.	20				
E Templeton... 2 27					
Holstein..... 18					
" ss..... 3					
" ce..... 4					
Sunnyside..... 2 50					
G F Hart, Mont.. 50					
Perth, Scotld bc.	4 80				
Roland, Myrtle.. 3					
Riverside..... 13					
Ardens..... 1 50					
Belgrave..... 4					
Fairmede..... 24 25					
Treherne..... 10					
Vanc, St A..... 118 70					
Clinton..... 10					
Elden..... 3 50					
B MacLennan,					
Mont..... 50					
Alice MacLennan	50				
Mrs H MacLennan	50				
Miss J C MacLen-					
nan..... 50					
Friend..... 5					
	\$3,763 96				
		Bell's Cor., for			
		Home Mission			
		in April Record			
		should have			
		been \$12			
		RESERVE FUND.			
		Beq Thos H Pat-			
		terson, Trafal-			
		gar Tp..... 320 25			
		Beq James Allan,			
		Egremont..... 50			
		Bq Martha Bruce,			
		Tor..... 250			
		AUGMENTATION			
		FUND.			
		Reported.....		\$189 03	
		Scotia..... 3			
		Eden..... 1 60			
		Millbrook..... 5			
		Newcastle..... 3			
		L'Orignal..... 3			
		Tarbet, Kelder.. 6 50			
		Carluke, St P... 8 60			
		Iron Bridge..... 5			
		Amherstburg... 3 60			
		Alliston ss..... 5			
		" ces..... 3			
		St Hyacinthe... 8			
		Belleville, St A.. 15			
		Fordwich..... 5 20			
		Moore, Burns... 8			
		West Arran..... 8			
		Mont, St Gabl ms 30			
		Londesboro... 1			
		MacLeod..... 2			
		New Wstmstr Wst 7			
		Rev T C Hood... 10			
		Whitewood..... 1			
		Burford..... 2			
		Exeter..... 10			
		Motherwell..... 8			
		Avonbank..... 8			
		Willis..... 3			
		Beaver Lake... 1			
		Prt Hope, Mill, las 10			
		Jos Reid..... 4			
		Lethbridge..... 5			
		Rossburn..... 3			
		Mt Pleasant... 10			
		Chestervil... 4 50			
		E Templeton... 1			
		Holstein..... 3 69			
		Roland, Myrtle.. 17			
		Wrexeter..... 13 60			
		Fairmede..... 4			
				\$439 32	
		FOREIGN MISSION			
		FUND.			
		Reported.....		\$591 15	
		Friend..... 2			
		Scotia..... 5			
		Montreal, WMS.. 250			
		" WMS..... 32 50			
		Millbrook..... 5			
		Annan..... 4 52			
		Cornwall, St J... 3 80			
		Underwood..... 32 50			
		Mrs J McCallum.. 15			
		Murchison..... 3			
		Carl Pl. Zion... 105			
		Newcastle..... 7			
		L'Orignal..... 4			
		D & A Macmillan.. 5			
				\$2,100 76	

Ministers' Rates,	FRENCH EVANGELI- ZATION FUND.	Peterboro, St A ss 30	GOFORTH FUND.	Receipts
Reported.....\$ 23 60	Reported.....\$1,169 50	L'Original ss ... 3	Rv HMcQuarrie \$10	By other Treasurers.
G S Scott..... 5	Friend..... 1	Mont Inspector. 10	" T C Hood ... 5	MISSION TO LUMBER- MEN.
D Currie..... 6	Scotia..... 1 25	Elmsdale ss ... 8 53	" J C Forster... 7	Rev M H Scott., Hull, Treasurer.
C McKillop..... 6 20	Annan..... 4 52	Vankleek Hill ce 5	" D Tait 10	Arnprior, St A. \$12
M W Maclean... 44	Carling..... 5	Rat Portage ce.. 25	Wick..... 1	Renfrew ... 10
A Fraser..... 8	Newcastle..... 3	Senator Wark... 5	Per J Malcolm . 10	Cornwall, Kx ce. 5
J C Tibb..... 20	Peterboro, St A. 10	Thamesford ss ... 25	---	Bristol..... 5
F H Russell.... 4	St Blanderie.... 8	Presbyterian... 4	---	Otta, St Paul's . 5
K MacLennan... 4	St Hyacinthe ... 8	\$143 53	---	Hull, Zion 4
J McKenzie..... 3	C Wren Uxb.... 2	---	ATLIN HOSPITAL.	Mrs Bowman... 2
M W Maclean... 6 50	West Arran 5	---	J K Macdonald..\$25	J R Booth 20
D McKenzie..... 5	Mount Forest.... 75	---	Joseph Kilgour . 10	Bronson Co. 25
\$135 30	Quoddy..... 9	INDIAN FAMINE..	Mrs R Kilgour... 5	Rev Wm Shearer 5
---	Prince Wm 5	Reported.....\$1 85	Anon 1	Castleford..... 6 50
---	Douglastown.... 2	Per Agent Hx ... 4	J H N..... 1	Prescott 3 36
---	Mira..... 8	Per "Witness,"	Tor, Wmstr..... 20	Morrisburg..... 5
---	Murray Hrbr S.. 7	Mont 408 78	---	L'Original 2
---	Edmundston.... 5	Friend..... 5	---	---
---	Brackley Pt R.. 2 75	J McKee..... 10	---	QUEEN'S COLLEGE FUND.
---	New Lon, North	G J Boudreau... 1	---	Received by J. B. Mc- Iver, Treasurer.
---	Geddie..... 50	Chesterfield ... 2 88	---	Belleville, Jno St 55
---	Mont, St Gabl m	Jas MacWhenev. 5	---	Mont, St Gabl... 20
---	soc..... 12 80	Woodstock wfms. 1	---	---
---	S R Wallace.... 10	Hastings ss 6 15	---	---
---	New Wmstr, West 1	\$445 66	---	---
---	Rockburn..... 1 50	---	---	---
---	Rev T C Hood... 5	---	---	---
---	Burford..... 2	---	---	---
---	Per S J Mitchell,	UNAPPORTIONED	---	---
---	Aberdeen, Scot 78 52	CONTRIBUTION.	---	---
---	Quoddy..... 3 80	Dundas 1 25	---	---
---	Poland..... 3	Durham..... 55 65	---	---
---	J W S Mana 2	Ashcroft..... 10	---	---
---	Senator Wark... 5	Stratford, Kx... 100	---	---
---	Jas Reid..... 2	Elora, Chal.... 20 15	---	---
---	Rosburn..... 1 50	Tor, Old St A... 100	---	---
---	PCJ Westmount. 5	Manotick..... 17 35	---	---
---	Mt Pleasant.... 1	Mt Forest..... 35 80	---	---
---	J Ross..... 2 05	Egmondville.... 28	---	---
---	Chesterfield.... 11 78	Embro..... 54	---	---
---	Holstein..... 6	St Helens..... 41	---	---
---	Athelstane..... 20	Parklands..... 2	---	---
---	Presbyterian... 2	Dundas..... 20 10	---	---
---	\$1,433 17	---	---	---
---	POINTE AUX	KLONDYKE NURSE	---	---
---	TREMBLES.	FUND.	---	---
---	Reported.....\$18	Tor, Wmstr..... 30	---	---
---	\$190 23	---	---	---

THE INFLUENCE OF HOME.

The home life is the basis of all life, and a happy home is essential to safety and success in any department of life. Occasionally a man is strong enough and sufficiently self-contained to endure disquiet and unhappiness at home without flinching at any point of duty. But the majority are not so. They become discouraged, lose heart, and at last break down. Many of the sudden and surprising lapses are to be traced to this cause. A man is prepared to stand almost any storm, meet any foe, endure any hardship or suffering which may fall to his lot in the world if he only has a good home, full of sympathy and love, into which he may retreat. Therein he grows strong. In it he has something for which to endure and fight. Many a man's success is to be attributed to the happy home in which he lives. There is no other place so much like heaven this side of heaven as a happy home.

The clearing of the Nile from "Sudd" is now complete over hundreds of miles, the Soudan is being settled and cultivated, and the annual Egyptian report is a chapter in a progressive story. The fear of "the desert horde," brave and splendid, but cruel, has gone from the ancient land.

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Y. M. C. A. BUILDING,
MONTREAL.

THE FATAL CHURCH RAFFLE.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his congregation, convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the Gospel might reach even his gloomy cell.

As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare.

At last the prisoner broke out: "Do you know you were what did it?"

"What have I done?" asked the pastor, striving to understand his strange language.

"I began the business," returned the youth, speaking very loud, "in your Sunday-school. Don't you remember the Sunday-school fair, when they hid a gold ring in a cake? For twenty-five cents too I got a whole box of little books. I was pleased with my luck and went in afterwards for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half-mad with excitement; so I used other folks' names, and here I am. Don't let the church come blubbering around me. Their raffling ruined me!"—Selected.

THE DUTY OF INTOLERANCE.

Rev. Canon Gore, in a recent lecture in Westminster Abbey, spoke on "the duty of right intolerance in these days when there is such a tendency to break down moral distinctions, and throw over everything the mantle of an invertebrate charity."

"In regard to the growing disregard of the Lord's Day: People are so afraid of drawing distinctions, so afraid of being accused of being Pharisees, of making themselves distinct from other people, and saying clearly that is right and this is not right." And so in reference to improper literature, the impure stage and a score of other matters, there is the same reticence and tacit approval:

"And what we have got to re-learn is that there is a completely false tolerance. The life of nations is based on the sanctity of divine laws observed, on the recognition of divine judgments which inevitably await the breach of those commandments. It is the falsest kindness to let people imagine that they can live rightly in the world unless they are prepared to keep themselves separate from the evil.

"It is only plain common-sense to be intolerant of that which destroys the human soul and destroys the human society, and we have got plainly to learn over again the duty of adopting a quite decided attitude towards vice and viciousness. We cannot live as other people live. We must have our clear principles of living, as tolerant and wide as Christ is wide and tolerant, but no more wide and tolerant than He is."

A young man, the morning after his conversion, was asked to drink. "No, I can't; I have a Friend with me." "Oh, that's all right. Bring your friend with you." "No; I cannot bring him in." "Then come without him." "No; I will not go without him." Looking among the bystanders the man said: "Where is your friend?" "My friend is the Lord Jesus Christ. He would not go into that barroom to take a drink, and, by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ."—Ex.

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For your faith in humanity.
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For hearing before judging.
For being candid and frank.
For thinking before speaking.

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E P P S ' S

GRATEFUL—COMFORTING.

C O C O A

BREAKFAST SUPPER.

I believe the first test of a truly great man is his humility.—John Ruskin.

Remember that in making character for yourself you are making character for posterity.

Sensible people judge a man not so much by his position as by the manner in which he fills it.

The best education in this world is that got by struggling to make a living.—Wendell Phillips.

There are no persons more solicitous about the preservation of rank than those who have no rank at all.—Shepstone.

We are doing a great deal toward making ourselves look old and ugly when we give way to worry and fretfulness.—Ruskin.

There is no success in all this world which is so to be dreaded as the success of getting away from God's purpose for us.—Robert E. Speer.

Never criticise the church in any point until you have done your best to remedy that defect; for after that you will not want to criticise.

We are persuaded that there is no book by the perusal of which the mind is so strengthened and so much enlarged as it is by the perusal of the Bible.—Dr. Melville.

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.—John Ruskin.

A cheery heart doeth good like medicine, and a pleasant smile falleth like a sunbeam upon a chilly soul; but puckered foreheads and pouting lips were never known to do any good at all.

If the present Sabbath desecration tendency goes on, it will not be many years before the working-man will be compelled to work on Sundays, as on other days, and without gaining more pay for it.—Rev. H. E. Foss.

Rather than place a needless stumbling block in any Christian's path, it were well neither to eat meat nor to drink wine, because Christian love is a thing more precious than even Christian liberty.—Dean Farrar.

A millionaire once said to me: "I never got real happiness out of my money until I began to do good with it." Be useful if you want to be cheerful. Always be lighting somebody's torch, and that will shed its brightness on your own pathway, too.—T. L. Cuyler.

The requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—Theo. L. Cuyler.

The reason why we speak of so many of life's experiences as "losses" is because we fail to take account of the gains of which these so-called losses were the price, and which we never should have obtained without them.

Life passes. Work is permanent. Youth goes. Strength decays. That which is done remains. Through ages, through eternity, what you have done for God, that, and only that, you are. Deeds never die.—F. W. Robertson.

Refinement is more a spirit than an accomplishment. All the books of etiquette that have been written cannot make a person refined. True refinement springs from a gentle, unselfish heart. Without a fine spirit a refined life is impossible.

A babe is lulled, not forced, to sleep. A sweet, gentle voice has more power over the little one than a blare of trumpets. And we never wholly outgrow the child in our natures. There is strength in gentleness, in every sphere of human influence.

The shepherd whose ninety and nine sheep were safe did not wait for the one astray to return; he went forth and sought and found it, and when he did find it he did not maul or kick or pound it; he took it to his bosom and comforted and rescued and healed it.—Moody.

The late Philip Armour once took a visitor over his packing-house and then to his mission, where several thousand children were assembled. As he opened the door of the latter, he said. "Yes, we do great things up at the packing-house, but we do bigger things here. There we make porter-house steaks; here we make men and women."

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content and a hundred virtues which the idle never know.—Charles Kingsley.

We shall never be sorry afterwards for thinking twice before we speak, for counting the cost before entering upon any new course, for sleeping over stings and injuries before saying or doing anything in answer, or for carefully considering any business scheme presented to us before putting money or name into it. It will save us from much regret, loss, and sorrow always to remember to do nothing rashly.

The Presbyterian Record

Published Monthly

BY THE

Presbyterian Church in Canada.



OFFICE: Y. M. C. A. BUILDING, MONTREAL.

GIRLS AND THEIR READING.

A well-furnished mind is like a beautifully appointed home; it has room for many things and must be kept with constant vigilance. Moth and rust mar and ruin the house in which no one lives. Simple neglect is more destructive than continual use.

We often meet women who have ceased to grow because they have ceased to study, have ceased to be receptive and responsive. By forming the habit of reading and arranging for an hour with a good book in the day's work, every woman, younger or older, will increase her mental wealth and her facility to learn.

A girl's greatest charm is not in a graceful figure nor a beautiful face: it is in her power to interest those whom she meets. To be an interesting woman one must have a bright and wide-awake mind, and must so use her talents that they will increase. It is eternally true that to him that hath shall be given, while from him that hath not shall be taken even that which he hath.—From *Winsome Womanhood*.

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"Mode of expression has much to do with weight of impression. Many fail to carry the influence to which their real qualities entitle them because of a trivial manner. Humorists complain that they cannot get people to take them seriously even when most earnest. Profound thought lightly uttered will pass unheeded. On the other hand, many very commonplace people pass current for profound thinkers because of a certain deliberateness and dignity of manner."—*Watchman*.

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Address : **REV. E. SCOTT,**

Y. M. C. A. BUILDING,
MONTREAL

The report of Protestant missions in Japan for 1900 shows an increase of 643 members in the church and an increase of between four thousand and five thousand dollars in contributions of native Christians toward their own church support.

Presbyterian Record

VOL. XXVI.

JULY, 1901.

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LETTERS FROM ASSEMBLY.

Ottawa, 12 June, 1901

Ottawa, 20 June, 1901.

Dear RECORD.

It is said that men and women who write books leave their preface and introduction to the last, putting last first, and rightly too, for how can one write a preface to a book unwritten or introduce one still in the gray of a brain. So to pattern small from great will you allow me to play book making and put this P.S. at the end of the bit screedie I have sent you from the Assembly.

My letters might have been more tasty with more names, like plums in a pudding, of movers here and seconders there and speakers yonder, the “prominent” men of the Assembly. But if forty of the four hundred or more did most of the prominent work on account of being honored or entrusted with it, or because of a liking for it, why should they receive the additional prominence of special mention, while the remaining nine-tenths, who bare the burden of quietly and patiently listening and judging and voting, be unhonored and unsung. Besides, prominence is not healthy for the average constitution. It makes harder the struggle for the grace of humility, and no one should put an occasion of stumbling in his brother's way. Rather let the aim be to preserve a true equality, even if it be negatively, by omission, like the school boy's essay on pins which he said had saved a great many lives by not swallowing them.

DEAR RECORD.

Ottawa and politics ally, and if in these lines you scent the latter, blame the former. The politicians have mostly gone. Whether the approach of Assembly hastened their flight is not recorded.

The legislative halls are silent ; the din of strife is stilled ; vacant chairs with kent names face each other in peace ; but the Parliament buildings unchanged stand beautiful for situation like some vast medieval fairy castle on their lofty rock, circling whose base, fresh from its joyous Chaudiere dance and away through smiling plains, flows “dark Utawa's stream.”

Canada's housekeeping establishment will compare favorably with any in the world, while for unique beauty of situation it is probably unrivalled. May its interior economy ever be in keeping.

Would it not have been a good idea to hold the Assembly there to give or receive inspiration? Perhaps St. Andrew's Church is safer, for it has been said that while the governments of our Church and of the State are based upon the same principles, government by the people for the people, the methods in the latter are not always such as should obtain in the former, but of course this is said only by the other party, Friends, Balaam like, always seek a place to bless, and usually find it.

But if it is a far cry from Parliament to Assembly, which I do not believe, for both are departments of God's government upon earth "rulers are God's ministers"—it is only a few steps to St. Andrew's church where the Assembly meets, and that—not Parliament hill—is for the time our Mecca.

WHAT IS THE ASSEMBLY.

For the benefit of your "first readers" let me sketch the government of the Presbyterian Church.

First there is the Session, the governing body of a congregation, consisting of the minister as its moderator or chairman and several elders elected by members of the church. To this session is entrusted the management of the spiritual affairs of the congregation.

Next above the Session is the Presbytery, consisting of all the pastors in a given district and a representative elder from each congregation. This "Presbytery" elder is chosen each year by the Session as their representative for the year in the Presbytery and Synod. A minister and two elders are necessary to "constitute" a Session; and three members, two of whom must be ministers, constitute a Presbytery. But a Session may consist of as many elders as the congregation may think needful to elect, and a Presbytery has no limit except convenience. Our Church has fifty-five Presbyteries with an average of over twenty ministers and twenty elders in each.

Next comes the Synod, made up of a number of Presbyteries. Our fifty-five Presbyteries are grouped in six Synods. Fifteen members, eight of them ministers, may constitute a Synod, provided the ministers represent more than one Presbytery.

The General Assembly is over all. It consists of representatives chosen by the Presbyteries in the proportion of one to every four of their ministers and an equal number of elders. An effort is now making to reduce the ratio to one in six. Forty commissioners, of whom twenty-one are ministers, constitute a quorum. The total number of commissioners, if all were present, would now be about six hundred, three hundred ministers and the same of elders. But many are unable to attend, and although the present Assembly will be the largest in our history, only a little more than two-thirds have come, some two hundred and forty ministers and one hundred and eighty elders. From the farthest off Presbyteries few are present on account of the expense.

Ottawa, 10 p.m., 12 June.

Dear RECORD.

"The Assembly is now open." The opening has taken two hours, from eight to ten this evening, and has been well and truly done.

It was in this wise. To a well filled church, delegates and citizens, Rev. Principal Pollok, of Halifax, retiring moderator, preached an excellent sermon from the very practical text: "If ye know these things happy are ye if ye do them." He then descended from the pulpit, took his place on the platform in front, the two Clerks of Assembly, Dr. Warden and Dr. R. Campbell of Montreal, at their tables on his left, and gave his retiring address. He referred briefly to some of the great events of the eventful year of his moderatorship, the passing of a century and the coming of another, the raising of our Century Fund memorial, the reverses in our mission fields, the upheaval in China, the famine in India and the death of McKay of Formosa, the nation's war, and the closer bonding of her world wide Empire, the passing of a beloved Queen with an Empire's tears and a world's mourning, and the happy and hopeful succession of the King.

He then asked the Assembly to choose his successor, when Rev. Robert H. Warden, D.D., Agent of the Church in Toronto, was nominated and chosen by acclamation as Moderator for the current year. He briefly addressed the Assembly thanking them for this mark of their confidence and speaking of the wonderful growth of our Church in the brief quarter century of its history, and the opportunity and responsibility which lies to her hand. From the well known executive ability of the Moderator it needs not a prophet to predict that the work of the Assembly will be as well in hand as would be possible in this or any other deliberative gathering.

One thing remains before closing, the appointment of a business committee, before which must come all matters intended for the Assembly, that nothing irregular may find entrance, and that all may be done in order.

A feature of the opening night, at its beginning and ending, and more or less of after days, is the meeting and greeting of friends. It is a congregational social, a family gathering, on a large scale, where college mates true brothers, and friends and neighbors of other days long separated, renew their fellowship. These friendships with the added bond of a common life purpose of a most beneficent kind,

are as true as earth can give, and to see and share them makes it good to be here. But sweetest hours must end, and so to home and slumber for the night.

Ottawa, 13 June, 1901.

Dear RECORD.

"Except the Lord build the house they labor in vain that build it," and so the first hour of Assembly to-day was spent in devotional exercises, asking that He bless the work to be done, after which the business was taken up.

There are to be three Sessions daily, from 10 a.m.—12.30; from 2.30 p.m.—5.45; and from 8 p.m.—10. Between these Sessions various special committees will meet and do much of the work entrusted to them.

Perhaps a glance at the docket of business will be of interest as shewing what an Assembly finds to do. One important part of that work is the consideration of the Reports of the "Standing Committees" of Assembly. These are so called because they have charge of standing or permanent work, continued from year to year, as distinguished from special committees that are appointed to care for any special matter that may arise. A list of the standing committees for the present year is given on another page. They consist largely of the same men from year to year, with a small margin of change when the committees are appointed at each assembly. The degree of change, however, is not usually so great as many think it should be.

These committees do their work during the year, bring in their report to next Assembly of what has been done, with perhaps some recommendation as to the future working of the scheme. That report comes before the Assembly. Its recommendations are considered and discussed, and plans made as to the methods of working for the coming year. This phase of the Assembly's work with the many and sometimes important questions that arise in connection with it require considerable time.

The Home Mission Report along with all that it involves for half a continent, of plans for extension, for securing means to carry on the work, etc., might occupy days. There are also Reports on Augmentation, East and West. French Evangelization; Foreign Missions, East and West; Colleges, five of them, Halifax, Montreal, Queens, Knox and Manitoba. There is the Church and Manse Building Fund of the

Minister's Fund, East and West; Widows and Orphan's Fund, East and West; Church Life and Work; Sabbath Observance; Sabbath West, a large scheme; Aged and Infirm Schools; Young People's Societies; Statistics, etc.

Besides these reports of the Standing Committees, there are reports from half-a-dozen special committees which had been working through the year on some special subject, *e.g.*, on Aids to Social Worship; on Legislation; on the Bible in Schools; on Book of Forms; on Century Fund, etc.

Then there are overtures, nine of them. An overture is a proposition, or prayer, or request, sent up to Assembly by an individual or a presbytery, proposing or advocating some line or plan of work, or some change that may be thought desirable. The Assembly considers it, and perhaps adopts it, or rejects it, or perhaps after considering it sends it to the other presbyteries to see what they think of it, asking them to report to next Assembly. Before this Assembly there are some nine overtures of more or less importance, one of them proposing the division of the Presbytery of Portage la Prairie into two; another proposing the division of Regina Presbytery into three. There are others concerning matters of smaller or larger moment which will be duly weighed, so far as time permits, and disposed of accordingly.

Then there are overtures that have been held over from last Assembly; there are "returns to remits," *i.e.*, reports of Presbyteries on matters that had been sent down to them by last Assembly; there are applications from ministers of other churches to be received into the ministry of our church, etc., etc.

But I have been generalizing rather than giving particulars of to-day, and my space is nearly filled. Part of the morning and afternoon Sessions was taken up with College Reports. All five of them gave to our church during the past year seventy-seven ministers, *viz.*: Halifax, fifteen; Montreal, ten; Queen's, eleven; Knox, twenty-seven, and Manitoba, fourteen. And yet there is room, not only room but pressing need for men.

It was fitting that Colleges, in the day Sessions, should be followed by "Home Missions Night," for the one lies at the foundation of our workers, the other of our work; a church that has colleges filled with true spiritual life and that cares well for her Home Mission fields will surely prosper. But of this evening more anon, meantime sleep and rest.

Ottawa, 20th June, '01.

DEAR RECORD.—Assembly closed this evening at six. I spared you the monotony of a daily letter, so permit a few notes at large.

The evening sessions have been as usual of a more popular character, with a good attendance besides members of Assembly. There were four such evening meetings in all, besides the opening services on Wednesday evening; Thursday night, Home Missions; Friday night, Foreign Missions; Monday night, French Evangelization, Tuesday night, Church Life and Work; while Saturday was a half holiday, and Wednesday evening the second was devoted to business.

Home Mission night was good. The subject itself is an inspiration, half a continent to win for God, while evil in the form of materialism, Sabbath breaking, intemperance and vice is seeking to win and hold it for itself. And the present, with the great new West so fast opening, is the crisis in the conflict. Nations like individuals form character in youth and with us rests in large measure the future good or evil, the weal or woe of our country.

The H. M. Reports, East and West, were presented by Mr. Carson and Dr. Robertson, while a goodly array of men from the North West deepened the interest to the close. Dr. Herdman of Calgary spoke of the needs and possibilities of the West. Rev. J. T. Reid, M. D., told of his medical mission work among the forty thousand Galicians and nearly ten thousand Doukobhors; Rev. Gavin Hamilton, of his stations among the Mormons at Cardston, Alberta, etc.; Rev. A. McVicar, of work among the many thousand lumber men of Northern Ontario;—until the work to be done, in all its magnitude and variety from Atlantic to Pacific seemed so vast and great that it would have been oppressive, but that beyond it like the sun-lit top of a higher and farther range rose the vision of what shall be when all these varied peoples blended into one in Christian citizenship shall make our land a praise in the earth.

Great as seemed the work at home, the next night showed a greater. Mr. Gandier and Dr. R. P. Mackay presented the Report East and West, and were followed by missionaries; Norman Russell, W. Wilson and Dr. Woods, of India; Mr. Robb, who goes to Korea; and Dr. Menzies and Mr. Goforth from China, and if the work the previous night seemed vast, this wider, vaster, far, hopeless of accomplishment

but that beyond it faith could see a yet higher, brighter range, the mountain of the Lord's house established upon the top of the mountains.

Monday night was varied by two novelties in Assembly history; one was a greeting of welcome by the Mayor of Ottawa, Mr. Morris, in his robes of office, the other an address by Sir James Grant of Ottawa on tuberculosis and the efforts making to stop the ravages of this dread ill.

Then came French Evangelization. Dr. MacVicar presented the report, followed by Dr. Johnson and six of the French pastors and missionaries, Dr. Amaron, Messrs. Brandt, Boudreau, Seylaz, Carriere and McLaren. As patriots and as christians this work of giving the word of God to the million and a half of our French Canadian citizens is imperative. Only thus can our land be a free land and its people a free people.

The fourth popular meeting on the evening of Tuesday, was devoted to Church Life and work. A large subject, large enough, along its many and varied lines of Religious Life—in the Home, in the Congregation, in the Observance of the Lord's Day, and in Regard to Temperance, to profitably occupy a whole Assembly. Rev. Dr. McLeod of Barrie presented the Report, and was followed by Dr. Kilpatrick of Manitoba College. Emphasis was laid on the fact that while there is so much to cheer, there is special need to seek a deeper spiritual life, without which all else is in vain. Of this important subject more hereafter.

SOME RIPPLES IN ASSEMBLY.

An old Highland minister going to Presbytery one day, remarked with enthusiasm: "Hech, there's to be a fecht the day." This seems a right about from spiritual life, but ripples enliven both stream and Assembly. An animated debate over earnestly held opinions varies the placet monotony.

Two of these ripples were raised by Foreign Mission matters. Both were brief but breezy. The F. M. Committee recommended that a deputation be appointed to visit India, adding Formosa, and if possible Honan.

One of the grounds on which this was advocated was that "If a firm were doing business in India or China, it would not think of allowing year after year to pass without some of the members of the firm visiting it, and the Church could not expect her business to prosper if she did not do likewise."

An onlooker remarked, *sotto voce*, to the effect that so far as he knew anything about business, the most deeply interested partners were already in the field, if sacrifice were the token; that the missionaries seemed quite equal in knowledge and ability to the average of committees at home; that they have given their lives to the work, which committees have not done; that they are making sacrifices for the work, of which committees never dream; and that they know the work and its needs far better than any passing deputation however costly could do. There was not much said publicly in opposition to the proposal. A few vigorous words from one who knew whereof he spake, and the Assembly called for the vote, snowed the project under by a sweeping majority, and seemed to feel the better of the diversion.

Another ripple was on the composition of the Foreign Mission Committee. Principal Grant gave a characteristic address. He thought it a curious thing that when there were men at home who had spent years in the field, who knew all about it, but whose health had broken in the work, so that they were unable longer to stand the strain there; men of excellent judgment and deepest interest in the work, they were left off the F. M. Committee. He specially named Rev. J. Frazer Smith, M.D., whose years in China and India were so successful, but now compelled to work at home. The Assembly seemed to agree with him, promptly added the name, and again seemed to feel conscious of a virtuous deed.

Augmentation too furnished a refreshing breeze. The fund has not been supported in some places in the Western Section as its merits deserve. The Committee, casting about for a remedy, hit upon "an agent for two years," to stir up the aid-receiving churches to do better and the aid-giving to give more. There was vigorous pro and con, the pros predicting much from the magic wand of an agent; the cons maintaining that an agent would be permanent, an added burden on the fund, and in the end hurtful not helpful; that ministers and Presbyteries should do the work; that, freed from responsibility, they would lose interest; that what is wanted is not more machinery but better use of what is. Again the cons carried the day, and Presbyteries are once more free to shew what they can do for Augmentation.

Sabbath School work had next its turn. The

question of appointing Synodical S. S. field workers was before the previous Assembly, was referred to the Synods and approved, and now came up for final action. The Maritime Synods on either coast asked for a man each, the Central Synods varied from one for each to one for the three Synods. But the Assembly, fresh from turning down Foreign deputations and Augmentation agents, was not in agent mood, and as no one seemed able to define exactly the work to be done, whether missionary work, organizing new schools, or training teachers, it was finally decided to remit the matter to Presbyteries to report next year.

SOME FEATURES OF THIS ASSEMBLY.

It was the largest in the history of the church, a high tone characterized it throughout, and never were Assembly reins better handled.

There was no smoking tent. Well done, Ottawa! If in the recesses of the basement there was an incense room it was known only to initiated and not proclaimed to the world as a part of the Assembly outfit. If any man need a smoke let him smoke at home, etc.

It was the first time a mayor in his robes of office had appeared on the platform to welcome the Assembly; and the second time that civic courtesies had been extended. Winnipeg in 1887, treated the Assembly to a luncheon and a drive.

Never before did a city fire brigade give an exhibition for the benefit of Assembly. The moderator touched the button that called the alarm.

Saturday afternoon was a half holiday and the Street Railway authorities made it very pleasant by a ride in their beautiful observation cars from Rockcliffe Rifle ranges on the one side away to Britannia Bay on the other.

A very pleasant feature was the reception given to the Assembly on Monday evening by the Ottawa ladies in the beautiful grounds of the Ottawa Ladies College. All the more pleasant was it from the fact that the College is the property of the church, and was able to present such an excellent report to the Assembly.

It was the first time the Assembly was ever treated to a lecture outside its own special business.—Sir James Grant's address on tuberculosis being the initial of its kind.—And yet is it not linked with their work in a very close and real way.

It was marked by the success of its financial reports. Besides what has been raised for Century Fund, the ordinary income is greater by some sixty thousand than any previous year.

Distribution was a feature of the Moderator's excellent administration. Often the same few are called to do the active work of the Assembly, one man serving on several committees, while most have no part. This year the work and the "prominence" was divided as widely as possible.

The elders had several special meetings by themselves between sessions, and took the two schemes that are for the special benefit of the ministers, the Aged Minister's Fund, and the Widows' and Orphans' Fund, into special consideration, planning for their success. One thing now needed is that all ministers show their appreciation by connecting themselves with these funds.

A feature of this as of every Assembly, was the amount of work done by special committees between sessions. Sometimes they had to ask leave to sit during the meeting of Assembly to get through with their work. For example, about a dozen ministers from other churches applied to be received as ministers of our church. A large committee was appointed to consider these applications. The papers, testimonials, history, character and work of each one was most carefully and thoroughly examined, the committee having in all some ten sessions of two or three hours each, and recommending the reception of less than half the applicants.

THE CENTURY FUND.

It was hoped that this Assembly would witness the completion of the Fund. The agent, Rev. Dr. Campbell, was able to report that the four hundred thousand dollars estimated for debt payment has been doubled, over three quarters of a million of dollars of church debts paid off. What this means of freedom to many churches as they enter the new century can only be appreciated by themselves and those like burdened.

The six hundred thousand dollars for the Common Fund, to help the Schemes of the church yet lacks a tenth, and it was decided to continue the effort to the end of the year, to secure this amount; and if possible a tenth additional to complete the scale of help planned at the outset. This is rendered necessary by the fact that there have been monies designated by the donors to Schemes of the church which were not included in the first plan, but which are

necessarily included in the Common Fund, thus lessening somewhat the amount available for the Schemes originally named for benefit. There is no doubt that the Fund will be a complete success.

But you have probably enough of Assembly for this time. On the morning of the closing day there were still twenty-five items on the docket, enough for several days. But many members had left, and others could not well remain longer, so by diligence and leaving over some matters the end was reached by seven in the evening.

A CURE AND ITS RESULTS.

Among the primitive people of Africa the touch of medicine has a great influence in opening the heart, in breaking down superstition, and in giving a wider range for the entrance of the Word.

There came to our station once an old man, who said, "My daughter is sick. If I bring her here, will you cure her?" "What is the matter?" I asked. He replied, "She cannot walk." "How long has she been so?" "Five or six months." "Where do you live?" "Three days from here." "How will you get her here if she cannot walk?" "We will carry her. Will you cure her?" "We cannot say about that, but bring her here, and we shall see."

She was brought, and remained for four months. When she went, she walked. She went back to her town, passing through a country that had always held a closed door to our missionaries. The people had always kindly but positively refused to receive visits; but when that woman went along that journey of three days, she carried a new message, a new hope. She said, "We have not understood the people at God's station. They are for our good. See me. I was carried, now I walk." And a few months after that, when my colleague and I went through that country, every door was open. In almost every place there had been those who had heard of the medical work, or had seen it, and at the end of the three days' journey the entire town seemed to come out to give us a royal welcome.—*F. P. Lynch, M.D., at Ecumenical Missionary Conference.*

COMMITTEES OF ASSEMBLY.**I. Presbyterian College, Halifax.**

The first named in each committee is chairman.

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2. SENATE.

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III. Morrin College, Quebec.

E. Scott, J. R. McLeod, Governors appointed by the General Assembly.

IV. Queen's College.**BURSARY AND COLLEGE COMMITTEE.**

J. McIntyre, K. C., *Convener*; Principal Grant, W. W. Peck, John Mackie, J. D. Boyd, Geo. Gillies, Judge McTavish, G. N. Northrup.

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2. SENATE.

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VII. Home Missions.**1. WESTERN SECTION.**

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Keen, A. A. Scott, J. G. Potter, J. Neil,
W. Frizzell, N. McPherson, R. E. Knowles,
J. A. Anderson, S. G. Livingston, *Ministers*;
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Intosh.

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Strathie, D. MacDonald, T. C. Jack, J. A. Forbes,
James Ross, D. B. McLeod, D. Henderson, David
Wright, D. J. Fraser, A. B. Dickie, A. Robert-
son, George McMillan, J. S. Sutherland, G.
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W. J. Clark, J. Farquharson, W. G. Wallace,
M. McGillivray, J. A. Grant, *Ministers*; Rev.
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J. A. Cairns, D. McGregor, W. H. Spencer, F.
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Dickie, *Ministers*; J. D. MacGregor, T. C. James,
H. W. Cameron.

IX. Foreign Missions.**1. WESTERN DIVISION.**

Dr. Moore, *Convener*; Dr. MacVicar, Dr. Wm.
MacLaren, Dr. Warden, Dr. Milligan, Dr.
Thompson, Dr. J. B. Fraser, Dr. Mowatt, Dr.
Johnston, Dr. McKay, Prof. Baird, W. A. J.
Martin, Dr. J. Frazer Smith, D. Currie, R. J.
M. Glassford, Dr. McTavish, *Ministers*; J. R.
McNeillie, A. Jeffrey, D. McKenzie, D. D.
Wilson, Hamilton Cassells.

2. EASTERN DIVISION.

Dr. A. Falconer, *Convener*; L. G. MacNeill,
D. MacGregor, A. F. Carr, E. Smith, M. G.
Henry, E. A. McCurdy, J. A. McGlashen, E.
D. Millar, Geo. Ross, *Ministers*; T. C. James,
J. D. McKay, L. W. Johnston, Prof. W. C.
Murray.

X. French Evangelization.

Principal MacVicar, *Convener*; Dr. Scringer,
Dr. R. Campbell, Dr. Coussirat, Dr. J. Camp-
bell, Dr. Amaron, Dr. A. B. McKay, Dr. G.
Munro, Dr. Mowatt, J. A. Anderson, N.
McPherson, G. L. Johnston, M. McGillivray,
W. Frizzell, J. Ross (Crescent), T. C. James,
J. R. Munro, J. Hogg, Wm. Patterson, W. R.
Cruikshank, Wm. Shearer, R. P. Duclos, J. R.
McLeod, D. MacLaren, Jas. Fleck, G. C. Heine,
F. M. Dewey, J. Hastie, D. Tait, J. Morin, A.
A. Scott, J. Ross, S. J. Taylor, J. L. George, J.
F. MacFarland, J. E. Duclos, Hon. E. H. Bron-
son, A. C. Hutchison, D. Morrice, W. Paul,
Geo. Hay, J. Herdt, Paul Payan, A. G. Farrell,
J. Ramsay, W. Drysdale, Dr. Kelly, R. Brodie.

XI. Distribution of Probationers.

Dr. R. Torrance, Dr. Abraham, J. A. Grant,
J. S. Scott, Neil McPherson, *Ministers*; Geo.
Rutherford.

XII. Church Life and Work.

W. J. Clark, D. S. Fraser, A. E. Mitchell,
F. M. Dewey, D. D. McLeod, J. McD. Duncan,
W. C. Clarke, A. B. Winchester, M. L. Leitch,
John Young, J. M. Gill, W. B. Wood, Thos.
Humphries, Geo. C. Robb, Robt. Davidson.

XIII. Sabbath schools.

Jno. Neil, J. A. Logan, J. S. Henderson,
Principal MacVicar, Prof. Falconer, D. S. Fraser,
R. D. Fraser, Jno. Becket, W. W. Peck, J. S.
McEwen, and J. H. Cameron, D. *Ministers*;
Torrance Fraser, A. S. McGregor, A. W.
Wright, John McGill.

CHURCH NOTES AND NOTICES.

CALLS.

From Sutton, Ont., to Mr. A. K. McKerroll.
 From Fairview, B.C., to Mr. R. A. King.
 From Shawville, to Mr. N. Waddell.
 From Oakwood and Cambray, Ont., to Mr. F. D. Roxburgh.
 From Breadalbane, Man., to Mr. W. A. Alexander, of New Denver.
 From Souris and Bay Fortune, P.E.I., to Mr. J. F. Polley.
 From Portage-la-Prairie, Man., to Mr. Geo. Arnold, of Waubausheene, Ont.
 From Waldemar, etc., Ont., to Mr. R. A. Cranston.

INDUCTIONS.

Into Poltimore, Glen Almond, etc., Que., Mr. J. Byrnes.
 Into Rossburn, 28 May, Mr. F. W. Pritchard,
 Into Bath, Fredericksburg, etc., Ont., Mr. W. A. Guy.
 Into Columbia, B.C., 21 May, Mr. R. W. Craw.
 Into Belgrave and Calvin, 27 June, Mr. J. J. Hastie.
 Into Queensville, Ont., to Mr. M. MacArthur
 Into Glace Bay, C.B., 28 May, Mr. Wm. Meikle,
 Into Tvendinega, Ont., 4 June, Mr. G. W. Thom.
 Into Hay Bay, 5 June, Mr. Grey.
 Into Waterdown, Ont., 28 May, Mr. Anthony.
 Into Norwich and Bookton, Ont., 3 June, Mr. Jno. Kay.
 Into Weston, Ont., 30 May, Mr. R. M. Hamilton.
 Into Cooke's Church, Toronto, 18 June, Mr. Alex. Esler.
 Into Escuminac, Que., 10 June, Mr. G. M. Ross.
 Into St. Stephen, N.B., June 4, Mr. Arthur S. Morton.

RESIGNATIONS.

Of St. Ann's and Wellandport, Mr. Cruickshank.
 Of Aylmer and Springfield, Ont., Mr. Bethune.
 Of Cumberland, B.C., Mr. W. C. Dodds.
 Of Birtle Man., Mr. H. N. Murray.
 Of Penetanguishene and Wyebridge, Ont., Mr. W. R. Johnston.

NEW CHURCHES OPENED.

At North Sydney, 9 June, St. Matthew's Church.
 At Vankleek Hill, Ont., 16 June.

CHURCHES REOPENED AFTER RENOVATION.

At St. Elmo, Ont., 26 May.
 At Kintore, Ont., 26 May.
 At Westminster, Ont., South Church, 16 June.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 3 July. 7.30 p.m.
2. Inverness, E. Lake, Ainslie, 23 July.
3. P. E. Island.
4. Pictou.
5. Wallace.
6. Truro
7. Halifax, Halifax, 2 July, 10 a.m.
8. Lunenburg.
9. St. John, St. John, St. A.
10. Miramichi, Campbellton, June 25.

Synod of Montreal and Ottawa.

11. Quebec, Richmond, 2 July, 4 p.m.
12. Montreal, Montreal, Knox, 17 Sept. 9.30.
13. Glengarry, Alexandria, 9 July, 10.30.
14. Ottawa, Ottawa, Bank St., 9 July, 10 a.m.
15. Lan. & Ren., Carleton Pl., 16 July, 10.30.
16. Brockville, Cardinal, 9 July, 3 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 2 July, 11 a.m.
18. Peterboro, Peterboro, 9 July, 9 a.m.
19. Whitby, Whitby, 16 July, 10 a.m.
20. Lindsay, Cannington, 17 Sept., 11 a.m.
21. Toronto, Toronto.
22. Orangeville, Orangeville, 9 July.
23. Barrie, Midland, 17 Sept., 3. p.m.
24. Algoma.
25. North Bay, Powassan, 9 July.
26. Owen Sound, O. Sd., Kx., 2 July, 10.
27. Saugeen, Harriston, Guthrie, 9 July, 10.
28. Guelph, Guelph, Chal., 16 July, 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., Knox.
30. Paris, Paris, Woodstock, 9 July, 11 a.m.
31. London, London, July 9, 10.30 a.m.
32. Chatham, Blenheim, 9 July, 10 a.m.
33. Stratford, Stratford, Kx., 9 July, 10.30.
34. Huron, Clinton, 9 July, 10.30.
35. Maitland, Wingham, 17 Sept., 10 a.m.
36. Bruce, Paisley, 9 July, 10.30 a.m.
37. Sarnia, Strathroy, 9 July, 11 a.m.

Synod of Manitoba and the North-West.

38. Superior, Keewatin, 10 Sept., 10 a.m.
39. Winnipeg, Man., Coll.
40. Rock Lake, Roland, 2 July.
41. Glenboro.
42. Portage, Portage la P., 2 July.
43. Brandon, Brandon, 14 May.
44. Minnedosa, Russell, 2 July.
45. Melita, Carnduff 2 July.
46. Regina, Regina, 3 Sept.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Red Deer, 3 Sept., 3 p.m.
49. Kamloops, Enderby, 4 Sept., 10 a.m.
50. Kootenay, Cranbrook, B.C., 27 Aug.
51. Westminster, Vancouver, 4 June, 3 p.m.
52. Victoria, Victoria, 3 Sept., 10 a.m.

ON GOLD RUN.

BY REV. JOHN PRINGLE, ATLIN, B.C.

For the RECORD.

The dogs know when Tuesday comes. For you will notice that they are slow to move out of their cosy quarters. "Telegraph" at the hospital, where the nurses make him think a great deal of himself; "Nick" and "Teslin" on the bear skin under my table. They have been long on the trail, four seasons now, and the bells bring no joy into their lives, rather sorrow, as their master lifts the harness. But when we get on to the trail, this Tuesday afternoon, old Telegraph ignores Discovery (Thursday is Discovery day) and keeps his face steadily towards the east, until he finds his Gold Run resting place under George Johnson's forge. Poor Nick! his day done, and he done also. I had him sent by rifle ball route to the dogs' happy hunting grounds. Nick will be happy there, for he was a great hunter.

For three long hard winters, and part of a fourth, my dogs have been my companions, my helpers in many a tight place, and always in the front rank of my best friends. And now Nick has gone, and Telegraph shall go into harness no more. It would be a shame to put his gray muzzle through a collar even once more. If I can manage it, he shall end his days with a dear old Elder in Galt, Ontario. And so Teslin will be the only bit of the old life remaining to me—of days and nights in the solitudes of the interior; of hard pulls over lake, and river, and mountain; of long journeys and short commons; of all that it meant to minister on the Stikine-Teslin trail. But Teslin is as full of energy and fight as ever. His flag (the tail) is always at the masthead, and his white eyes, with his dog heart showing through them, seem to say emphatically: "Come on, McDuff."

Tasca is my new leader. She is a little lady, with a beautiful wavy white coat, and a long sharp muzzle which marks her for the front. She is not a year old yet, but hits the trail like a veteran, and leads the old dogs, with their staid gait and quiet ways, a merry dance. Telegraph was accustomed to look around at me when Tasca was especially spry, with a look on his face which plainly meant: "That kid is fresh, she'll get over that before long." Two additional dogs must be added to my team before October, and then, if my health holds out as heretofore, I shall be ready for any duty which dogs and men can do. A long talk about dogs, eh! Can't go to Gold Run and back same

evening without them; and besides they are quite in place here; for is not this a home mission letter, and are not they home mission dogs?

It is Tuesday—that is where I began—and a clear frosty afternoon, with promise of a moonlight night rivalling the day in brightness. A Nova Scotian woman expressed the thought of many when she remarked that: "A great deal of good moonlight goes to waste up here." The moonlight glorified nights and the autumn-tinted hills are to my mind the twin glories of this land.

Tuesday and Gold Run.—Gold Run is just an old creek bed, through which now trickles a slender thread, very different from the stream which in elder days, brawling along its course and roaring through its canyon, swept to the lake, leaving its deposit of golden gravel. The Run is about two miles long, and on either side of the depression, marking the old channel, are the tents and cabins of my friends to whom I minister in the Gospel of Jesus Christ.

The people are glad to come to these log cabin meetings. For reverence, heartiness and blessing, I have had no better meetings in the Northland—no better anywhere for that matter. We get very near to God and to each other, people and minister alike. The latter stands just as he comes off the trail—no fixins. The women, four or five, God bless them, make me think of home, and somehow put a touch of tenderness even into my dog-driving voice. The men are there in the long rubber boots in which they have stood in water all day, a patch of clay here and there upon their clothes, just as they have come from shaft or drift.

This Tuesday night I speak about the importance of knowing Christ: "That I may know Him," you know. A man may have a mind full of knowledge, even about Christ, but may not know *Him*. I know the Gospel story fairly well, can follow Jesus in thought to and fro—on city street and quiet country road; by the lake shore and amid the mountains. Oh yes! But when I was critical yesterday, and should have been kind; harsh, and should have been tender; suspicious, and should have been trustful; selfish, and should have given myself to service of those in need—just a hand, or a word, or a look, or a dollar, or a bit of sympathy: Ah! then I showed in these things that I did not know Him, or did not know Him very well. We must go on the trail with Jesus of Nazareth if we would know Him. One gets acquainted

with his fellowmen, as nowhere else, on the trail. That is my experience at any rate. Our strength and weakness come out there. The trail—solitude, burdens, tribulation, disappointment—begets an unselfishness and a dependence, or the opposite, quite exceptional. Yes, that is true: "If you want to know Jesus, you must go on the trail *with Him*." I never got really well acquainted with men who were going to Glenora when I was going to Teslin;—with men I met, that is. But the men with whom I packed during that sorrowful summer; or pulled a sled in the more sorrowful winter following; or camped amid the still spruce woods—how I got to know them and they me! One of the things which make me not alto-

would not listen if you spoke about Jesus and applied Him in love to the needs of their lives. I'll tell you about a communion service in Discovery ere long. I see a note of interrogation in the Editor's eye as he reads this promise. But I mean it, I do indeed.

But now look at the photo of my Tuesday evening congregation—they are not all there—Quakers and Catholics, Episcopalians and Congregationalists, Baptists and Presbyterians. We differ, but then Jesus of Nazareth is more to us all than are our differences.

The dogs are in the sled, and in an hour and a quarter I make the nine miles to Atlin. Don't forget the dogs, the blessed dogs. I'll explain to Paul, when I see him, that all dogs



gether distrustful of myself is, that the Jims, and Peters, and Daveys, and Bobs, and Johns, who were with me in the wilderness stick to me in a way which makes me glad that I was and am their minister. How can men get to know Christ, when they turn their back on Him and wont go His way?

Those men in Gold Run, some of them working forty feet down and fifty feet under, working, working, working, and often without result—they need to know Jesus. We can live on the level of the common place and have Him and all He has promised and is able to bring into these poor lives of ours—in a store or in a log kitchen, on a claim or on the trail.

Did they listen? Listen? Of course they listened. I have never seen people yet who

are not like the dogs he knew in Ephesus and Philippi. An Aylmer man is holding down the sled, and Telegraph is as usual posed for his photo. The cabin is George Johnson's, whose wife is in the doorway.

If Dr. Warden asks for \$150,000 for Home Missions next year, give it, give it. You will learn later, if not just now, that the very largest investments in this venture pay handsomely. You will learn it from the face of Jesus when He says "well done." And when the record, with the blaze of the eternal light turned upon it, tells the story of the souls won for Christ on our far extended Home Mission field.

JOHN PRINGLE.

(In a private note of date 3rd June, inclosing the above, Mr. Pringle says: "All well, nurses and all."—ED.)

AMONG THE GALICIANS.

To the RECORD :

The following letter received by Rev. Dr. Robertson helps to show the condition of many of the Galician settlements and the need of schools and missions :

"Your letter asking questions about the Galician settlers was duly received. I am settled 35 miles from Yorkton; and there are about 600 Galicians settled round about me, and I have a good opportunity of knowing these people. They are kindly, but very ignorant. I do not think that two per cent. of them can write their own names. They are in great need of schools, and there is a rare opportunity for mission work. It was reported to me that a boy 12 years old had hanged himself. I went to the house and found him hanging by the neck. A boy, who had been with him, was called as witness; and, although ten years old, he did not know that there was such a being as God. I have been interesting myself in getting a school built, but the people are very poor and cannot pay taxes. The Presbyterian people, I understand, are going to help us. I am going to Yorkton and will bring up the clothing you sent, so that the children can go to school. My wife distributed the box you sent before to the poorest of the children, and they were gladly received."

* * *

LETTER FROM SKAGWAY.

BY GEORGE PRINGLE.

Skagway, Alaska, June 10, 1901.

Dear Dr. Warden :

It is now a month since I left Toronto and not in Dawson yet. For the last three weeks the ice in the Yukon and Lake Labarge, while preventing boats from running, has been, on the other hand, unsafe for pedestrians. So we have been held here in Skagway until the river should open. Word that the river was clear of ice came yesterday, and we shall go on down in a day or two.

Mr. H. H. Turner came up from Vancouver the beginning of last week. We shall likely go down to Dawson together. . .

Our friends here have been very kind to us both. Mr. Busby, in particular, the British Customs Officer, has done more to help Canadian tender foots dumped off at Skagway than any other man I know. The Canadian Government is fortunate in having such an able upright representative in this northern town.

Rev. N. B. Harrison, pastor of the Presbyterian Church, with the able assistance of his wife and daughter, has treated Turner and myself as if we were members of the Royal Family. Harrison's knowledge of Canadian geography is not perfect, but we have forgiven him for that, I have at least, although Mr. Turner finds it hard to forgive a man who announces him as a graduate of McGill College, Toronto. By the way, he knows where Queen's is, it is so famous, you see. An old man, named Watson, introduced himself to me a few minutes ago as a graduate of the latter college in 1861. None of the Faculty of his time are alive to-day.

I send along with this a Skagway paper to show that the press here is kindly as elsewhere.

Yours sincerely,

GEORGE PRINGLE.

Stopping at the Golden North are two Presbyterian ministers, H. H. Turner and George Pringle, who intend taking up work in and about Dawson and are waiting for navigation to open. They will be in the city over Sunday, and are expected to speak at the Presbyterian Church morning and evening.

Mr. Pringle is a brother of Rev. John Pringle, of pioneer fame in the Atlin country. George took his brother's work last summer and made so many good friends among the miners that he is well known, not only as his brother's brother, but on his own merits. He is from Queen's College, Kingston, Ont., and will work on the creeks beyond Dawson.

Mr. Turner is a recent graduate of McGill Presbyterian College, Montreal, where he stood first in his class, securing a \$500 scholarship, entitling him to a year's study abroad. He is a bright young man and goes to relieve Dr. Grant, of Dawson, for the summer.

These men have made many warm friends during their stay here who will be glad to hear them speak on Sunday at the services of the Presbyterian Church.—*Skagway Paper*.

REPORT OF HOME MISSION COMMITTEE, WEST. 1900-1901.

To the General Assembly:

In presenting their report of another year's work, your Committee desire gratefully to acknowledge the hand of God in the progress made. The year has been one of encouraging success, and the reports received from all sections of the Church indicate growth and prosperity. In the older fields of Ontario and Quebec, where our cause has been in a large measure stationary for many years, improvement is reported. This is due to some extent to the prosperous state of the country, but mainly to the fact that a large number of the fields are now supplied by ordained missionaries, who are able to dispense ordinances among the people, and who give continuous services both winter and summer.

In new northern Ontario quite a number of fields have recently been opened, and the prospects for the future are more encouraging than at any previous time. The opening up of large areas of country for settlement, the development of mining interests, and the planting of new industries, such as pulp and steel manufactures, are attracting large numbers of settlers. Your Committee have sought, with some measure of success, to supply gospel ordinances in these new districts, employing a larger number of missionaries last year than formerly. In the near future many church buildings will need to be erected in this new territory, and the money expected from the Century Fund for church buildings in the Presbyteries of Algoma and North Bay will be most opportune.

AMONG THE LUMBERMEN.

Application was made to the committee last fall to undertake work among the men engaged in the lumber camps during the winter months in the Presbytery of North Bay. The Committee readily acquiesced, and made a grant towards securing the services of suitable missionaries for this important work. The Presbytery of North Bay appointed a sub-committee to take the supervision of the work. The report of this sub-committee, herewith appended, will be read with interest. For many years a Lumbermen's Committee has been annually appointed by the Synod of Montreal and Ottawa, for the purpose of having the lumber camps in the Ottawa and Gatineau districts visited by missionaries or colporteurs connected with our Church. Congregations within the bounds of the Synod named contribute annually about \$250 in aid of this work.

The time has come when it seems desirable to have the whole of the work among lumbermen directly under the care of the Home Mission Committee. It is confidently believed that much good could be accomplished if the work were systematically carried on in all the lumber camps of the country, by earnest colporteur missionaries regularly visiting the camps, distributing literature among the men, and conducting services as opportunity offered. One of the ministers of our church, Rev. A. Fitzpatrick,

recognizing the urgency of the case, has given his services to bettering the condition of the men in the lumber camps, more particularly in the way of securing for them buildings for recreation and reading purposes, and in supplying them with books, magazines, etc. Mr. Fitzpatrick is labouring independently and not in direct connection with the church. In appreciation of his services, your Committee had pleasure in making him a special grant of \$100 on behalf of this work. It is believed that the lumber firms employing men in the camps would gladly co-operate with your Committee in meeting the necessary expenses in connection with such work.

IN THE GREAT WEST.

In the report of the Rev. Dr. Robertson, Superintendent of Missions for Manitoba, the North-West and British Columbia, full information is given regarding the work in the West; its discouragements as well as its encouragements. No one can read that report without a strong feeling of gratification that, by the blessing of God, and largely through the instrumentality of Dr. Robertson, our church has made such rapid progress in the West, and done so much for the moral and spiritual well-being of the people there. By appointment of the Executive, Dr. Robertson visited Britain and the continent of Europe last winter, chiefly with a view of securing labourers to work among the foreign population in the West, and also to give information to the students of the various Presbyterian colleges in Great Britain, in the hope of securing the services of a number of them for our work. Dr. Robertson was successful in his mission, having got one or two labourers from the continent of Europe, and between thirty and forty students and other missionaries from Britain, most of whom have reached Canada and are now in the mission field.

AMONG THE GALICIANS.

Rev. Dr. J. T. Reid responded to the call of the Committee a year ago, to act as medical missionary among the Galicians in the Dauphin District, Manitoba. He was able to enlist the sympathy and liberality of a number of friends before going to his field, and through their help took with him a supply of drugs. During the winter he made an appeal to friends in Montreal, Ottawa, Kingston, Hamilton and Toronto, and obtained a large quantity of clothing, etc., for distribution, which were found most helpful among the more needy in his field of labour. Dr. Reid, with the sanction of the Committee, is at present visiting a number of congregations in Ontario and Quebec, giving a lecture, illustrated by limelight views, descriptive of the people among whom he labours, and their habits and customs. Dr. Reid's addresses have been highly appreciated, and it is hoped that they will awaken and increase interest on behalf of the work which the committee seeks to carry on among the foreign population in the West. This work will entail an expenditure of \$7,500 next year. Day schools have been opened by our church in several of the districts

where the foreigners have settled. Notably has this been the case in the Dauphin district, through the instrumentality of Mr. J. A. Cormie, a student of Manitoba College. Suitable teachers have been secured, and at present some eight or ten labourers are in the service of our Church among the foreign population of the North-West. It is difficult to over-estimate the importance of this work on the future of the country.

In view of the modification by the General Assembly two years ago, of the duties of Dr. Robertson, it has become absolutely necessary that the Church take immediate steps for the proper supervision of the work in the West. At the request of the Home Mission Committee of the Synod of British Columbia, your Committee agreed to appoint a missionary for the present summer to supply the pulpits of the Home Mission Conveners of the several Presbyteries in that Synod, so that these conveners might be able to spend a little time in visiting mission fields in their respective Presbyteries. This is, however, only a temporary expedient, and even for this summer is only applicable to British Columbia. Your Committee is so impressed with the necessity of efficient supervision that they agreed to meet on the day of the opening of the General Assembly, and it is hoped that before the Assembly rises they will submit a recommendation regarding this important matter.

IN YUKON.

The work in the Yukon has been prosecuted with vigour during the year. The Rev. J. A. Sinclair, who laboured so efficiently at Skaguay, Bennett, etc., returned east last fall on the expiry of his term of service, and has since been appointed principal of the Regina Industrial Schools. The congregation of Dawson City called the Rev. A. S. Grant, the first missionary of our Church who laboured amongst them. Mr. Grant has accepted the call, the people promising a good salary even for Yukon. At last reports they were beginning the erection of a new church building, and also a manse.

At Eldorado, the Rev. D. G. Cock has continued to labour with zeal and fidelity, the cause there having become self-supporting under him. Mr. Cock having offered his services to do work among the men on the creeks in the neighbourhood of Dawson, your committee were fortunate in securing Mr. George Pringle to take Mr. Cock's place at Eldorado.

At Whitehorse, the northern terminus of the railway, the Rev. J. J. Wright has done magnificent service, not only as a missionary, but also as a teacher. At a cost of \$1,500, a comfortable building was erected. The Church and Manse Building Fund made a grant of \$300, and the people themselves contributed \$950, leaving a debt of about \$250 at last report. This building was not only used for church purposes, but in the forenoon of week days for a school taught by Mr. Wright, and every afternoon as a reading and recreation room, and it has proved a boon and a blessing to scores of men, young and old. Mr. Wright, when last heard from,

reports the attendance as largely increasing, so that an addition to the present building has become absolutely necessary. As contrasted with congregations in the East, Mr. Wright reports that by actual count the proportion of men to women is twenty to one in his congregation.

Rev. J. Bennett cheerfully responded to the call of the Committee a year ago, and has done valiant service at Bennett.

The Rev. John Pringle, who addressed the Assembly last year, visited many of the congregations of our Church before his return to Atlin, and his addresses did much to awaken interest and to draw forth the sympathies of our people on behalf of the work in the Yukon. Mr. Pringle continues his work in Atlin, ably assisted by the two nurses, Misses Bone and Mitchell, sent out by the ladies' committee in Toronto, and whose services have been so blessed to many of the sick and suffering in that district. The new hospital building was erected at Atlin through the instrumentality of Mr. Pringle. There was a debt upon it of about \$400, which the ladies in Toronto recently undertook to meet, the larger amount of which has already been got and forwarded to Mr. Pringle. The Government of British Columbia have made a grant on behalf of the work carried on by the nurses, and the contributions of friends in the East have been sufficient, along with this grant, to meet the entire expense of the work.

A RALLY FOR THE FUND.

Within a week or two of the close of the Church year the Home Mission Fund was so far behind as to be a source of great anxiety, and fears were entertained that the Committee would be unable to meet in full the grants promised to missionaries, and to respond to numerous applications for the opening up of new fields. The facts were made known to the Church, and the response was such as to cheer the hearts of all interested in the work. From congregations and friends all over the Church liberal contributions were promptly forwarded. One generous friend placed the handsome sum of \$5,000 at the disposal of the Committee to meet whatever shortage there might be when the books closed. Your Committee are gratified to report that the entire amount required was received without touching this noble gift, and with the consent of the donor, the sum was given to the Home Mission Department of the Century Fund.

Your Committee desire to place upon record their heartfelt gratitude to God for all His goodness in connection with the work of the year, and their grateful thanks to the many generous friends of the cause for their large-hearted liberality. The Committee, however, feel that it is necessary to have a more stable revenue than in the past. Included in the receipts of last year is a sum of \$13,579.04 from Great Britain and Ireland. A large portion of this amount was secured through the instrumentality of Dr. Robertson during his visit to the motherland, but the continuance of the

British contributions cannot be relied upon in future. The estimated expenditure for the current year, details of which are here given, is \$25,000 in excess of the normal revenue of the Fund. This fact caused the Committee great anxiety at its meeting in March last. The subject was referred to a sub-committee, and their report was unanimously adopted by the Home Mission Committee. It is as follows :

HOW TO MEET THE GROWING NEEDS.

1. "That the Home Mission Committee, finding it necessary to be provided with a larger revenue, and from more assured sources, are anxious for the organization of the women of the Church for this purpose, and ask the Assembly if it is not possible to so alter the constitution of the W.F.M.S. as to admit of its serving a double function in regard to both Foreign and Home Missions, and render unnecessary the organization of distinctively Woman's Home Mission Societies.
2. "That an earnest effort be made to increase the number of congregations, societies and individuals willing to become responsible for the support of a missionary in a Home Mission field.
3. "That the selection of the fields to be thus supported be left in the hands of a sub-committee consisting of Drs. Warden, Somerville, Robertson and Findlay, who shall notify both the contributors and the Presbyterian conveners of the selections they have made.
4. "That the missionary in each field thus selected be notified at the beginning of his term of labour that he shall be required, before March 1st and September 1st in each year, to send to the sub-committee above appointed such a report of his field and of his work as will be likely to maintain and deepen the donors' interest in Home Mission work.
5. "That the above committee publish annually in connection with the Home Mission report of the General Assembly, a list of the fields so supported, the missionaries supplying, and the names of the donors."

The sum of \$250 per annum is the estimated amount required to support a home missionary over and above the contributions of the people in the field. Since the meeting of the Committee in March, efforts have been put forth with a view to secure guarantees from congregations or individuals for the support of one hundred missionaries in specific fields. While the special effort on behalf of the Century Fund last month has interfered somewhat, the Committee are hopeful that they will succeed in securing the sum of \$25,000 from friends and congregations, over and above their ordinary contributions for the Home Mission Fund.

ESTIMATES FOR THE CURRENT YEAR.

The following are the estimated requirements for the current year :

Ontario and Quebec.....	\$27,650 00
Manitoba and Northwest.....	18,000 00
British Columbia	24,000 00

Yukon Territory.....	5,000 00
Work among foreign population....	7,500 00
Travelling expenses, missionaries..	6,000 00
Salary and expenses, superintendents	5,000 00
Expenses of Committee and Executive, printing, etc	3,100 00
Proportion of General Expenses...	1,250 00

Total..... \$97,500 00

From the appended statistical tables it will be seen that the work of the Committee is carried on in 402 fields, in connection with which there are 1,174 preaching stations, with 12,828 families and 13,830 communicants. In these fields there was last year an addition of 1,431 to the number of communicants. The fields received on an average forty Sabbaths' supply during the year, and contributed \$83,479 towards the salaries of the missionaries, an average per communicant of \$6.04, as compared with \$4.37 per communicant for salary all over the Church, including wealthy city and town and rural charges, as well as augmented congregations and mission fields. In addition to the amount contributed by the Home Mission stations for the support of their own missionaries, they gave last year \$4,899 for the Schemes of the Church.

ROBT. H. WARDEN,
Convener.

REPORT OF REV. DR. FINDLAY,

SUPERINTENDENT OF NORTHERN ONTARIO MISSIONS.

In reviewing the work in this portion of the Church during the past year, we have much reason for thankfulness to our Divine Head for the tokens of His presence vouchsafed to us. To some the progress may seem slow, but it is better in mission work, as in other connections, to go slow and sure rather than otherwise.

During the past winter our fields were pretty well supplied by the men available, so that very few were deprived altogether of service. Growth has marked the efforts of our ordained missionaries to such an extent that at the meetings of both Presbyteries of Algoma and North Bay considerable reductions were made in the grants hitherto given. Meantime, six additional ordained missionaries have been appointed since my last report in these Presbyteries—two in Algoma and four in the Presbytery of North Bay. The ground is thus being gradually covered, and when we remember that each ordained missionary is a centre of influence for good, not only in his own field but also in the mission fields around him, it will be seen that six additional men of this class means a good deal in the way of advancement. Other fields are coming on, so that from year to year we hope to be able to report an increase in their numbers.

Algoma.—Many are turning their attention to this part of the province as to a land of promise, and justly so. But as yet everything is

in a chaotic condition. We are only at the beginning of things. It still requires the aid of the imagination to picture what will be. With new lines of railroad penetrating the district in almost every direction, and new industries being developed at so many points, it is utterly impossible to forecast the future of this large district. Industries to employ 10,000 men are spoken of with as much indifference as we used to speak of a new shingle mill to employ half-a-dozen hands.

But while we have not particularly to do with the commercial and industrial development of this portion of the province, we have to do with its development in another direction. It is laid upon us as a church to do our share in developing and taking care of the moral and spiritual interests of the thousands who will soon be found within our borders, giving visible reality to what some at a distance have been pleased to call the wild dreams of speculators.

Leaving the future in the meantime, and remembering that what has been attained is only the beginning of an onward march, let us look at what has been accomplished during the past year.

The little mission at the west end of the Soo, under the fostering care of the Session of St. Andrew's, has built a new church capable of seating from 250 to 300 persons. In this building a flourishing Sabbath school has been conducted since its opening, and commencing with this month, regular Sabbath service is being conducted by a student.

At Bruce Mines an effort is being made to separate the congregation in the village from the country stations, that the services of Mr. McLennan may be retained in the village.

Blind River has been disjoined from the rest of the fields to which it formerly belonged, that it may have the entire services of a missionary in the hope that it may soon become a settled charge.

Victoria Mines, which less than a year ago had no existence, to-day is a village of at least 500 people. Here we have a very promising cause and the prospect of a new church this season. This station is connected with the Whitefish field, within whose borders it lies.

Copper Cliff, which a comparatively short time ago was one of a group of mission stations, and more recently connected with Sudbury as an augmented congregation, will, before this is read in print, be a self-supporting congregation. Sudbury is in precisely the same position, with good prospects of settlement in the near future.

These are a few of the steps forward, some of which were not dreamed of a year ago. We have not this year developed to any great extent in the way of forming new fields; one or two were spoken of, but it was thought better to wait the further development of the country before taking any definite steps in this matter. These points will be kept in mind by another year. Any practical development that has taken place has been in the neighbourhood of older fields, so that while we increase the points occupied, we do not make any extra demands

on the funds of the Home Mission Committee. By another year we must follow the line of settlement, as thousands are expected in, not only as artisans, to be employed in the centres of industry but also as settlers on the lands held by the railroad company for that purpose. It will be the care of the Presbytery to see that this pioneer work is carried on, as the way for it is opened up. As the railroad on the Island is now an assured thing, we expect to find Manitowaning and Little Current, the points that are most likely to receive the greatest benefit from it, to rank themselves as self-supporting congregations. At present the Presbytery consists of three self-supporting congregations—four congregations under augmentation, eight ordained missionaries and nineteen mission fields under the care of students and catechists.

North Bay.—The work within the bounds of this Presbytery has been moving on quietly and satisfactorily. No very marked changes are to be noted. The work in Temiscamingue is developing, as is evident by the appointment of a student missionary to assist Mr. Pitts, who has had sole charge of this rapidly increasing field. Many settlers are expected to go in this season. Already the territory occupied is more than one man can do justice to, so that an additional labourer will find enough to occupy his attention.

At Kipling, near Warren, on the line of the C. P. R., we have an important settlement of Swedes and Norwegians, to whom our attention has been directed. Thus far the settlement is composed of about seventeen families who have been in the country some five or six years. With them came Mr. John Whelan, who, in the fatherland, occupied a position in the Church corresponding with that of catechist with us. Since coming in, Mr. Whelan has been attentive to the spiritual needs of his fellow-countrymen, holding services among them regularly. Mr. Whelan first made himself and his work known to me some years ago, when he with some others from this settlement came out to Warren to attend a communion service there. A year or two later they wished to be recognized by the Presbytery of North Bay as a mission under their care. Mr. Whelan also made application to be recognized as a catechist by the Presbytery, and after a very satisfactory examination he was received. Since October last he has been employed under the Presbytery as missionary to these people. I visited them in November last, and organized a congregation among them with about twenty members. They are very poor it is true, but this should not hinder them from enjoying the means of grace under the care of the Church of their choice. They report that this spring there will be a very large addition to their numbers, nearly one hundred families being expected to join them from the home land. These people are honest and industrious, and will make good settlers. That they will support the cause among themselves to the extent of their ability, I have no doubt.

A new departure was made this winter by

this Presbytery in the effort put forth to give service to the men in the lumber camps. In reality, it is only doing on a larger scale, perhaps, and more systematically, what has been going on for years. Our missionaries labouring in the neighbourhood of the camps have for years been in the habit of giving service in the camps, but as the camps have moved backward faster than the line of settlement has moved forward, they have gone a little beyond the reach of the missionary. It was found desirable this year to follow them up with men specially appointed for the work. For the first time too the Home Mission Committee, in answer to the request of the Presbytery, made a special grant to this work, which was money well spent. Being the first year of this work, it is still in the experimental stage, but we hope by another year to be able to report even greater results than were possible at present. A separate report of this work is however likely to appear, so that I need not follow this further at present.

We have been adding to the number of ordained missionaries within the bounds, which is perhaps, one of the best evidences of growth in a mission Presbytery. Rev. R. V. McKibbin has been placed at Loring, one of our more distant fields, which has for some years been under the care of the Missionary Society of Knox College. Excellent work was accomplished here last year by Mr. McLaren, the missionary in charge, which resulted in their desiring the presence of an ordained missionary among them. Good reports are being received of Mr. McKibbin's work in this field.

Rev. Andrew Henderson is also giving a good account of his stewardship on the Magnetawan field, where he was placed in November last, to fill the gap caused by the removal of Mr. Becket to Sundridge. Rev. J. W. Penman has more recently been appointed to the Orrville field, where he will find a large sphere of usefulness. We hope also soon to place an ordained missionary at Sprucedale.

The fields within the bounds were all fairly well supplied during the winter, and are all supplied during the present term.

Barrie.—There is nothing of very special import to note as to the work within the bounds of this Presbytery. Nearly all the fields were supplied during the past winter. Additional strength was given to the Utterson field by the addition of the station at Allansville, which was disjoined from the congregation of Huntsville, in the Presbytery of North Bay, and added to this field. The only advantage so far is that they are doing without a grant from the Home Mission Committee. We would very much have preferred that they had asked for an ordained missionary, whom they are abundantly able to support. They will likely come to this ere long. It has been found desirable to divide the Muskoka Falls field for the summer at least, as fortnightly supply to the stations on this field was not found conducive to their best interests. The arrangements made for the supply of the stations at the tourist resorts were

found to work very well last year, and will be repeated again this year under the same committee.

A good deal of discussion is being given at present to the question of the desirability of appointing a field secretary for our Sabbath school work. As to the necessity for such an appointment, so far as other parts of the Church are concerned, is not for me to say. But I may, perhaps, be allowed to say here, that so far as these Presbyteries are concerned the need of such an official is not pressingly felt. In each of them Sabbath school work is being very carefully supervised. An efficient committee has charge of the work, and it is an instruction given to the brethren, in visiting the mission stations, to give special attention to this important department of the work. In the Presbytery of North Bay, for example, it is arranged that at the July meeting there shall be a Presbyterial Sabbath school convention, in which the Sabbath school workers within the bounds will be invited to take part. Owing to the magnificent distances to be travelled in order to reach the place of meeting of Presbytery, the Presbytery of Algoma have not attempted anything of this kind yet, but a very efficient committee has the matter in hand, and good work is being accomplished by them under the able convenership of Dr. Armstrong. In the Presbytery of Barrie, Mr. Hall, the very efficient convener, is giving no rest either to himself or the superintendents within the bounds, till he has received the last item of information regarding the schools. I merely mention these facts to show that this most important branch of church work is not being so neglected within the bounds of these Presbyteries as to require the special care of one set apart for this work.

In closing these hurriedly written jottings, I desire to acknowledge with thankfulness the gift of three sets of communion vessels for the use for our stations. Two sets are the gift of the Session of Brucefield, through the pastor, Rev. E. H. Sawyers, and one from the Session of Oro, through the Rev. N. Campbell. These are highly appreciated by our people in stations where their means do not warrant them in procuring these for themselves, but where there is a reminder in them of olden times and other places. I shall be glad to hear from other Sessions who may be renewing their communion sets and may wish thus to place their old ones.

This is the preparation for a good old age: Duty well done, for its own sake, for God's sake, and for the sake of the commonwealth of man. When a man works only for himself, he gets neither rest here nor reward hereafter.
—Robert Collyer.

The sins by which God's Spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—Horace Bushnell.

REPORT OF REV. DR. ROBERTSON,
SUPERINTENDENT OF MISSIONS FOR MANITOBA,
THE NORTHWEST TERRITORIES AND
BRITISH COLUMBIA.

In Western Canada 1900-01 was a lean year. A dry spring and a rainy harvest gave a short crop and an inferior sample, and farmers made small gains. Mining districts are suffering from the low price of silver and lead, American duties and the after-effects of former strikes, but increasing areas are being put under crop this year and mining is vigorously prosecuted. The bonus given by the Dominion Government for the smelting of lead will give an impetus to lead mining.

In the Synod of Manitoba and the Northwest Territories three missions passed on to the augmented list, Rosebank, Macdonald and Buffalo Lake, and two in the Synod of British Columbia, Phoenix and Alberni. Between forty and fifty additional missions, qualified according to the regulations of the Augmentation Committee, are ready to be organized as congregations, but the state of the Augmentation Fund forbids their being received. Their progress is thus arrested, and the day of self-support postponed.

New missions to the number of twenty-three were placed on the list in the Synod of Manitoba and the Northwest Territories, viz., Devlin, Finland, Sakaose, Holmfield, Wakopa, Sidney, Thunder Hill, Winnipegosis, Bowman, Laurier, Mildin, South Brandon, Zion and Hunter, Clanwilliam, Wallace, Hirsch, Lumber Camps, Antlers, Roleau, Valley View, Yellowgrass, Treesbank, Elm Creek.

In the Synod of British Columbia, Blairmore, East Calgary, Magrath, Colchester and Ellerslie, Gull Lake, Ponoka, Tyners, Princeton, Beaverton, Kimberley and the Creeks (Yukon) were listed, eleven in all.

Four missions, Rosenfield, Dunleith, Lennox, Milestone were merged in other charges and disappear.

SOME NORTH-WEST STATISTICS.

There are on the rolls of Presbyteries at date 133 missions in the Synod of Manitoba and the Northwest Territories, and ninety-three in the Synod of British Columbia, or 226 in all. The stations forming the missions in the former Synod number 467, and in the latter 325, making in both 792. Excluding the missions that were placed on the augmented list, and also those among the foreign population, there is a gain of twenty-five missions and forty-three stations as compared with last year.

The gains in membership are reported as 479 for the Synod of Manitoba and the Northwest Territories, and 335 for that of British Columbia, or 814 in both; but, as about fifty missions in the former Synod report no gain, and forty in the latter, it is evident that the figures given are much too low. Some missionaries are singularly careless in the matter of statistics, while others cloak their lack of efficiency by the pious phrase, "You cannot tabulate spiritual results." Presbyteries are urged to improve

the present record. The reports of some Presbyteries are very gratifying, "but there are others."

The average attendance on ordinances is reported to be 19,611 in both Synods, the number of Presbyterian families 7,242, of single persons (Presbyterians) 4,736, and of communicants 6,085. Owing to the defective returns, these figures are considerably below the actual numbers. In every district where our missions are planted there is a large element not belonging to any denomination; many of them attend our services and are influenced for good, but they are not reckoned in the returns. They constitute the material out of which, by God's blessing, congregations are strengthened and created.

The contributions of the people for the support of their missionaries amounted in the Synod of Manitoba and the Northwest Territories to about \$29,514, and they received from the Home Mission Fund about \$15,536. This does not include the amount paid for work among the foreign population. In the Synod of British Columbia the contributions of the people for the support of their pastors aggregated \$18,243, and the aid from the Home Mission Fund, excluding the Yukon, amounted to \$18,040. It will thus be seen that the missions contributed about fifty-eight per cent. of the amount paid for salaries, unfavourable though the year was.

The work in the Yukon continues to prosper. Dawson is building a fine church and gives its pastor a good salary. Bonanza is self-supporting, giving its missionary \$200 a month. Churches are to be built this season at Atlin, \$2,000; Pine City, \$1,000 and at White Horse, \$1,200. A missionary has been appointed to the creeks in the Yukon district, and arrangements made to supply the Porcupine district when advisable.

SCARCITY OF LABORERS.

Eleven of the missions were without supply last summer and about fifty all winter, owing to the lack of ministers or catechists. When the Home Mission Committee rose, March, 1900, twenty-two missions were unprovided for, resignations brought the number up to thirty-one. Advertisements in the secular press, in church papers in Canada and Britain, secured twenty additional labourers, but the supply fell short of the need.

To prevent a recurrence of this undesirable condition, an effort was made last winter to secure labourers in Britain. Thirty-nine in all were secured, of whom eight are graduates of Presbyterian Colleges in Scotland, sixteen students of Colleges of the Church of Scotland and the United Free Church of Scotland, and sixteen graduates of the Bible Training Institute in Glasgow and Harley College, London. These thirty-nine are here now, or soon will be, and a fortieth comes out in the autumn. The Colonial Conveners of the Irish and Scottish Churches examined these young men and certified them to us. With few exceptions they were members of Presbyterian Churches at

home, and all agreed to connect themselves with the Presbyterian Church in Canada. A circular letter sent to all offering contained this clause: "All missionaries require to be in communion with the Presbyterian Church, or signify their intention of becoming so, before they can be appointed. Discipline and other reasons render this imperative."

The undergraduates from the Colleges of Scottish Churches agreed to remain only for the summer, but their travelling expenses cost the Home Mission Committee less than those of Montreal students. The six from the New College, Edinburgh, cost us nothing, being sent out by the Students' Missionary Society of that College.

FEWER STUDENTS FOR THE MINISTRY.

Owing to the decided falling off in the number of students for the ministry in Scotland, the chances of men of ability have vastly improved at home, and hence it is difficult to get promising graduates to come to Canada. From that source, consequently, we can scarcely recruit our ranks. Men of exceptionally high aims and fully imbued with the missionary spirit are too few in number to be reckoned in providing for the western field.

Nor can our own colleges furnish enough young men for the growing work in New Ontario and the Northwest. This has been amply proved by the experience of last spring and this. The Bible Training Institute in Glasgow; Harley College, London, and the mission field of the Irish Presbyterian seem to promise valuable help if the Church can provide for the training of men from these sources, so as to fit them for her ministry. Mr. James Russell, Mr. Robert Boyle and Mr. J. L. King, sent out by the Irish Church, studied under Presbytery, and have proved to be efficient missionaries. It is vain to ask such men to come out by offering high salaries. They have a laudable ambition to become ministers, and if means can be provided by which this goal can be reached, a number of desirable men might be secured every season. Harley College has already sent out about 1,000 graduates to do service in the home and foreign field, and the Institute in Glasgow supplies the United Free Church of Scotland with evangelists and missionaries. Two of those who came this spring were its employees.

If the Church is not to sustain the heavy losses in the West that decimated her ranks in the beginning of the last century, in every province of the Dominion, then more men and better men must be provided than enter the West now. Many superior men have given the Church unstinted service in the West, but hitherto they have been too few.

WORK AMONG THE FOREIGNERS.

A beginning has been made in work among the foreigners. In addition to what was previously attempted, measures have been adopted to extend our operations. Dr. J. T. Reid, a graduate of McGill University and the Presbyterian College, Montreal, has been appointed

medical missionary to the Galicians, with headquarters at Sifton, a station on the Canadian Northern Railway. He has already won the confidence of the people, and his services are breaking down their prejudices. He has a small hospital and dispensary at Sifton, and visits the Galician settlements within reach. He conducts a Bible class on Sabbath.

Mr. J. A. Cormie, a student of the second theological year, Manitoba College, has also been appointed missionary to the Galicians and to superintend the erection of school-houses at suitable centres. Three buildings have been already erected, the people doing the work, and the Church and Manse Board granting \$200 for each, to purchase lumber, hardware, sash, etc., to complete the buildings. Schools have been started with an attendance of from twenty-five to thirty each. An effort is being made to enlist the co-operation of the Government in this movement.

The Finns in the Port Arthur and Fort William district have been provided with a missionary speaking their own language, and a German-speaking missionary appointed to look after the interests of the people of that nationality in the neighbourhood of Regina. Last season two Bohemian students laboured among the Czechs in Assiniboia, and one of them is returning this season to labour in the Qu'Appelle valley.

Last winter a visit was paid to Budapest, Debreczen, Klausenburg, Vienna, Prague, Berlin, with the view of securing suitable men to act as colporteurs and missionaries. The same dearth of suitable men for Christian work is found on the continent that prevails in Britain, and the moral conditions existing on the continent demand that the utmost care be exercised in the selection of men. Four men were secured and many others offered, but it was deemed prudent to proceed cautiously. Owing to the fact that the great mass of the Galicians belong to the Roman Catholic or Greek churches, and that little or nothing is being done to evangelize them at home, it seems almost impossible to get suitable men for the Galicians from Europe. In the United States are a million and a half of these people; the American Church has a College for the training of young men to minister to them, and there is some hope of help from that quarter. Had we in Manitoba College a professor who could speak the Ruthenian and German languages he would solve this problem for us, for Canadian-trained missionaries would best meet the needs of Western Canada.

NEW CHURCHES BUILDING.

Churches were built or are being built at Pierson, Baldur, Rosthern, Snowflake, Saskatoon, Suthwyn, Longburn, Clanwilliam, Petrel, Starbuck, Murillo, Roches Perces, Poplar Plain, Tregarva, Little Britain, Southland and Myrtle, a manse at Macdonald and three school-houses in Galician settlements. These buildings are valued at \$26,150, and are all in the Synod of Manitoba and the Northwest Territories. In the Synod of British Columbia

churches were built at Olds, Lochey, Burnt Lake, White Horse (Yukon), Atlin, Pine City, and manses at Red Deer and Ashcroft. These buildings were valued at \$9,050, bringing the value in both Synods up to \$35,200.

Activity in railway building still continues, and wide and fertile districts are being opened up for settlement. In the Rainy River district are eight missions, where a few years ago there was only one, the building of the railway from Port Arthur connecting the district with the outside world accounts for the change. The construction of the Canadian Northern is rapidly peopling the Dauphin and Swan River valleys, and the extension of the road to Prince Albert and from Prince Albert westward to Edmonton will open up for settlement one of the most fertile valleys of the West. Branch lines in Manitoba and Eastern Assiniboia are creating trade centres, affording better facilities for marketing grain and hastening the day of self-support of missions and augmented charges.

THE TIDE OF IMMIGRATION.

The inflow of immigrants last year was the largest since the early eighties; over 70,000 in all are said to have entered the country. The stream this spring has set in strong, the United States furnishing a large number. Accessions keep coming from the continent of Europe. As the circumstances of those in Canada improve, the people are sure to remit money to Europe to pay passage for their relatives and acquaintances. Twenty-five thousand immigrants from the Western States are expected this season, and the inflow from Ontario promises to be large.

Presbyteries arrange for dispensing the Sacraments of the Church in all missions supplied by students.

Instructions are given to all missionaries to start Sabbath Schools wherever practicable, and to see that these are not union, but Presbyterian schools, as experience has shown the latter to do much more efficient service.

An effort has been made to get a number of the wealthier members of the Church to contribute \$250 a year for the support of a missionary, and with considerable success. The wealthier congregations of the Church have been asked for special help in the same way, and quite a number have responded, some giving \$250 a year, and some \$500. Were the ministers of the Church generally to give their hearty support to such a movement, it would help to solve the financial problem. There is scarcely an instance where the needs of the work have been presented where the people did not take steps to help.

The American Presbyterian Church, Montreal, because not connected with our Church, should receive special mention for its very generous help last year.

The Canadian Pacific Railway Company continues to grant church sites on very liberal terms. Messrs. MacKenzie and Mann very generously agreed to donate church sites at all the stations on the Dauphin Railway. This is a large contribution to missions.

PROGRESS SINCE 1875.

The following figures will serve to show the growth of the Church in Western Canada since the union of 1875, and also the present strength. The Indian and Chinese missionaries and teachers are included, but not the preaching stations, communicants or families, as the figures are not at hand:—

	1875.	1901.
Synods	0	2
Presbyteries	1	15
Congregations.....	2	141
Missions—to Whites.....	10	226
Preaching Stations (Mission Congregations—Whites) ..	34	1,113
Ministers (Professors, Pas- tors, and Ordained Mis- sionaries)	8	247
Catechists, Teachers, <i>et al</i> , unordained.....	1	163
Families—Whites.....	349	18,416
Single persons—Whites.....	226	8,721
Communicants—Whites.....	432	27,347
Contributions—all purposes..	\$5,421	\$364,000

Overtures are forwarded to the General Assembly to divide the Presbytery of Portage la Prairie into two Presbyteries, and that of Regina into three, so that after the Assembly, the Presbyteries are likely to be, not fifteen, but eighteen in number.

REPORT H. M. COM., EAST, 1900-1901.

To the Venerable the General Assembly:

In submitting their report for the past year your Home Mission Committee are unable to tell of rapid extension or of any marked expansion in their work. In the eastern section of the Church the conditions, with rare exceptions, are such that it is difficult to do more than occasionally to add a promising field to those already under cultivation, and constantly to look carefully after those which have hitherto been under their charge.

Perhaps the most noteworthy exception to the rule of gradual and slow growth has been furnished by Sydney and its neighbourhood, where the industrial development during the past year has been so remarkable. One new congregation at Whitney Pier has been organized, and is already self-sustaining. Two new stations have been opened, and it is expected that they also will soon become congregations. Both are about to provide themselves with halls or churches in which services can be held regularly. Over these fields the Presbytery of Sydney is watching with care and taking suitable measures for their growth and development. Moreover the congregations which have long carried on their work in Sydney have been vastly strengthened and are enjoying prosperity.

The attention of your Committee has been directed chiefly to the oversight and assistance of congregations under the care of ordained

missionaries and of mission fields supplied by students during the summer, and provided with as much preaching as possible during the winter by catechists and probationers under the direction of the Presbyteries within whose bounds they are situated. As reported on former occasions their work grows less and less in the way of furnishing supply for vacant charges, so that in this respect it has almost ceased. This branch of Home Mission work is now almost wholly looked after by the sessions of vacant congregations and by the Presbyteries within whose bounds they are located.

At the close of the year 1899-1900, there were thirty-one congregations under the care of ordained missionaries. During the year which has since elapsed the number has been somewhat smaller. The number at present having missionaries partially supported by grants from the Home Mission Fund is twenty-three. These missionaries have nearly all sent in reports, and from these reports it appears that they have supplied fields having 112 preaching stations, which embrace 1,487 families, 1,786 communicants, with an average attendance on each Sabbath of 5,050, at the weekly prayer-meeting of 1,034, at Sunday School of 1,470, and that they were instrumental in leading into full communion with the Church 208 persons during the year. The congregations served by these men contributed for the support of their missionaries \$8,360.27, and gave to the Schemes of the Church no less than \$1,154.67. Towards their support the Home Mission Committee made grants to the amount of \$5,040.67.

Forty-six student missionaries were employed during the summer. Eight of these were assisting ministers in large and scattered congregations, thus leaving thirty-eight to be employed in as many groups of mission stations. These have supplied fields having 113 preaching stations which embrace 1,429 families, 1,677 communicants, 1,550 persons who attended the weekly prayer-meeting and 1,594 who attended their Sabbath schools. Their hearers contributed towards their support \$7,240.08, or at the rate of about \$2.33 for every dollar given by the Committee to aid them. They also gave towards the Schemes \$1,008.57, being an increase of \$203.84 on the contributions of the previous year. Towards the payment of these student missionaries the Home Mission Committee have given \$2,986.91. For other catechists employed during the winter or for short terms of service they have paid in addition \$406.83, making a total for catechists of \$3,393.74.

Your Committee regret that they are unable as last year to report a balance on hand at the close of the accounts. At the beginning of April, 1900, they had \$98.03 to their credit. On March 1, 1901, the Fund was in debt to the amount of \$472.64. Of course their receipts and payments were both for eleven months. The total amount received during this period was \$14,080.96, being \$298.49 less than the previous year when they amounted to \$14,379.45.

REPORT ON AUGMENTATION EAST,

1900-1901.

To the Venerable the General Assembly:

Your Committee in charge of the Augmentation Fund, Eastern Section, desire to present their report for the past eleven months as briefly as possible.

Your Committee estimated that about \$10,000 would cover the outlay for the year. Their estimate was approved by the Synod of the Maritime Provinces, and cordially commended to Presbyteries and congregations. This sum was not fully realized, but they are deeply thankful to be able to report that during the eleven months of the financial year the receipts were no less than \$8,823.79, or only \$87.44 less than during the preceding twelve months. It is extremely gratifying to note that only twenty congregations failed to make a contribution. Under these circumstances the Committee felt justified in paying the grants in full as they did last year. Grants have been paid to fifty-five congregations for the whole or part of the year. These grants have amounted to \$8,224.62, while the total expenditure has been \$8,734.41. The working balance at the end of the year was \$3,259.04, being \$47.01 more than at the close of the preceding year.

Two congregations have become self-sustaining, viz., Mabou and Port Hood and Strathlorne, both in the Presbytery of Inverness. The increase in local support is not so great as your Committee would like to see it, being only \$160, as against \$365 during the preceding year.

For the current year grants have already been promised to forty-seven congregations, aggregating \$8,185. Three other applications have been deferred. The Assembly is asked to sanction the grants which have been thus promised, and to give authority to deal with deferred applications as well as with new ones that may be made.

The Committee desire to ask the approval of the Assembly for a grant to Louisburg, which congregation, at the Committee's meeting on March 5th, applied for a grant of \$150 per annum from July 17, 1900, to December 31, 1901. As the Committee have no power to make grants retrospectively, they agreed, in view of the prospect of the congregation becoming self-sustaining at the close of the present calendar year, to recommend the Assembly to make the grant as requested.

Your Committee cannot close their report without giving renewed expression of their thankfulness to the God of all grace for the measure in which He has bestowed the grace of liberality upon our people, inclining them so generally to recognize the fundamental unity of the Church, and to obey the precept, "Bear ye one another's burdens and so fulfil the law of Christ."

E. SMITH, *Convener.*

E. A. McCURDY, *Secretary.*

REPORT ON AUGMENTATION WEST.

To the Venerable the General Assembly :—

Your Committee on Augmentation for the Western Section of the Presbyterian Church of Canada begs leave to report the work done during the past year. Through the liberality of the Church your Committee was able to aid 149 congregations. Fewer of the augmented charges have failed to contribute to the Fund aiding them; and the general average of giving to all the Funds is higher. Besides, these congregations are doing more for themselves. In 1899 the average stipend was \$792, and in 1900, \$810. During the year nineteen augmented charges became self-sustaining, and eleven mission stations have been added to the list of augmented congregations. The following no longer receive aid :

Synod of Montreal and Ottawa.—Rockburn, Gore and Westport.

Synod of Toronto and Kingston.—Laskay, Maples and Moorfield.

Synod of Hamilton and London.—Chalmers' (London), N. Deleware, Cavan, Bayfield, Lee-burn, N. Kinloss.

Synod of Manitoba and Northwest.—Crystal City, Thornhill, Yorkton, Elora and White-wood.

Synod of British Columbia.—Strathcona, Ver-non and Cranbrook.

The following are taken under the care of the Augmented Fund :

Synod of Montreal and Ottawa.—Ross.

Synod of Toronto and Kingston.—Medonte.

Synod of Hamilton and London.—Appin, Fingal, Granton and Lucan.

Synod of Manitoba and Northwest.—Rosebank, Macdonald and Buffalo Lake.

Synod of British Columbia.—Phoenix and Alberni.

Your Committee, through the Assembly, asked the Church for \$30,000 to carry on its work during the year, but received only \$21,-327.18. Had it not been for special contribu-tions from the British churches your Commit-tee would have been forced to reduce grants, and thus materially to lower the standard of ministerial support adopted by the Presby-terian Church of the Dominion. If this cala-mity is to be averted in the years to come, this most important fund must be more liberally supported, and cannot do with less than \$30,000. Through lack of funds two injuries are inflicted on the Church : the hampering of Home Mission work and the failing to supply the needed stimulus at the critical moment to mission stations, to induce them to put forth all their energies to reach the self-sustaining and the aid giving point.

Most unwillingly the Augmentation is forced to throw too heavy a burden on the Home Mission Funds. To end this most undesirable state of matters, and to put the Fund in a

position to help all promising and deserving mission stations, your Committee most earnestly appeals to all Sessions, Congregations, Pres-byteries and Synods to consider the claims of Augmentation to a more generous support. The thorough Presbyterianism of the scheme ; the Christian spirit of the strong helping the weak—the spirit on which it rests and which it does much to develop ; the substantial work done in the past—a work repaying the Church two-fold in cash ; the present urgent national demands ; the fundamental and vital relation of this Fund to Home and Foreign Missions, and to the colleges, unite to make the claims of augmentation paramount.

Thanking most heartily the British churches for their generous contributions to this and other funds of our Church ; Dr. Robertson, for his services to the augmentation ; the con-gregations that have liberally responded to the Church's call ; and profoundly grateful to God for his goodness and grace so freely bestowed on all members and adherents of the Presby-terian Church in Canada, your Committee has much pleasure in submitting this report to you, the members of the first General Assembly of the twentieth century.

SAMUAL LYLE, *Convener.*

REPORT OF FINANCE COM. EAST,
1900-1901.

To the Venerable the General Assembly :

Your Finance Committee (Eastern Section) have great satisfaction in noting that the con-tributions of the members and adherents of the Presbyterian Church in Canada (Eastern Sec-tion) for the past eleven months considerably exceed those of the preceding year. This they regard as particularly gratifying in view of the special effort on behalf of the Century Fund and of the appeals which have been made to them and responded to for other and worthy objects.

The position of matters may be clearly seen by a glance at the following comparative state-ment :—

	1898-99.	1899-1900.	1900-1901.
For. Mis....	\$36,762 18	\$31,453 65	\$35,298 43
Home Mis..	13,486 33	14,379 45	14,080 96
Augmenta...	9,826 83	8,911 13	8,781 42
Col. Fund..	11,413 07	11,207 53	10,905 80
Col. Lib. F..	152 49	103 91	541 88
Bursary F..	884 68	861 53	895 59
A. & I. Min.	4,229 15	4,212 90	3,970 47
Mani. Col...	288 72	243 20	241 05
Fr'h Evan..	3,188 35	3,543 03	4,120 02
W. & O. F..	281 75	439 61	198 60
As. Fund...	547 41	519 63	588 26
Totals....	\$81,060 96	\$75,875 57	\$79,622 48
NewCol.Bld.			1,435 75
Cen.F.,Com.			23,808 54
Grand To.	\$81,060 96	\$75,875 57	\$104,866 77

REPORT OF FINANCE COM. WEST, 1900-1901

To the Venerable the General Assembly:

It was generally expected that the effort made in connection with the Century Fund would affect somewhat seriously the ordinary contributions for the Schemes of the Church. It is, therefore, gratifying to be able to report that nearly all the Schemes closed the year free from debt. The amount received for the regular Schemes, excluding the Century Fund, was \$60,994.23 in excess of last year. This is mainly owing to a large bequest received for Knox College.

The receipts of the year from Congregations, etc., were as follows:—

Knox College	\$ 7,827 53
Knox College (for Endowment) ..	47,857 10
Knox College (for Scholarship Endowment)	6,000 00
Presbyterian College, Montreal...	8,009 29
Queen's College (per Toronto Office) ..	2,391 02
Manitoba College, Winnipeg (per Toronto Office)	3,897 72
Home Missions	89,542 80
Augmentation	21,327 18
Foreign Missions	105,512 98
India Famine Fund	46,425 97
Aged and Infirm Ministers' Fund.	11,596 21
Widows' and Orphans' Fund.....	11,711 16
Assembly Fund	4,539 18
French Evangelization	17,737 99
Pointe-aux-Trembles	9,896 30
Sundry Funds	13,524 50
Century Fund (from May 1st, 1900, to May 15th, 1901)	197,181 32

\$604,978 25

Including interest on investments, repayment of loans, etc., the actual receipts by Rev. Dr. Warden in the Toronto Office exceeded one million dollars.

Although by instruction of last Assembly, the Church year now terminates a month earlier, viz., February 28th, yet, as a matter of fact, the books were kept open for a considerable time in March, as many congregations intimated that they were unaware of the change in the year and desired an extension of time for remitting money. It is desirable that, in future, the books should be closed promptly on February 28th. While some have been temporarily inconvenienced by the change of date, it will be found advantageous and in the interest of the work generally.

It is worthy of remark that the cost of administering the missionary and benevolent work of the Church was, last year, under three per cent. Included in this expense is the salary of agent, secretaries, expenses of committees, office rent, office staff, printing, stationery, postage and everything that properly pertains to administration.

The success of the Century Fund must be gratifying to the whole Church. It is confidently believed that it will tend to increase the general scale of giving throughout the coun-

try; and that this will be shown in future years in largely increased contributions to our educational, missionary and benevolent schemes.

GEORGE KEITH, *Convener.*

Home Mission Letters, etc.

MORMON AGGRESSION.

But a few years since Mormonism was laughed at as the silly delusion of a small colony in Utah, headed by a few men who from motives of ambition or lust hoodwinked some followers and terrorized others, and thus maintained their supremacy. No one dreamed of it as a possibility for Canada or a national menace in the U. S. A. Now it is recognized as a rapidly growing power south of the line, and has gained strong foothold in Canada, and it will ere long be one of the forces with which the people of this continent will have to reckon.

Of its progress *The Presbyterian* of Philadelphia says:—"It is foolish to close our eyes to the spread of Mormonism. It is no local affair. It is an active propaganda. Its missionaries are active and aggressive. During the past year they made 63,000 converts. This gain in membership is considerably larger than that of Presbyterians and Methodists combined. This is a startling and suggestive fact. It shows a shrewd, cunning and persistent propagandism, which should be circumvented in all justifying ways by Christian workers. Mormon emissaries go among the unwary and the ignorant, and get hold of those who are most easily duped and persuaded. The impostors should be exposed wherever they appear upon the scene, and the community cautioned against their evil influences."

Of their work abroad the *Missionary Review of the World* says:—"A few days since, at a meeting of 'President' Snow and the 'twelve apostles,' held in Salt Lake City, it was voted to open a mission at an early day in Japan, and 'apostle' Heber J. Grant was deputed to inaugurate the work. Not much has been undertaken by the Latter-day Saints in non-Christian countries since the fifties, when, upon the proclamation of polygamy, some scores of elders were despatched to the earth's ends to evangelize in the name of Joseph Smith and Brigham Young, but in every case soon to meet with utter failure, notably in India. Of this new attempt the head of the 'church' declares: 'I have not the least doubt that success will crown our effort, or that apostle Grant is the man to do the work.'"

REPORT ON FRENCH EVANGELIZATION. 1900-1901.

The operations of the Board during the past year covered thirty-seven mission fields with eighty-five preaching stations, twelve colportage districts and sixteen mission schools. Thirty ordained missionaries, fifteen colporteurs, evangelists and teachers were employed for the whole or part of the year.

The average Sabbath attendance, over ten years of age, was two thousand, representing eight hundred families, and three hundred and eighty-five single persons not connected with these families. The number of communicants is one thousand and ninety, of whom one hundred and forty were added during the year. Ten hundred and sixty-one scholars attended the Sunday School, and five hundred and sixty-nine the mission day schools, three hundred and four of the latter coming from Roman Catholic homes. Nineteen hundred and ninety-five copies of the Scriptures and thirty-one thousand nine hundred and seventy-four religious publications were distributed. The fields contributed six thousand three hundred and fifty-two dollars, and the mission schools one thousand six hundred and ten dollars, making a total of seven thousand nine hundred and sixty-two dollars.

ENCOURAGING OUTLOOK.

In addition to the foregoing the Board is thankful to be able to report much that is satisfactory and cheering in the work of the past year. The outlook of the mission field is encouraging. There is a steady unmistakable growth of a liberal progressive spirit among the people. They very generally claim and exercise the right to think and act for themselves. This is brought about by the circulation of the Word of God, the diffusion of knowledge by the press, the labours of pastors, colporteurs and teachers. The last named agency is especially potent. The pupils of our schools are efficient missionaries in the homes and neighbourhoods to which they belong. The thought that civil rule is to be overdone by ecclesiastical authority and absolutism is being abandoned. Mediæval dogmatism is falling into disrepute. So far as many of the unscriptural dogmas of the Papacy are concerned, widespread scepticism prevails.

In this respect the house is divided against itself. Very many of the people know and approve the marked change which has taken place during the past century in the attitude of nominally Romish countries towards the Holy See. They do not regret the fact that the temporal power of the Pope has been abolished and that a King, and not an ecclesiastic, reigns over Italy. They understand in a good degree the significance of what has happened to the monastic institutions of Italy, and they watch with awakening interest the unrest of France and other countries that challenge the assumptions of the Papacy, and are showing signs of revolt against ecclesiastical intrigue and domination.

The desire for better education, more practical and modern, embracing a knowledge of English and of the commercial branches included in the curricula of the best Protestant schools, is strongly felt in many quarters. The openings for the establishment of schools of this character and the prevalence of liberal opinions are specially noticeable in new fields recently overtaken by the missionaries of the Board. The warnings of priests that to learn English is to abjure one's country and religion are being more and more disregarded.

DIFFICULTIES OF THE WORK.

But while the door is wide open for Protestant missionary enterprise, it should not be forgotten that the difficulties and opposition encountered are formidable. These are the enormous wealth of the church, her legal power to extort for ecclesiastical buildings and other purposes revenue from the people, her paralyzing influence over rulers and business men and the consequent apathy of many Protestants—in a word, the thoroughly organized polity of the church directed by the skill and persistent energy of the hands of Jesuits. Lord Macaulay has well said—"It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrine. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved it to such perfection that among the contrivances of political abilities it occupies the highest place."

To this may be added in Quebec the important fact that the Romish Church has the provincial parliament practically in her own hands and can therefore use that body to secure any legislation she may desire.

As indicating the trend of thought among certain ecclesiastics of the Church of Rome, another quotation may be given:—

"The decline of France dates from the ill-omened day when the Gospel ceased to be our book of national education. It must be restored to that place. The children must be brought up on the Gospel in the home and at school, in the catechumen's class and at public preaching. The deplorable void left in the hearts of men and women and young people by the insufficient study of the Gospel must be filled up. . . . It is not by the action of the government or the reformation of laws or institutions, still less by a *coup d'état* that the regeneration of France will be begun. We must set to work on the people, one by one; the result of this labour, taken in its entirety, will change public opinion, morals and all the rest. . . ."

We are free to repeat a famous saying: "France will never be saved by the priests of to-day" (Abbé Garnier, editor of the *Peuple Français*).

The remedy proposed is the only one for Quebec also.

Field Reports.

The following extracts from recent reports of workers will convey some idea of the nature and conditions of their work in widely separated fields.

WORDS OF ENCOURAGEMENT.

I have only words of encouragement for this new field of labour. We have meetings from seven till eleven every evening. People are in earnest and desirous to find the truth. Questions are asked and answered. Very interesting meetings. We expect a change soon; a religious movement is going on from one week to another. Last Sunday evening a family of twelve asked me before the whole assembly to have their abjuration written and sent to the priest. But I thought it wise to have them wait till they would all decide at once, *i.e.*, few families together. I thought they would all decide that night, so much they seemed willing and well disposed. Work and prayer will prepare the harvest to be gathered in. There shall be from ten to twelve families leaving the Church of Rome at once. We have already discussed the cemetery matter and church building. A competent man is needed in this field.

A CURÉ'S CAMPAIGN.

I regret very much that I have not been able to dispose of any books this month. I have done all I could to persuade my Roman Catholic friends and neighbours to procure the gospels, but did not succeed, and the reason is that the Curé has undertaken a campaign throughout the parish to get hold of every book that we have placed. He announced on the Sunday that he would visit every house, and that every person should place whatever books and pamphlets they had on their tables, so that he might ascertain if they had any "bad books." Many placed their children's school and prize books, but that did not suit the Curé.

So on the following Sunday he announced that it was not these books he wanted, but "bad books," such as the De Saci Bible and New Testament which they should not have, and which were expressly forbidden by the Pope. After all, so far as I can learn, he did not get hold of one of the books which we distributed. As he forbids the people to have the book or to read it, he naturally makes the people timid and fearful, and makes the work very difficult. Many visit our house and seem very glad to see us, and talk on religious questions. We always have the New Testament on hand and encourage them to keep their gospels and read them. Just now most of our work is along this line. We will certainly succeed in convincing the people to read and study God's word for themselves.

TRIED AND TRUSTED.

This month has been a month of great trial to our mission, for death has visited us four times, which is a great deal for a small mission as ours. But this great trial has proved beyond doubt the great usefulness of our work amongst these people. Their faithfulness to the end

was something wonderful and admirable.

The first was a young lady of eighteen years, who died as a saint, exhorting her young brothers and sisters to serve the Lord, thus showing the assurance of her salvation, etc.

The second was a married woman of thirty-seven, blessing the Lord to the very end for His great mercy towards her, poor sinner, etc.

The third was an old man who was glad to die because of his assurance of heaven. When his brother, a Roman Catholic, wanted to go for the priest, he said to him, "No, my dear brother, thank you, I have my pastor and it is enough." "Yes," said the brother, "but your pastor will not pray for your soul after your death." "Better than that," said the dying man, "he shall pray for me before I die," and he died in the Lord as one of his redeemed.

The fourth is a child of two-and-a-half years. And at these four burials I have preached Gospel sermons to full houses of Roman Catholics. May God bless these sad occasions to save many souls.

THE DAUGHTER TURNS.

Some rather interesting instances have occurred of late. Among these the case of a very nice young lady, niece of one of my people. It had been arranged by the father and mother that she was to enter a convent and take the veil early in May. In March she was going round her relatives bidding them adieu, as she was to leave the world and devote herself to the contemplative life of a convent. In so doing she called on her aunt, Mrs. C., one of our members. It was on a Sunday, after tea, her cousins invited her to come once with them into our church. Rather reluctantly she consented. She was deeply moved and somewhat desponding. The next Sunday she came back. The father on hearing of it, threatened her with corporal punishment. Unable to come on Sunday she managed on Wednesday, and then solemnly declared she could not go any more to the Roman church. On a Sunday she managed to come. The father and mother discovered her plan and decided to follow her up and hear what their daughter so much delighted in. The poor young girl was in a terrible state of excitement when she saw her father and mother in our church, fearing ill-treatment. In the evening after service they all met in Mrs. C.'s home, when the father told his daughter: "After what I have heard to-night you can go to that church." "Yes, indeed," said the mother. "I have a great mind to go myself."

LATER.—"The family have given us special cause of thankfulness. The eldest daughter, who on the eve of entering a convent, suddenly changed her mind and accepted the gospel, etc., has succeeded in winning her father and mother—both were at our prayer meetings and expressed a desire to send the younger members of the family to our school."

FIRST IMPRESSIONS NOT VERIFIED.

A month ago I arrived in this field and found the people very indifferent about religion. My presence among them was quite natural, and

caused no excitement as in other places where I have been. The church, which was the cause of an opening in this place, was built, and nobody seems to be very anxious to come to my meetings. The Bishop had granted what they had prayed for and they were satisfied. This I saw with great sorrow, for I have heard since that the movement started towards Protestantism was only a means to oblige the Roman clergy to submit to the parishioners. Those who were at the head of this movement are gone back to the priest, where they wanted to remain, as they believe he is the only source of truth. But thanks be to God, others have done better. We have had very good meetings. Nearly twenty-five men, a few young men and girls, gathered in a house, and from seven to half-past ten in the evening we talked on the same subject, the old and always new gospel. Women are very timid, and they hide themselves out of the house to listen to me, but they are not brave enough to come in.

May God touch their hearts and bring many more to our meetings in order to make known to them a better salvation through the merits of our Lord.

THE PRIEST AMONG THE SCHOLARS.

At the beginning of this month I had thirty-two scholars, but the priest came and met the children coming and going from school, and told them that if they continued attending the Protestant school that their faces would become like snakes, and even told them that the devil was in the church, and that they would also get to look like him, which of course frightened them.

When the children came and told me of it, I told them that I had once been a Romanist and asked them if I looked like a snake, or the devil, and asked them if they thought their minister looked like those things that their priest had told them.

The priest also visited the parents and told them the same story, which of course caused them to withdraw their children, numbering ten, from the school.

I was very sorry at this loss of so many scholars.

One of those men came in that came to the class last winter, to inquire for Rev. G.'s address. I had a few testaments on the table and he looked at them, and took one and commenced to read. He seemed to get quite interested. When he put the book down I asked him if he'd like that book. He said yes, very much, so I gave him one. He thanked me for it and seemed very much pleased to get it. He took a handkerchief out of his pocket and wrapped up the book and put it in his pocket, and said that he would read it all, for it told all about Jesus. He remembered what he had read last winter at the Bible lessons. We had a few words of explanation on what he had read and then he went away.

THE LEAVEN WORKING.

Our little congregation is gradually increasing. Another family, Mr P.'s, is now regularly coming

to church. Mr P. lives near St. P., and although he has eight miles to drive to church, nevertheless was always present during the last three Sundays. This gentleman used to be a singer in the choir of St. T.'s church, so you see that he was considered one of the best Catholics of the parish, but God has touched his heart, and he now sees the errors that he had believed for so many years. He has now become a missionary, and is doing a good work among his friends.

Mme. O. B. is now firm in the faith. She says that the happiest year for her was that of 1900, when she became acquainted with the Word of God.

I am glad to say that the converts here are always as firm as ever. I may mention the case of Mr. W., who had recently an interview with the priest. The result was that Mr. W. came out of the priest's house more convinced than ever that he had the only truth that could save. The news of this interview with the priest soon spread abroad, and now some people are trying to persecute the above-mentioned gentleman. Nevertheless he goes on trying to enlighten his friends. He has two miles to walk, but nevertheless does so, often accompanied by his wife, every Sunday. Others have long drives to make, but the distance is no obstacle preventing them from being present in the House of God.

"When the work began in V. a year and six months ago, there were only two French Protestant families, but now there are nine. These were converted during that short time, showing clearly that God is blessing our work. These are facts that speak by themselves.

"I am acquainted with a great number of families, although being still Roman Catholics, are always anxious that I should call on them in order that they might learn more about the Word of God."

THE GOSPEL AMONG THE ITALIANS.

"Despite the opposition of the Italian priest who threatened to excommunicate the Roman Catholics who came to the mission, or sent their children to the day school or the Sunday school, the work is going on well. Over forty children attend the day school, and over thirty the Sunday school.

"Four persons have applied to partake of the Lord's Supper at the next Communion Service.

"The most encouraging sign of the work, however, is to see the people in general conversing with each other on religion, reading and interesting themselves in the Scripture.

"One hundred and seventeen Italians came to Montreal from Italy this month, and I freely distributed some sacred literature among them. Six of them came to church.

"In my visiting I have found the people more liberal. Many of them do not go to mass, saying that the essential thing is to do good, but their notion of the good is not quite right. They do not like the priest, they say, on account of his conduct, and there is only a few, the most ignorant and superstitious, that go to hear him. In general I am well received by the Italians.

Foreign Mission Letters.

NOTES FROM TRINIDAD.

BY REV. K. J. GRANT.

The Rev. Lal Bihari's mother, now probably over fourscore years, is with us. She came here about twenty years ago. Her vision is very dim, but mentally she is clear.

I called at her room to-day, and I was no sooner seated than she asked: "Does God take people to Heaven now without dying as it happened to Enoch and Elijah?"

I asked her why she enquired.

In reply she said: "When I was a little girl one of my relatives went to Calcutta to look for a son that had left his home. He was regarded as a bhakt or holy man. One evening he parted with a friend, having spread his mat in a temple of Mahadeo. Next morning the friend came to seek the Bhakt, but he was not to be found, and was never heard of again."

The news that he was translated obtained currency. It was among the earliest memories of the old woman. Hence her question. We certainly would not limit the power of the Holy One in His dealings with the faithful, but we are quite free of the suspicion that that power would be exercised in the translation of a votary of Mahadeo.

The old lady, revelling in the memories of childhood, told of a *sati* she had witnessed. Santokha died, his wife had been very devoted to him, on his death she put on her best apparel and ornaments, and sat on her husband's funeral pile; his head was placed on her left arm, and amid the beating of drums and shouts of the crowd she was consumed on the pile, and her spirit joined her husband's in the world beyond. This meritorious act by the widow, it is believed, brings showers of good things on her friends and his to-many generations.

This led her to tell of the sacredness of places where the *sati* was performed. Such a place is on the outskirts of her own town. The spot is completely shaded by three large trees unlike any trees found elsewhere. They flower annually, but bear no seed. The devout worship there; the marriage party seek a blessing there; the Raja on special occasions prostrates himself there.

The reason given is this: Generations ago a couple in good circumstances, borne in their

palanquins, were at that spot attacked by robbers. The husband was killed, and the devoted wife insisted on being consumed with his body on the funeral pile. From her satchel seeds fell, from which sprung the trees forming the sacred grove, and to render her virtue unique in the annals of time and to make the spot ever memorable the gods interposed, allowing annually a profusion of blossoms, but no seed.

Under those trees she vowed to feed five hundred Brahmins if her absent son were brought back to her. In vain she looked and prayed, till one day a letter came proposing how she and the betrothed of her absent boy might reach Trinidad. She at once set out with her daughter-in-law and, in due time, arrived and became an humble and intelligent Christian.

The vagaries of earlier years flit in the imagination and prompt such questions as the old lady put, but though a Hindu of the Hindus, she can now honestly affirm: "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord."

She is now unable to go to church, but the offerings of early years, bestowed on the Brahmins, are now given and yet more liberally to the cause of Christ. Her son, the Babu, gives her a monthly allowance beside her food, and however weak she may be her offering must be made every Sabbath in the church. For twenty years I do not think she has failed once in giving her weekly offering, and to increase it she denied herself what was a life-long luxury—tobacco.

A DAY IN ST. LUCIA.

BY REV. W. L. MACRAE.

Princetown, Trinidad, May 21, 1901.

Dear Mr. Scott,

On the 27th ult. by appointment of Mission Council, I left for St. Lucia and, after a very unpleasant passage of 21 hours in an overcrowded French steamer, arrived at Castries, where I found Mr. Robin Cropper, the only member of the Cropper family now in St. Lucia, awaiting me on the pier. Mr. Cropper fully sustains the reputation of his father's house in the way of extending hospitality, particularly to friends of our Mission.

The following day the work of visiting the mission stations was begun. In company with Rev. Mr. Huckerby, of the Wesleyan Church,

Forestier was reached about 10 a.m. Here there is an encouraging little school with an average attendance of 27. On this morning there were 32 bright children present who gave evidence of being fairly well taught and trained.

Henry Gajadher, the catechist, lives here as it is now the chief centre of our Mission.

For several years the Indian people from different sections of the Island have been buying plots of Crown land in this district, building their own houses, and planting cocoa, vegetables and rice until now there are about 55 families, all comfortably and permanently settled, a large number of whom are Christians.

The next day we reached Mabouya, a distance of nine miles from Castries. Here there are three small estates with about 200 Indian people, but somewhat scattered and mingled with creoles of a low type, which fact, coupled with the shifting and unsettled character of the people, accounts for the uphill nature of the work in this valley. After visiting and examining the school Mr. Huckerby returned to Castries, while I remained visiting the people in company with the teacher, John Nihol, who also does the catechist work.

On Sunday morning our service began at 9 a.m. There were 65 present, of whom about 20 were children. The first half hour was spent with the children, and then the story of the resurrection was unfolded to the older ones. The baptism of three adults and two children brought to a close the most encouraging service I ever had in this valley.

After breakfast my pony was again on the road bound for Forestier. Here we arrived at 2.30 p.m., and found the school-room packed to the door. The same subject was here used and listened to with even greater attention. Throughout the address questions were asked, in order to test the attention and intelligence of the audience, and were promptly answered, which showed that they were well instructed.

At the close of the meeting an encouraging group of school children—8 boys and one girl—were baptized. After this some twenty minutes were spent in hearing and answering questions of a heterogeneous nature.

At 5 p.m. I left for Castries, arriving at Mr. Cropper's comfortable residence at 6.40 p.m. devoutly thankful for such a satisfactory and enjoyable day—the most satisfactory Sunday I ever spent in St. Lucia.

On account of the Indian people leaving the Island—some returning to India, others going to the neighbouring Islands—it was found necessary to curtail our work there. Consequently, four schools have been closed, and the work narrowed down to the two districts above named.

It is very probable that the majority of the Indian people remaining in the Island will in future cluster around Forestier, settling there permanently, and judging from the bright, spirited congregation that greeted me there a few days ago, looking also to the fact that caste prejudices and other barriers in the way of embracing the gospel are much less in St. Lucia than in Trinidad, one may safely venture the prediction, that with faithful missionary work hundreds of devout believers will yet bow there before the true God.

The Lady Dufferin Fund, named for the noble wife of Lord Dufferin sixteen years ago, then Viceroy of India, was established to secure medical and hospital treatment for women of India, who for generations had endured frightful tortures in the name or pretense of healing their physical maladies. Nearly 350 hospitals and dispensaries have been established, all under the care of women physicians, graduated from the best medical colleges of England with the help of 400 assistant surgeons and trained nurses. Over 1,500,000 patients are now treated yearly, and hundreds of natives are being educated as doctors and nurses.—*Pres. Journal.*

Nothing in the history of finance can compare with the results from the consecrated dollars contributed to forward the work of giving the Bible to heathen lands. In scores and hundreds of instances companies of inquirers are found gathered around a single copy of the wonderful Book, which some are able to read, and waiting for the missionary to come and organize the school and church.—*Pres. Journal.*

The Lovedale School, founded and conducted by Dr. Stewart in South Africa, has graduated over 700 students, and hundreds are now working as ministers, teachers, evangelists, journalists and other calling where Christian culture, manhood and womanhood are required.

Industrial schools are said to be a success in Uganda. The boys and young men take hold of building and other trades with intelligence, and in printing samples of their work compare favorably with the work in large offices in the home land.

Foreign Mission Report.

The following survey of the work of the year in the different fields occupied by our Church is submitted as the report of the Foreign Mission Committee. Reports of missionaries in the field, or abstracts of them, are appended for fuller information. The past year will be remembered as eventful in the history of missions. Especially will the insurrection in China be regarded as one of the most tragic chapters in the annals of the Church. We doubt not the Eternal Word nor the ultimate fulfilment of the promise given to Christ that the heathen shall be His. Nevertheless the year has been fraught with anxiety to the committee more than any other year in the history of our work in foreign lands. We would at the same time record gratitude for marvellous tokens of the Divine goodness and favour.

EASTERN DIVISION.

New Hebrides.

ERROMANGA.

This mission of blessed memories has had its lights and shadows during the last year. Tribal war, so easily excited, about matters the most trifling, raged for six or seven months, and although hostilities have ceased, cordiality has not been restored. Mission operations are much interfered with, if not entirely suspended, during such periods of discord, and the missionaries must seek with patience and fortitude to resume work, and recover what has been lost, when and as best they can.

Another discouraging feature of the situation is the persistent aggressiveness of the French on some of the islands. The facts of the case have been submitted to the British Government, and it is hoped this danger to our missions will be averted.

Eight teachers, five of whom were elders, died during the year, and thirty-eight young men were taken to Queensland, a heavy drain on the mission. Notwithstanding these discouragements, the work still goes on, and the New Hebrides are rapidly being leavened with the Gospel. There are at present fourteen teachers in Erromanga, and three in Santo.

EFATE.

On this island there are 251 Church members, in an entire population of 800 souls. The usual Sabbath services, week-day prayer-meetings, teachers' and catechumen's classes, were conducted at the villages. In November the people were gathered together to what is called "an annual feast," which develops a feeling of unity, in contrast to the disintegrating spirit of heathenism. The liberality of the people is constantly cultivated, which is applied to the payment of teachers, erection and repairing of church buildings and publication of the Gospel and Christian literature. The presence of the Frenchman is here also a constant annoyance and danger.

SANTO.

The Rev. Joseph Annand, D.D., is in charge of an important training Institute on this island. Quite a number graduated, leaving about sixty students at the present time. The importance of such an institution can be readily appreciated. Dr. Annand writes somewhat pathetically, after twenty-eight years' service:—"How much longer we may hold on no one can tell. We trust that so long, at least, as the Lord gives us strength for His work none of us wish to give it up."

The death of the Rev. James Cosh, D.D., of Sydney, so many years agent for this mission, has been a great sorrow to the missionaries. He was long a true and trusted friend. His son, the Rev. James Cosh, B.A., B.D., succeeds him.

Trinidad.

The Rev. John Morton, after a furlough of six months, returned to his work in Tunapuna in October. His visit to the home land was greatly appreciated by himself, as well as the Church he represents. During his absence, his son, the Rev. H. H. Morton, attended to his work with such efficiency as resulted in distinct progress, in the liberality of the members, as well as religious instruction in the schools. The mission is constantly extending its operations into regions where the people cultivate their own land. These are removals from older settlements of the industrious and enterprising, some of them converts and nearly all friendly.

The San Fernando congregation has become self-supporting. They by resolution unanimously decided to assume the entire support of their pastor, Dr. Grant, from the first day of the new century. This is extremely gratifying to Dr. Grant, and encouraging to the Church to know that that congregation of 362 communicants is in so flourishing a condition.

This may almost be characterized as an educational mission. From its beginning, all the missionaries recognized the importance of education, and set about establishing schools. There are sixty schools in the mission, with an enrolment of 7,557. A secondary school has been established at San Fernando, called Naparima College, which has been affiliated with Queen's Royal College, Port of Spain, the Principal's salary to be paid by the Government. The Theological College alone draws on the funds of the Church. These schools are of vast influence amongst these Orientals, who have come to stay, and it is cause for gratitude that the proprietors of estates and members of the Government recognized their value, so as to make them possible by granting liberal, financial and moral support.

The liberality of the native Church is carefully cultivated, as is seen by the fact that they contributed last year \$5,204.36. The prejudice of Hindus against educating their women has induced special attention to the training of the future mothers of the population. Miss Archibald has been set apart specially to develop woman's work, for which she is specially fitted. Within the bounds of the Better Hope Mission,

in Demerara, there are at least 7,000 East Indians. The missionaries are conducting services, so far as they can overtake surrounding villages, and are encouraged by the friendliness of the proprietors of the estates.

The Trinidad mission, as a whole, has much to give confidence and hope. The fact that during the last year 196 adults and 211 children were baptized is evidence that the missionaries labour not in vain. The foundations are being carefully laid for large returns in the days to come.

Korea.

This mission report has the note of spring. It is refreshing to hear from that quarter the statement that the "harvest has been bountiful, and that the people are contented and prosperous." It is a cause for much thankfulness that in this, the third year of the mission's history, they are able to report one hundred and five communicants and seventeen baptized children, besides forty-six catechumens, and let it be noted that none are admitted to the catechumen classes who are not after examination believed to be Christians. It is only after such a profession, and six months in the class for catechumens, that the candidate applies for baptism.

The schoolhouse naturally springs up alongside of the church. There is nothing in common between a Christian and heathen school. Accordingly, Christian parents seek a Christian education for their children. Our school was organized, and the salary of the teacher pledged by the parents before the missionaries knew such a movement was on foot, and the people have so far broken away from Korean customs as to have boys and girls attend the same school.

During the year Sunday and Wednesday evening prayer meetings have been held in nine different places. These meetings are attended by all the Christians. There are no Church members, catechumens or adherents who do not attend prayer meeting. Would that Canadians would take the example of Koreans.

The missionaries, as is usual, itinerate from village to village, nourishing the flame wherever a spark has kindled. Already in nine centres are believers found, and they who believe communicate the truth to other centres.

The mission has been blessed, and the missionaries protected and encouraged, but during the year an edict issued from the King's palace that foreigners should be killed. Happily the edict was quickly withdrawn. The intimation of danger is, however, a call to prayerfulness that a work of so much promise may not be interrupted.

WESTERN DIVISION.

Formosa.

The North Formosan Mission is in mourning. A cablegram received on June 2nd announced the death of our devoted missionary, George Leslie Mackay, D.D. In October last he went

to Hong Kong for treatment of what was supposed to be ulceration of the throat, and which had resulted in loss of voice. Up to that time he had continued work in the College, his lectures being read by others. At first the operation seemed to be successful, but the malady proved more serious than the physicians had supposed. After his return home, Dr. Wilkinson and others declared the disease malignant, and gave no hope of recovery. He found it difficult at once to acquiesce in the doctor's report, to lay down his tools and to quit work, but after a time he bowed submissively and accepted his Master's will.

His record is before the Church and the world. The General Assembly has in it abundant cause for thankfulness to the great Head of the Church, who raised him up and qualified him for such eminent service. His last report, now presented, brief, ardent and sententious as usual, will be read with pathetic interest by the General Assembly. His last sentence is a note of faith and victory from the seventy-second Psalm: "And blessed be His Glorious Name forever, and let the whole earth be filled with his glory, amen and amen." This is but an echo of the many messages from him that thrilled the Church during the last thirty years.

Dr Mackay landed in North Formosa in December, 1871. There were none before him to welcome or sympathise. He was alone in a strange and hostile land. He found shelter in a stable, and his language teachers were Chinese boys with whom he cultivated friendship. Within two years he celebrated his first communion service, the first in North Formosa, and the first time the missionary presided on such an occasion. Five Chinese made public profession of their faith in Christ. The mob raged without, but within there was joy and confidence and hope. The missionary rejoiced in the first fruits of the coming harvest. His prayer had been that his first convert might be a young man of such gifts as would be of service in the Mission. The prayer was abundantly answered. A Hoa is a man of remarkable gifts, and has proved a faithful and trusted helper during all these years. On more than one occasion he was instrumental in saving Dr. Mackay's life. He is possessed of tact and prudence, and has been much used in adjusting difficulties amongst the churches and between Magistrates and Christians.

The Formosan Church has passed through many vicissitudes during these years. The French invasion of 1885 was a time of trial and suffering. The Church was then in an unusually encouraging condition, and the people had never been more friendly. But the whole aspect of affairs was changed. Immediately the concealed hatred of the enemy asserted itself. Chapels were destroyed, many of the converts were beaten, tortured and slain, and their houses looted. After hostilities ceased he presented to the Chinese Government a claim for \$10,000 indemnity, for damages done to mission property. So fully did he command the confidence and respect of the Government

authorities that his claim was allowed without investigation. Again in 1895, during the Japanese war, the Church passed through the furnace. Many Christians suffered martyrdom not because they were disloyal to the Japanese Government, but because they were misrepresented by Chinese officials. During the years 1895 and 1896 the Mission suffered by deaths and removals a loss of about 700 members.

Nevertheless discouragement did not belong to Dr. Mackay's vocabulary. After Formosa had become a Japanese possession he wrote:—"Seeing the Japanese flag—a rising sun—floating on every hand, I often think of the time when the Sun of Righteousness shall arise and make this island, so full of natural beauty, a place where the Church of God shall shine with all the glory of our glorious and glorified Christ." His work on earth is done and He has entered upon the glory. In due time His prophetic words shall be fulfilled. At the present time there are sixty churches with fifty-four native preachers and there are 1,891 communicants on the roll. There were 252 baptisms during the last year.

Mr. Gauld, who has been associated with Dr. Mackay since 1892, is now in charge. The Assembly is to be congratulated on having in the field in this crisis a man of such calm judgment and strength, and who commands the confidence of the Native Church. His long association with Dr. Mackay, and his entire sympathy with him and his methods, will the better enable him to take the place now left vacant.

Mr. Gauld wisely invited Dr. McClure, of the Honan Mission, to go to Formosa and advise with him during Dr. Mackay's illness. Dr. McClure's presence will be of great value in many ways, and in the meantime he is able to be of direct service in the Mackay Hospital.

That the God of Consolation may sustain and comfort the bereaved family and Church in North Formosa is the prayer of the Committee. "The Lord redeemeth the souls of His servants, and none of them that trust Him shall be desolate."

India.

The missionaries in India appreciated greatly the appointment of Honan missionaries to assist them. Mr. MacKenzie has been in charge of the chaplaincy work in Mhow, and Mr. Grant is associated with Dr. Campbell in Rutlam, chiefly in caring for the famine children. Miss Margaret Stirling Wallace, M.D., also went to India after completing her engagement in Chefoo, and is now in charge of the Women's Hospital in Indore.

The Presbytery expressed their appreciation of the Honan brethren by electing Mr. MacKenzie moderator of the Presbytery and Mr. Grant, chairman of the Finance Committee.

The care of the famine children has weighed heavily upon the hearts of missionaries, and the problem is not yet fully solved.

Negotiations were for some time in process for the purchase of land at Manpur. After that was found unsatisfactory, negotiations

were begun looking towards a fifteen years' lease of thirty acres near Mhow. In the meantime it was learned that land might possibly be purchased in Indore at a low rate, which would be permanently the property of the Mission, and negotiations at Mhow were accordingly suspended in order to make further inquiries.

Of famine children there are at present in the Mission 527 girls and 556 boys. These are distributed throughout the different stations. The Presbytery does not think it desirable that all the children be gathered into one station, but that a measure of concentration is desirable for the fuller development of industrial work.

The famine amongst the Bhiis is appalling. It was reported by a committee of Presbytery that visited the afflicted region that from one-fourth to one-half the population have perished, that cattle and wild fowl have died, and that, as there are neither seed-grain nor cattle remaining, the prospects are that the distress will be greater this year than last.

The need of more laborers in India is urgently pressed by the Presbytery. They have asked for five additional men this year. The Committee have made two appointments, but it is hoped that the day is not far distant when their staff will be greatly augmented.

Honan.

It will be remembered that at the last meeting of the General Assembly much anxiety prevailed as to the safety of our missionaries in Honan, and special prayer was offered on their behalf. The story of their almost miraculous escape from extreme danger is well known throughout the Church, and has called forth devout thanksgiving to our Gracious Father, who delivered their lives from destruction. The Angel of the Lord encamped around about them, and rescued them from what for a time seemed to themselves to be certain death. It is gratefully reported that their wounds have been healed, and that even Dr. Leslie, whose case seemed most serious, has so far recovered the use of his hand as to be able to resume his professional work.

The way has not yet opened up for their return to Honan. Missionaries of other boards are returning to Shantung, Chili and other border provinces and are resuming work. The Committee is in correspondence with other boards as to whether our missionaries, who can speak the language of these provinces, might not be making a contribution to the evangelization of China by co-operating with some of these other missions whilst waiting for an opportunity to return to Honan.

Mr. Slimmon is still employed as interpreter to the British forces at Tientsin. Messrs. Griffith, Hood and Mitchell are in Chefoo making good progress in the acquisition of the language, and qualifying themselves for the great work to which they confidently look in the near future.

It is estimated that 183 Protestant missionaries, and in all about 40,000 converts to Christianity, suffered martyrdom in China during the insurrection. It is a cause for thankful-

ness that none of the converts in our Mission have lost their lives, although many of them were cruelly persecuted and stripped of all their earthly possessions.

The universal testimony seems to be that the native Christians generally refused to deny their Lord in the midst of the most extreme trial, and were faithful unto death. The fact that so few failed in the evil day is a guarantee of the quality of work done in China in recent years, which work has often been suspected because of the large numbers gathered in.

Dr. McClure has given special attention to indemnity claims, amounting to \$69,151.70, which have been approved by the British Consul, and are now being pressed for settlement.

The missionaries who are at home have been diligent in visiting the churches. Mr. and Mrs. Goforth have been especially energetic and abundant in labours. Dr. Malcolm has received an appointment upon the medical staff of the Clifton Springs Sanitarium for six months. This is to him a most acceptable opening, relieving the Committee of furlough allowance and enabling him to keep up his profession.

Chinese in Canada.

Since last Assembly the Rev. A. B. Winchester resigned his position as missionary to the Chinese in British Columbia and superintendent of the work there. On account of the faithfulness and efficiency of his eight years' services, the Committee, as well as his fellow-workers, parted with him with much regret. His term of service expired on December 31st. The Committee have extended a call to the Rev. Alexander Don, of Dunedin, New Zealand, who is highly recommended for such work. Mr. Don has had seventeen years' experience of similar work in New Zealand and speaks the Chinese language fluently. He has personal knowledge of the districts in China from which the Chinese in Canada have emigrated, and thus quickly gets in sympathetic touch with them.

Dr. Thomson is, as usual, abundant in labours and engagements of many kinds. The Dominion capitation tax has been followed by a laundry tax in Montreal, which is avowedly anti-Chinese. Popular feeling, stimulated by such Governmental action, expresses itself on the street in ways that discourage the Chinese who are inclined to listen to the Gospel of Peace. Notwithstanding these hindrances, there are sixteen Sabbath Schools with an average attendance of twenty teachers and twenty-five pupils. There are 700 Chinese in Montreal, and larger numbers could be gathered into schools if teachers were available. Yet it should be gratefully acknowledged that there are 320 Christian people in Montreal found ready to devote themselves to this Christ-like work, and that, whilst the burden of the work is done by the Presbyterian Church, all sections of the Church are found willing, there and elsewhere, to co-operate in it.

There are in Eastern Canada at the present time about thirty Chinese who are in the full membership of the Church. Of these fifteen are in Montreal.

In Toronto there are about 300 Chinese, and four schools have been organized in connection with the Presbyterian Church. Two other schools as well are operating in the city.

An association has been formed to promote this work, and by resolution they asked the Foreign Mission Committee to appoint a Chinese teacher who will be able to follow up the work that is being done by the schools. They have agreed to devote contributions received in the schools to the support of a Chinese worker in British Columbia. If in time a mission should be started in Canton, they would prefer contributing to work there.

There are schools in Halifax, Ottawa, Hamilton, St. Thomas and elsewhere, and it is deemed important that Christians be on the alert wherever Chinese are found.

It has frequently been pressed upon the Committee that a mission should be started in Macco, or neighboring districts in China, from which our Chinese come, in order to follow up work done amongst them in Canada. Many of the Chinese themselves have expressed a desire for this in order that their families and friends in the home land might be taught the gospel, upon which they are learning to place so high a value, and towards which mission, if started, they are willing to contribute. The Committee approved of the proposal, and steps will be taken to carry it into effect. It is believed that the Chinese schools in the Dominion will be unified effort and stimulated in Christian sympathy by this connection when established.

Indians.

In British Columbia the work is encouraging. The school in Alberni is full, and Mr. Motion asks for enlargement or another building in order to keep the boys and girls entirely separate. Mr. Oswald has entered upon work in Nootka, or will do so as soon as conditions are favorable. Mr. Russell, who is doing at Ahousaht excellent work, complains, with good cause, of the interference of the Roman Catholics and their attempt to gather into their school at Claoquaht children from his band at Ahousaht and who are attending his school.

It has been felt for some time that the administration of the Indian work in Manitoba, the Northwest Territories and British Columbia did not sufficiently enlist and utilize the sympathies of the western Presbyterians within whose bounds the work is done. Regulations were accordingly prepared by the Committee, inviting the co-operation of western Presbyteries, by the appointment of Presbyterial committees, who will take supervision of the work within their bounds, and to whom the Foreign Mission Committee can refer matters requiring investigation or immediate attention, and also from whom annual reports shall be received. These new regulations, which were generally approved by western Presbyteries and Synods, have scarcely got into operation yet, so that it is too soon to speak of their merits. They will largely relieve the sub-committee, that for so many years met in Winnipeg, and adminis-

tered faithfully and well the Indian work, and to whom the thanks of the General Assembly is due. They, on the other hand, concentrate the administration of the Indian work in Toronto, and largely increase the work of the Committee there.

The boarding school for the Lake of the Woods Indians is in course of erection. On account of the extent of that lake, and the distances to be travelled, the Committee has furnished Mr. McKittrick, the missionary with a launch, which cost \$400, one-half the amount being provided by friends in that neighborhood. It is expected that the launch will largely pay for itself in the transportation of lumber for the building now being built, and which, it is expected, will be ready for occupation in a few months. This school is to be known as the Ceceli Jeffrey School, in memory of Mrs. Jeffrey, who was for many years devoted to the whole Indian work, and who took special interest in promoting this particular mission.

The Home Church.

The Committee is extremely desirous of exciting throughout the Home Church a greater interest in the evangelization of the heathen world. Whilst the need is so great, and large sections of the Church take little or no interest in this manifest duty and Divine command, it is not possible that the Church can fulfil her mission and receive the larger blessings that the Master promises, and is prepared to give to all who obey Him.

Our missionaries who are at home on furlough are diligent, beyond what is prudent, in visiting congregations and imparting information. Such visitations are conducted partly in response to invitations for special occasions, but chiefly with a view to covering as far as possible whole Presbyteries systematically. The Secretary also follows similar methods of work, so far as office responsibilities will allow, and these responsibilities are steadily increasing. But all is not sufficient and does not accomplish what is required. The Committee would earnestly solicit the co-operation of pastors in this work, for it is felt that the key of the situation is in their hands, that none others can do the work that is properly theirs, and for which they alone are chiefly responsible.

The Committee feel strongly that in order to administer intelligently the work entrusted to them by the General Assembly, some members of the Committee should have first-hand acquaintance with the conditions of each of the missions. The following resolution was accordingly adopted:—"That it be a recommendation of the Foreign Mission Committee to the General Assembly that a deputation from the Home Church be appointed to visit our foreign mission fields in India, Formosa, and, if practicable, in Honan, with the purpose of conferring with the missionaries with regard to their work, securing information that may more perfectly guide the Church in its administration of the work, of acquainting the Church more fully with the conditions of the fields and

the circumstances of our missions, and, as a result of stimulating the interest of the Church at home in the whole work."

W. F. M. S.

The Woman's Foreign Mission Society have completed the first twenty-five years of their history. They have been years of remarkable blessing and privilege. In the first year of their existence, 1877, they reported eight Auxiliaries, and contributed \$1,005.39. They this year report 666 Auxiliaries and 315 Mission Bands, with a total membership of 21,279, and they contributed \$45,000.52. The large contribution given by the society to the India Famine Fund, not included in the above amount, makes a total far in excess of the contribution of the preceding year. The committee congratulate the Society upon their splendid record, in seeking to give the Gospel to their heathen sisters. The work to be done has not lessened, but has rather increased by the greater opportunities that have opened up. It is hoped that the same unity of aim and effort will continue to characterize the Society in years to come and that the next twenty-five years will show a development worthy of the inception and past history of the movement.

FINANCES.

Eastern Division.

The receipts for foreign missions during the eleven months ended February the 28th, 1901, were \$35,298.43 as against \$31,453.65 for 1899-1900, and \$36,762.78 for 1898-1899. Of this amount \$3,100 came from bequests, as against \$750 of the preceding year. In view of this inequality in the amount of bequests from year to year, which is by no means unusual, the Committee wish to report to the General Assembly that they have thought it prudent to carry the bequests as they are paid to the Treasurer to a special legacy fund, which can be drawn upon at the close of each successive year, as may be thought necessary. There have come into the hands of the Treasurer from this source \$4,350, of which \$3,100 have been turned into the Foreign Mission account, leaving \$1,250 in the legacy fund at the close of the year. Our receipts have been further swollen by the turning of the McKenzie legacy, left some years ago, into the account, thus adding \$2,116.56 in this way.

A year ago the Eastern Division of your committee reported a balance on hand on April 1st of \$1,511.02, but their report also showed that the credit balances due the missionaries at the same date somewhat exceeded that sum. Including the payment of these balances, the expenditure between April 1st, 1900, and March 1st, 1901, was \$40,142.85, leaving the fund at the latter date in debt to the amount of \$3,433.40. This unusually large expenditure is due partly to extension in Trinidad and Demerara, but mainly to the purchase of mission property in Korea, and to grants which have been made in the same field towards the erection of needed buildings or to the repairs of those already erected.

In view of the large adverse balance against the fund, it was not without anxiety that your Committee made the additional appointments, which they have reported. The sending of a sixth missionary to Trinidad, of another to Demerara, and of two more to Korea means a largely-increased demand upon the liberality of our people, a demand which calls for their thoughtful attention and their generous gifts. But they have gone forward with confidence in the people, and with faith in Him who has revealed Himself as Jehovah-Jireh.

To all those who have helped to keep up the contributions to the Foreign Mission scheme in a measure exceeding even that of past years, and that, too, at a time when in many cases the pressure of the special effort for the Century Fund must have been very heavy, your Committee feel deeply grateful, but they think that special acknowledgment should be made of the great liberality of the W. F. M. Society, which paid into the Foreign Mission Fund the handsome sum of \$11,274.28, and of the Students' Mission Association, which contributed no less than \$607 towards the support of Rev. D. McRae.

At the same time they wish to record their profound conviction that contributions on even a larger scale will be needed during the current year if the work undertaken is to be maintained, and the precept duly observed: "Owe no man anything."

Western Section.

The total receipts for the year are \$105,512.98 including legacies amounting to \$5,993.16. After deducting legacies and the amount received from the Woman's Foreign Mission Society, it is seen that the Church contributed to the Foreign Mission Fund proper about \$47,000, which is about \$7,000 less than the amount contributed the preceding year. This may be in a measure accounted for by the Century Fund, but is chiefly, it is believed, due to the appeal for famine relief, which was so cordially responded to by the Church. The Western Section contributed to the Famine Fund \$65,951.92, which, with the contributions of the Eastern Section, and the amounts received by our Treasurer in India, makes a total exceeding \$100,000. Whilst, that is gratifying, the Committee would respectfully urge upon the attention of the Church the claims of the General Fund, which is the basis of the whole work. All other departments are but accessory to this. If we fail here our foreign mission enterprise will be defeated. There is great need and room for increased liberality in this respect. That must be manifest to all, when it is noted that Sabbath Schools contributed only \$3,179.28 and Young People Societies \$1,493.66 to foreign missions. The hope of the Church is in the young. Unless they are instructed and interested the future cannot be fruitful.

A. FALCONER, }
WM. MOORE, } *Joint Conveners.*

HOW SHE FOUND THE SABBATH.

An old Chinese woman had become a Christian, and wished to keep the seventh day holy, but could never remember when it came. So after much difficulty she hit upon her own plan. Six chop-sticks were laid on a shelf, and each morning when she arose she took one away. The day when the shelf was bare was the Sabbath and work was stopped. On Monday all six sticks went back again, and so the fourth commandment was kept.—*Ex.*

TALMAGE'S SECRET.

When asked recently by The Puritan as to the secret of his success in preaching, Dr T. DeWitt Talmage said, "If I had to give one reason, I think it would be this: In my sermons I always aim at helpfulness. Show me a congregation of eight hundred people, I do not care where or when, and I will tell you how many of them want help. Every man to-day, no matter how successful he may appear, notwithstanding that his face is always smiling and the cheery word always on the lips, finds a craving for sympathy, strength and encouragement. Every man, that is, but a fool; for only a fool feels self-sufficient. Men conceal the feeling they would not confess it to their nearest and dearest, but deep down in their hearts there it is.

IGNORANCE OF THE TESTAMENT.

Whatever the conventional claim may be, there is no disguising the fact that the New Testament is to-day a much-neglected book. Intelligent, respectable people, who would resent the charge of indifference to the moral and religious interests of themselves, their homes and of society—indeed, who claim to be especially interested in religion, church members, boastful of their Christianity—do not read their New Testament as once it was read by representatives of their class.

It is the volume that is allowed to remain on the table unopened. It is the last thing the business man talks about, and it is seldom the volume used in common for fireside reading or family worship. Young men and young women who push their way through college boast of their acquaintance with Greek or Latin classics, are alert over their Shakespeare and their Browning, who blush when found guilty of a mis-quotation in the modern classics, or are found so far behind the times to be unacquainted with the last sensation in literature, smile over their ignorance of the New Testament, and consider it a good joke if they credit a saying of Isaiah to Paul, or are found in a state of mental confusion over the Pentateuch and the Apocalypse.—Rev. Jenkin Lloyd Jones.

Y. P. Societies.

Plan of Study for 1901.

The special monthly topics are—

For week beginning :—

- January 13.*—Our Missions as Christian Patriotism.
February 10.—Comparative view of the Four Gospels.
March 10.—Native Agency in our Foreign Fields.
April 14.—Luther and the German Reformation.
May 12.—The Teaching and Practice of Jesus.—The Home
June 9.—The Teaching and Practice of Jesus.—The Sabbath.
July 14.—The Teaching and Practice of Jesus.—The Business of Daily Life.
August 11.—Missions to Lumbermen and Fishermen.
September 8.—Calvin and the Reformed Churches.
October 13.—Knox and the Reformation in Scotland.
November 10.—The Presbyterian Churches—Their Gift of Liberty to the Modern World.
December 8.—The Presbyterian Volunteer Movement.

Topic Cards containing the twelve special Topics mentioned above, together with the whole series of Uniform C. E. Topics, can be obtained at \$1.00 per hundred, also Booklets containing same matter, together with Daily Readings, at \$1.50 per hundred, from Rev. R. D. Fraser, Confederation Life Building, Toronto.

TOPIC FOR AUGUST.

MISSIONS TO LUMBERMEN AND FISHERMEN.

WORK AMONG LUMBERMEN IN NEW ONTARIO.

BY REV. S. CHILDHERHOSE, PARRY SOUND.

Lumbering is the chief industry in New Ontario, and it is likely to continue so for many years. Thousands of men find employment annually in the different operations of cutting logs and floating them down the streams to saw-mills where they are manufactured into lumber.

These men come from all parts of Canada and United States, and form a class by themselves just as miners, fishermen or railroadmen form a class by themselves. They are principally young men, hopeful, vigorous and indifferent to hardships. The work in which they are employed is laborious and often dangerous to life and limb.

The isolated life which they live for long periods along with its usual associations is generally deteriorating in its effects on their moral nature. For months at a time they live in camps long distances from settlements, and are entirely separated from society or any home influence. Owing to the long hours they are required to work every day little time is left for reading, and when there is time and disposition there is often nothing for them to

read except it be a stray novel of the Jesse James type. Their chief amusements are card-playing and gambling.

Take them as a class, the lumbermen are large-hearted, generous, often susceptible of religious teaching. While they will not listen to one who poses, they will attend with the greatest respect to one who has a message, and delivers it in a straightforward, manly way. They are shrewd and quick discerners of the genuine, and will show their appreciation of it in their own peculiar but whole-souled manner.

Mission work among the lumbermen is encouraging, and deserves the sympathy and loyal support of the Church. The majority of them are either settlers in the newer districts or young men who intend "to take up land" and become settlers as soon as they have saved a little money. If the Church will care for them now in their pioneer struggles and show an interest in them, then there is little doubt but it will receive a hearty and grateful support in the future from the people of the North country. But, if the Church neglects them now, they will certainly drift away from it and become even antagonistic to it. It will require many years to reclaim them and secure them for the Kingdom of Christ.

Let it be known that if the Church is neglectful of the thousands of men who labor in the woods of New Ontario the enemy is not idle. He has his agents who are diligent and persistent in their work.

Among them are the whiskey sellers who carry on their work with lamentable success. The result is that drunkenness is the great curse of the lumbermen. They are met when returning from the camp in the spring and induced to take a drink with the boys. This is the first step, but in the end they find that the hard-earned money of the winter has passed into the hands of some unscrupulous but crafty tavern-keeper. There is nothing for them but to return to camp with the hope that they will do better next year. Next year the temptation is equally as great, but the power to resist is less. The same sad experience is again repeated with the penalty of loss of character and self-respect, with shattered hopes and blighted ambition. The only hope of saving these men from the curse of strong drink is through the Gospel of our Lord Jesus Christ.

The work of bringing the Gospel to them, while not neglected in the past, has not received the special attention which it deserves.

Missionaries who are in charge of fields in the lumbering districts give considerable time each year to visiting the camps. At certain seasons they find most of the men of their congregations there, and no one is more welcome than the missionary whom they know and trust.

There are frequent visitors to the camps in the name of Religion, but they come not to help the men but to obtain subscriptions from them. Experiences with these have led many of the camp men to be mistrustful of strangers. During the past winter North Bay Presbytery, by a special grant from the Home Mission Committee, was enabled to give special attention to the work in lumber camps. Several men were appointed to give their whole time to visiting the camps and conducting religious services when possible. They were well received in the camps and liberally supported not only by the camp men but also by their employers. They devoted themselves to the work with great zeal and earnestness which must result in much good. It is expected that next year more men will be appointed to this special work which promises to be one of the most interesting and deserving of all the enterprises supported by the Church.

A movement, which was inaugurated last winter by Rev. A. Fitzpatrick for the establishment of reading camps, is meeting with deserved encouragement. The Ontario Government is extending its system of travelling libraries so as to include these reading camps. This will bring reading matter within reasonable reach of many of the lumbermen and prove a decided boon to them. Where these reading camps have been established they are proving a success beyond the expectations of even their most ardent advocates. But before they can be used to a very great extent, the number of hours which men are required to work each day in camp must be limited. That men should be required to work from twelve to sixteen hours a day, unless in exceptional cases, is simply unreasonable.

It would be a decided advantage in mission work to the lumbermen if the lumber districts were divided into sections for mission work, and that one or more sections should be worked by each church. In this way overlapping would be prevented and more efficient services rendered to the men. There appears no serious difficulty in the way of such an arrangement being made and carried out.

The toilers of the forest produce a large share of the wealth of Canada, and they deserve the serious and generous consideration of the Church and of all those who seek the comfort and well-being of their fellow-men.

MEDICAL MISSION WORK AMONG THE FISHERMEN OF LABRADOR.

BY DR. W. T. GRENFELL.

In 1891 an English gentleman, who had been actively interested in mission work among the vast number of British fishermen in the North Sea, was visiting Newfoundland. He became greatly impressed with the need for work of a somewhat similar kind for the benefit of the Newfoundland, Canadian and Labrador fishermen, who, to the number of about 30,000, all told, carry on the great codfishery in the Straits of Belle Isle and on the East coast of Labrador as far north as Hudson Bay Straits. On his offering to defray part of the expenses, the Royal National Mission to Deep Sea Fishermen (England) agreed to send their hospital ketch rigged vessel "Albert," of 97 tons net burden, for a voyage of investigation, to see what need and scope there was for mission work.

The little vessel crossed the Atlantic and cruised along the Labrador coast, assisting the sick, preaching the gospel and distributing healthy literature among the fishermen. As a result of the report read before a representative meeting, at St. John's, a Committee was formed, and agreed to erect and present to the Society two small hospitals, if the Society would accept them, and work them as they thought best. These the Society accepted, and a second year the little vessel was sent on its errand of mercy equipped as before, but this time with the addition of two young missionary doctors to take charge of the hospitals and a lady nurse and worker for each as well. They also sent out a small mission steam launch, in which many harbours, entirely inaccessible to a sailing vessel, could be reached. From this small beginning the mission work has steadily grown to its present proportions.

The Society's Council believe in making their work "as well for the body as the soul" and in endeavouring to carry the glad tidings of the gospel as far as possible in its entirety to the fisherman. Thus every vessel bears on its starboard bow: "Preach the word," and on its port bow: "Heal the sick," and every paid missionary it has ever sent out has been a qualified medical man or a qualified lady nurse.

The entire constitution of the mission is absolutely undenominational. In maintaining this character among the fishermen, many of whom are Roman Catholics, it is markedly as-

sisted by the fact that the splints and bandages, pills and poultices are essentially unsectarian. The objects and methods are evangelical, and the many branches of work that have gradually forced themselves upon the workers are all subordinated to the great object of furthering the Kingdom of God on earth, by leading men exposed to every kind of hardship, privation and danger to make the best of this life, and to be ever ready for the call to the higher.

Besides fishermen visiting Labrador in summer, all of whom hasten South again when the frost in September and October herald the approach of our rigorous winter, there is a large scattered population, most of whom then leave their summer fishing huts on the coasts and retire up into the bays. There, among the woods, they build small houses and occupy their time "furring" and "hunting," until it is time to come out to the salmon and cod-fishing again in June. Some few stay on the outside, endeavouring to net or shoot seals for food and clothing amidst the arctic floe ice or out on the standing ice edge.

The products of the coast would support its population in comparative comfort, and there need be little lack of the necessities of life among our people were it not for the evil heirloom of an atrocious system of carrying on our trade known as the "truck system." Suffice it to say, this involves mortgaging to-morrow's catch for to-day's necessities of life. It raises vastly the prices of all the things we need, leaves the poor entirely in the hands of the trader, puts a premium on dishonesty and a discount on thrift. It necessitates living from hand to mouth, so that, when the time comes when a poor fellow can no longer cope with the hardships of the fishery, he can have nothing whatever laid by and must be a burden on others. He then usually sinks into a state of chronic semi-starvation. As his catch is mortgaged before it is his, he cannot sell to the highest bidder or buy in the cheapest market what he requires in return. Any balance coming to a settler is almost invariably given in goods. Every winter some families are left with next to no food or clothing.

It thus became apparent very soon to the Society at home that there was a great call to keep open at least one hospital all winter, as well for a "hostel." It is the only resource for anyone, for skilled assistance during seven months of the year in a country as large as England, France and Austria combined, for no other medical man exists on the coast.

Battle Harbour Hospital, at the entrance to the Strait of Belle Isle, a point, as far as possible central to the coast, was chosen for this purpose, and now every year about the 2nd of November the last summer visitors leave, the little hospital steamer (for the old sailing vessel has been replaced by a smart hospital steamer called the "Strathcona") goes to lay up in some safe southern harbour until the frozen sea will once again allow it to journey from settlement to settlement on its errand of love and mercy.

The doctor and nurse and staff are now cut off from civilization. As soon as there is sufficient snow to make the dog sleighs (or komatics) serviceable, and as soon as the big rivers and arms of the sea are frozen over, the doctor sets off on his pre-arranged trip north or south, visiting and preaching from settlement to settlement, with a driver and about a dozen wolfish, Eskimo dogs.

He carries with him all that is needed for a day and a night, for not unfrequently night finds the struggling team far from any house, and then a tilt of boughs or a hut of snow must be made in which to shelter. He carries with him for this purpose both axe and snow knife. His dress is of seal and reindeer skin. He always carries also a long bag made of these same invaluable local products known as a sleeping bag, in which he may defy the fiercest night if he can only get out of the wind. This he can do by burrowing down into the snow. Of course a temperature below 20° F. involves many difficulties one cannot here record, but anyhow he generally succeeds in getting some hot coffee or cocoa made before he sleeps.

His drugs he carries in the conveniently portable "tabloids," and his "instruments" are packed with them.

Sometimes he must carry two or three days food for his dogs as well as for himself, so that it is generally a well-loaded sleigh that leaves the hospital when the winter mission trips really begin. Meanwhile the matron keeps the hospital open, has her mission classes and work to do as well, and forms the rendezvous for everyone in trouble, body, soul or spirit. Of the many nurses who have so nobly helped us, never has there been one who has not loved it.

Some might think the rigorous winter and the necessary privations from many of the so-called luxuries of life would be injurious to health, or at least to happiness. Let me hasten to assure our readers that it is by no means the case. I think our united staff would say

"we thoroughly enjoy every portion of the work as it comes round," and indeed we often think how happy is our lot where we can see so much result for our labour compared with that of our brethern labouring in Mahommedan and other lands where a life work may scarcely seem to be rewarded by the change of one life as its direct result.

Mission work among those "who go down to the sea in ships and do their business in great waters" finds a ready response in their hearts. Sailors are naturally brave, simple-hearted, affectionate and religious, that at least is our experience of them. It is only the terrible difficulties and temptations they encounter and the few spiritual advantages they enjoy and the little help they receive in "fighting the good fight of faith" that makes the portions of our seaports where sailors abound often so apparently godless and the haunts of debauch and sin.

But there is another cause which is so largely contributory to the happiness of our lot. We have not been cursed with the advent of the liquor traffic. True, that hydra-headed monster has made an attempt to introduce himself now and again, but we are in a prohibition territory both in name and in fact, and we are delighted to testify, both from a medical and moral standpoint, that here, in one of the most rigorous climates in the world, men whose callings involve daily a maximum of physical work, and call often for infinite resource and endurance, we are all unanimous in saying "we are a thousand times better off without alcohol." Relegated to its position among the drugs of our poison cupboard it assumes its proper, and I believe, its God-intended place, where, God grant, it may soon in every country find its niche alongside arsenic, opium and prussic acid.

But now, Mr. Editor, I must ask you to allow me to devote a moment to our "charity work," for, as I have already hinted, this has been forced upon us to no small degree. To begin with, we have started three small co-operative stores. Here only cash dealings are permitted. Here goods are as cheap as our fisherman manager can procure them. Here the fishermen take their fish to be sold for them as a united cargo, at the best obtainable price, and here the capital is held by, and profits returned directly to those who catch the fish and eat the flour.

Our diet I may say here is extremely simple. Flour by the barrel is our first desire, and when the "Southerners" go, any family who has not enough barrels to last till next July, is apt to fare ill before then. Alas! many are left always with not enough of mere flour, many more with hat alone, *i.e.*, they are short of the guns, powder and wherewithal to add to a diet which of itself is incapable of sustaining life. From this cause result many of the consumptive and deformed children who find their way to our children's wards.

After flour, our next article of consumption is black molasses—we do not aspire to sugar. Then comes fat pork, or butterine, then tea. With enough of these for the winter, any family on our coast is as contented as if they had every ingredient for a daily six-course dinner. We are hoping to see great results in making our people more independent by the spread of this co-operative movement.

Through the kindness of friends both in Canada and England, sacks of new, and good, sound disused clothing have been sent out each year for the benefit of the poorer people. To prevent the pauperising tendency of free distribution, we have endeavoured always to obtain some sort of work in return for grants. Thus, we allot as much as we can to a family in proportion to their need, and in return they cut billets of wood for the consumption of the hospitals or mission steamer.

Among odd ways of assisting the people, we were able to do a similar work in the way of getting better guns. Every family must have a gun to shoot sea birds, of which, fortunately for us, there are a great abundance. Though these birds are extremely nasty to our palates, they form a most valuable adjunct to the limited dietary of a Labrador family. Many accidents occurred through guns being used long after they had passed the day of safety. Therefore so simple an expedient as to collect and export a number of old tower muskets has been part of a practical preaching of the Gospel.

Quite a number of orphan children have also passed through our hands. These come to us sometimes as cripples, sometimes because accident or illness has deprived them of parents. There being no kind of provision for any such cases, one of our chief joys had been that of being able to be of use to some of these little helpless ones, keeping them till we could get homes for them in America, England or Canada.

Another odd work has been the collection of artificial limbs and surgical appliances for those who are utterly unable to get such things for themselves. Many a laugh was caused this summer from those who learnt that a row of artificial legs hanging up in our hospital cabin were one of our texts to preach the gospel from.

We have had most enjoyable visits every year among the Eskimo, who number some 1,600-2,000 on the northern part of the coast. There we have also the privilege of annually visiting the five stations of the excellent Moravian brethren, who for over one hundred years have carried on evangelical gospel work among that charming little people. We have many patients among them, as may easily be understood, since no other medical man ever visits them. They are most grateful for any services rendered, and never seem to forget it. We have received many a touching instance of gratitude.

In the winter 1899, at the request of the people, a similar work was begun on the North shore of Newfoundland. A missionary doctor was stationed near the entrance to the Straits of Belle Isle, and making his head quarters at St. Anthony, visited from place to place all winter with his dogs. The people decided to try and induce the Society to make this work permanent. A gang of sixty men went into the woods for a week and cut and sawed the frames for a mission hospital. This their dog teams hauled out, and it is hoped that soon the funds will be forthcoming to work this new and important centre. The doctor is at work there now, but has yet no place of his own, and has to perform his operations, treat his in-patients and get them nursed, in part of a house hired for the purpose. The Newfoundland Government have afforded him free the services of a driver and a small supply of drugs for the absolutely indigent, of whom, alas, there are only too many. To help these to get winter work machinery for a first co-operative lumber mill is now on its way out.

Perhaps I may add Mr. Editor, as I am writing to a Canadian Magazine, that at Halifax, Toronto and Montreal, small committees exist to assist the work.*

It is impossible to refer in detail, in so short

a scope, to all the various branches of the work, *e.g.*, that among the green fish catchers on schooners, the services on the rocks, in rough cabins, or on deck when the weather is warm enough, for anywhere and everywhere is the place to preach the glorious gospel of God's love. But I thought it might be useful at any rate to give you the appended return of patients treated during the past year. Many years of experience of work among fishermen, from Labrador to Iceland, round all the British coasts, in the North Sea and in the Bay of Biscay, has convinced us that the way to a sailor's heart is through his body, and many a fisherman who certainly came to seek only healing for his body, has found, thank God, that better healing which has manifested itself in an altered life, and which is, after all, the only solace which satisfies every need.

A sailor is essentially unconventional and readily sees what is real and manly. His mind like that of a child soon recognising and openly resenting what is sham and false. But on the other hand no one reacts more quickly to practical love than does the sailor. Our blessed Master was accepted of sailors when all else seemed to reject him and the Master's whole-hearted following is the one commendation of that Master that sailors need to-day.

Take courage therefore all my readers however young in intellect and experience, however humble the sphere of life you move in. God needs no great preachers to reach sailor's hearts, God needs *your* loyal whole-hearted following, and to such only has Jesus said:

"I will make you fishers of men."
Nov., 1899-1900.

Patients treated at St. Anthony (where new hospital is partly built).....	390
Patients Battle Harbor Hospital.....	413
" Indian Harbor Hospital.....	528
" on hospital str. "Strathcona"..	1,054
Total.....	2,385

In a half-century Protestant missions in India have six times duplicated themselves in number of communicants.

"I consider the Bible of the Protestant pastor more to be feared in Galicia than the iron-clads." These are not the words of a Protestant believer, but of a Roman Catholic writer, who thus expresses his apprehension of the spread of missionary effort in Northern Spain. It is a noteworthy tribute to the Word of God, the entrance of which giveth light.

*Addresses :—
Mrs. J. Y. Payzant, 81 South Park Street, Halifax.
Miss Roddick, 80 Union Avenue, Montreal.
Miss Greenshields, 3 Elmsly Terrace, Toronto.

YOUNG MEN AND MANLINESS.

Young men should be manly. Paul wrote, "When I became a man, I put away childish things." Some boys take into man's estate with them the trifling natures, the petty spirit and the thoughtless character that belong to childhood. They forget that inches and muscle and moustache do not make a man. Only manliness is everywhere and forever the mark of manhood.

A true man is strong. He is strong in self-control and in his intellectual balance. He no longer does the headlong and injudicious things that were permissible to him in earlier years. It is required of a man that he be thoughtful, careful and considerate, alike of himself and of affairs and of other people and their rights. He has opinions and a will. Where once he followed heedlessly, he now picks his own way judiciously. A sense of responsibility belongs to the strong man that the youth knew nothing of. He must carry himself as wisely as all men, and more wisely than most. He knows that it is not true manliness merely to be greater than a small neighbor.

Dignity is ever a characteristic of a well-developed man. Dignity is not pride nor affectation nor foppery. It is but a proper respect for one's own manliness. People do not think highly of the man who bears himself in the capering way of a clown or a calf. Frolicsome thoughtlessness is expected and condoned in a child, but it is altogether unseemly in a man. Sturdy self-respect, then, is one of the things invariably required of a man.

Brave independence is another quality never absent from a well-rounded man. To unthinkingly accept the opinions of others, and to follow any or all leadership indiscriminately, is one of the saddest characteristics of the great masses of weak men. "Yes," comes more easily to the average lips than "No." Few care to risk popularity and ease by refusing to do the bidding of their fellows, even when they know obedience to be altogether wrong. It is the spirit of timid acquiescence that causes the ruin of nine-tenths of the young people who go wrong. The brave man allows no crowd to mould his opinions or fix his standards for him. Unshrinking and unblinking independence mark every man who is worthy of that exalted name.

One more trait, the strongest in the highest manhood, is religion. There never was a truly great soul that was not a reverent soul. The mightiest, noblest thing in all life is pure religion. Mark you religiosity does not make a man manly. Merely reading pretty booklets and talking pious sentimentalities is no indication of manliness. They are not strong men who are more useful at home or in a prayer-meeting than in the world of affairs; who can be measured as men only in the presence of women and children, and whose vertebrae are as soft as their manners. No, no; the religion that is true makes men better men, nobler, more fearless, more upright, more manly.

"Quit you like men"—like Joseph, like Elijah, like John the Baptist, like Paul, like Christ.—Selected.

THE OLD MAN'S ARGUMENT.

An old man sat on his veranda one Autumn evening, with the son of a former school-mate. The visitor was a flippant young fellow, and talked much of his doubts about religion. The old man did not argue with him.

"It isn't worth while, Robert," he said; "you are only repeating what other men have suggested to you. You have not begun to think or feel for yourself."

Robert was insistent, and finally asserted that the doctrine of a future life was all a dream. "Death is death," he said, "When the breath goes out of the body, the soul comes to an end."

His aged host led him into his library, and showed him a portrait on the wall—a noble, saintly face.

"Do you see her?" he said. "Can you guess what she was from her face—how high her intellect, how tender her nature, how near to God? I was her only son. She was, and, as I have never married, she always will be, the only woman in the world to me."

"Well, she is dead. And you say there is nothing of her left in the world—nothing? Why, look here, Bob; do you see that bush in the yard? A common weed, with coarse leaves and colorless flowers of no special use or beauty. But that weed grows in every country. It grew centuries ago; it grew before the flood. It is the same now as it was then. It has come down through countless ages, seed after seed, the same growth, the same flower, the same thorns, unaltered."

"And if God," he said, rising in his earnestness, "If God has kept that little weed unaltered since the beginning of time, shall He extinguish the soul of my mother—the souls of all mothers—full of His truth and love, made in His likeness, who have done His work in the world?"

Shall the poor matter, in its meanest types, last, and the soul, which represents His intelligence and His Spirit, come to an end?"—*Youth's Companion*.

A SICK CHILD IN CHINA.

Here is what a well-known medical missionary says about the way sick children are treated in China.

If a child sickens in China, at first the parents may go to much trouble and expense to treat it. Quacks prescribe disgusting mixtures of ordure, punctures with hot needles into the joints and cavities of the body, searing with hot irons, the use of amulets and charms. If the child gets well the quack assumes all the credit. If he becomes worse the parents are assured that he never was their child, and they lay him on the floor near the door and pay no more attention to him until death relieves him of his sufferings. They then throw him into the street to be devoured by dogs or picked up by the scavenger, and thrown out on the garbage heap outside the town, to be carrion for hyenas, jackals, and vultures. Hundreds of dead children are thus carted away daily in the large cities of China.

(Continued from Page 280.)

XIV. Ministers' Widows' and Orphans' Fund.

(LATE CANADA PRESBYTERIAN CHURCH.)

Joseph Henderson, Dr. Warden, R. Gamble, A. McGillivray, J. G. Potter, W. Amos, D. R. Drummond, A. L. Geggie, J. L. George, *Ministers*; J. L. Blaikie, J. Harvie, W. Gordon, A. Jeffrey, W. Galbraith, G. F. Burns, J. Norwich, Archibald McMurchy, John Armstrong.

EASTERN SECTION.

Robt. Laing, Dr. Sedgwick, Dr. A. McLean, A. McL. Sinclair, J. McLean, J. S. Carruthers, A. S. Morton, J. W. Falconer, *Ministers*; R. Baxter, G. Mitchell, Dr. A. H. McKay, J. D. MacGregor.

XV. Aged and Infirm Ministers' Fund.

1. WESTERN SECTION.

J. K. McDonald, Dr. Warden, Dr. Armstrong, Dr. Dickson, Dr. Fletcher, A. H. Scott, R. Laird, Arch. Graham, A. Gilray, John Hay, Dr. D. L. McCrae, H. McQuarrie, G. McArthur, F. McCuaig, S. Carruthers, Stuart Acheson, A. McLean, R. Atkinson, J. A. Carmichael, *Ministers*; W. R. Leckie, Lord Strathcona, Dr. Wallace, R. Lawrie, R. A. Mather, H. J. Johnston, J. A. Patterson, Wm. Adamson, J. R. Reid, John Aitken, Geo. Rutherford, Alex. Nairn.

2. EASTERN SECTION.

A. Rogers, Principal Pollok, A. McL. Sinclair, J. F. Forbes, Robert Cumming, E. S. Bayne, A. B. Dickie, Geo. Fisher, C. Munro, James Sinclair, Thomas Fowler, W. H. Smith, D. McGillivray, R. G. Strathie, J. S. Sutherland, D. McD. Clarke, *Ministers*; Judge Forbes, Sheriff Archibald, J. B. Calkin, Owen Cameron, W. C. Whittaker.

XVI. Finance.

1. WESTERN SECTION.

Geo. Keith, Dr. Warden, J. Gowans, Wm. Wilson, G. Tower Ferguson, J. L. Blaikie, Geo. Rutherford, D. Morrice, C. MacArthur, A. T. Crombie.

2. EASTERN SECTION.

J. C. McIntosh, D. Blackwood, E. A. McCurdy, J. F. Stairs, Geo. Cunningham, Hugh MacKenzie, Jas. Kennedy.

XVII. Statistics.

Dr. R. Torrance, Dr. Dickson, Dr. Robertson, G. R. Fasken, R. M. Hamilton, W. A. J. Martin, R. W. Ross, *Ministers*; Col. Higginbotham, and the Church Agents.

XVIII. Protection of Church Property.

Hon. Justice MacLennan, Dr. Warden, Dr. R. Campbell (Montreal), Principal Pollock, Dr. Torrance, Dr. Campbell (Victoria), Rev. D. G. McQueen, Dr. Robertson, Prof. Don. Ross, Prof. Hart, Hon. D. Laird, J. L. Morris, G. M. Macdonnell, J. MacIntyre, Sir T. W. Taylor, W. B. MacMurrick, Hamilton Cassells, Hon. D. C. Fraser, Judge Forbes, Thornton Fell, F. H. Chrysler, W. B. Ross, J. Muir, J. A. McKinnon, Hon. C. Campbell, Judge Stevens, J. A. Pater-son, J. M. Gibson, Major Walker, Judge Creasor, W. M. Clark, Justice Sedgwick, Thos. Caswell, Judge Trueman, A. G. Browning, D. B. McLennan, D. McCormick, J. Willcott.

XIX. Church and Manse Building Fund.

J. B. McLaren, Dr. Robertson, Dr. Duval, Prof. Baird, J. Hogg, R. G. MacBeth, W. L. Clay, J. C. Herdman, J. Farquharson, M. C. Rumball, J. A. Carmichael, C. W. Gordon, D. G. McQueen, *Ministers*; Hon. D. H. MacMillan, Sir T. W. Taylor, Alex. MacDonald, C. H. Campbell, John Patterson.

XX. Hymnal Committee.

Dr. Gregg, Dr. McRae, Dr. Gordon, Dr. McLaren, Dr. D. L. McCrae, Dr. Scrimger, Dr. Somerville, Dr. James, Dr. Armstrong, Dr. J. B. Fraser, J. A. MacDonald, W. J. Dey, J. Thompson, Dr. Herridge, G. C. Heine, James Anderson, J. B. Mullan, Alex. Henderson, R. S. G. Anderson, M. McGillivray, Alex. McMillan, J. G. Stuart, *Ministers*; W. B. MacMurrich, R. A. Becket, Dr. W. B. Geikie, J. H. Thom, Jos. Henderson, R. Murray, James Gibson, James Johnson, John Henderson, Prof. Dyde. The members in Toronto to be an Executive Committee.

XXI. Presbyterian Record.

Dr. Warden, E. Scott, Editor, Dr. R. Campbell (Montreal), Dr. J. S. Black, Dr. Scrimger, Dr. Jas. Ross, W. D. Reid, Jas. Fleck, C. B. Ross, W. Paul.

XXII. Young People's Societies.

A. Gandier, Conveners of Synod and Presbytery Committees; J. McP. Scott, J. A. Brown, A. D. McDonald, W. R. McIntosh, W. S. McTavish, W. Shearer, Alex. Laird, R. D. Fraser, C. McKillop, J. A. Carmichael, John McDougall, C. Munro, G. C. Patterson, T. McMullen, W. R. Ross, J. A. Logan, Prof. Falconer, C. S. McDonald, J. S. Conning, W. M. Rochester, R. M. Hamilton, G. C. Pidgeon, A. D. Archibald, J. S. Henderson, D. Munro, D. R. Drummond, A. McWilliams, C. T. Tough, T. J. Thomson, F.

M. Dewey, J. H. MacVicar, J. S. Davidson, *Ministers*; John S. Smith, Prof. McCurdy, G. A. McGillivray, I. Pitblado, J. B. McKilligan, T. M. Henderson, G. Tower Ferguson, F. Reid, J. D. Higginbotham, J. B. Halkett, J. P. Parlass, Andrew Malcolm, J. A. Allan.

XXIII.—Sabbath School Publications.

Dr. Warden, Dr. Fletcher, Dr. Thompson, Dr. McTavish, J. Murray, R. D. Fraser, J. Neil, J. A. Brown, G. Tower Ferguson, E. Scott, J. Bain, Hamilton Cassells, with two from S. S. Com.

XXIV.—Sabbath Observance and Legislation.

D. R. Drummond, Principal Caven, J. G. Shearer, J. Crawford, Dr. D. D. McLeod, Dr. Armstrong, Principal Grant, Prof. Dyde, Principal MacVicar, D. M. Ramsay, J. J. Elliott, Geo. MacArthur, Jas. Hamilton, Dr. D. J. Fraser, J. Campbell, Dr. E. D. MacLaren, R. G. McBeth, D. Tait, Principal Pollock, W. H. L. Rowand, W. L. Clay, C. W. Gordon, J. M. Robinson, Dr. Fotheringham, *Ministers*; John Charlton, Dr. J. M. Douglas, G. B. Maxwell, D. C. Fraser, Alex. Bartlett, J. K. MacDonald, J. P. Bronson, Geo. Hay, W. T. Kennedy, S. W. Russell, J. A. Paterson, Wm. Clark, Hon. Senator Vidal, John Fleming, M. Aiken.

XXV.—Uniformity of Public Worship.

Dr. J. Ross, Dr. Laing, Dr. Pollock, Dr. MacLaren, Dr. Thompson, Dr. D. Ross, Dr. Moore, Dr. Scrimger, Dr. D. Macrae (St. John), Dr. Somerville, Principal Grant, Dr. Herridge, Dr. Johnston, Dr. J. B. Fraser, J. MacKie, J. Murray, T. Stewart, R. G. MacBeth, W. J. Clark, Wm. Farquharson, J. McD. Duncan, C. W. Gordon, R. E. Knowles, J. A. Logan, Dr. Fotheringham, Dr. E. D. MacLaren, Dr. Kilpatrick, Sir Sandford Fleming, Judge Trueman, Judge MacLennan, Col. MacCrae, Dr. Thorburn, W. Mortimer Clark, W. B. McMurrich, Thornton Fell, D. Morrice, R. Murray, Prof. Clark Murray, J. B. Halkett.

XXVI.—Board of Trustees.

Dr. R. H. Warden, Dr. Wm. MacLaren, Hon. Justice MacLennan, W. Mortimer Clark, K.C., Robert Kilgour, Hamilton Cassels, A. R. Creelman, K.C.

Children's Chair.

THREE BOYS MISS WILLARD KNEW.

Let me tell you about three splendid boys I knew once upon a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So these young fellows set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough college education.

But if they had not worked like beavers to help her she never could have done it. Her oldest boy—only fourteen—treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on a big apron and went to work with a will; washed the potatoes, pounded the clothes, ground the coffee, waited on table—did anything and everything that he could coax her to let him do, and the younger ones followed his example right along.

Those boys never wasted their mother's money on tobacco, beer or cards. They kept at work and found any amount of pleasure in it. They were happy jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better.

They all married noble and true women, and to-day one of the boys is president of a college, and is in demand for every good word and work; another is a successful physician, while a third is a well-to-do wholesale grocer in Pueblo, Col., and a member of the city council.

I tell you, boys who are good to their mothers and to their sisters in the house always grow up to be nice men. Now I am not blaming you boys, nor anybody else. I know that any number of you are good and generous as you can be, and I know too, that some of you have not been taught to think about these things.—Miss Willard, in Union Signal.

IF I WERE YOU MY BOY.

"If I were You, my boy," says an exchange, "I wouldn't be ashamed to do right anywhere. I would not do anything that I would not be willing for everybody to know."

"I wouldn't conclude that I knew more than my father before I had been fifty miles away from home."

"I wouldn't go into the company of boys who use bad language."

"I wouldn't get into the sulks and pout whenever I couldn't have my own way about everything."

"I wouldn't let other boys get ahead of me in my studies."

"I wouldn't abuse little boys who had no big brothers for me to be afraid of."

"I would learn to be polite to everybody,"

JUST SUPPOSE.

"Every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

"Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend—

"How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere."

WON A PLACE BY A WHISTLE.

He was an odd-looking little figure as he came merrily whistling down the street the morning after the big snow.

His nose was red, his hands were bare, his feet were in shoes several times too large, and his hat was held in place by a roll of paper under the sweat-band; but he piped away like a steam whistle, and carried the big snow shovel much as a marching soldier carries his rifle.

"How much?" from an imposing-looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"I would be if I couldn't do no better; but I've got to do the best I can, and business is rushing. Good-morning," and the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" shouted the man whose admiration and better nature had been aroused.

"Just see that little rascal make the snow fly!" he laughed to his wife, who stood at the window with him. "Why, he's a regular snow-plough, and he does it well, too."

"What a little mite! and how comical! I wonder if he's hungry?"

She called him in as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man, as he insisted on settling at twenty-five cents.

"I'm going to get mother a shawl for Christmas. She's wearing one you can see through, and it ain't right."

On he went, with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took a shawl to the mother, and it was the husband who installed the sturdy little snow-shoveler as office boy in a bright new uniform, and with permission to whistle when he feels like it.—The Presbyterian.

"Remember now thy Creator in the days of thy youth."

"I love them that love me, and they that seek me early shall find me."

The boy who shirks will graduate into the man who fails.

LITTLE BY LITTLE.

"I don't believe I can ever make much of a Christian," said a little girl to her mother.

"Why," her mother asked.

"Because there's so much to be done if one wants to be good," was the reply. "One has got to overcome so much and bear so many burdens, and all that. You know how the minister told all about it last Sunday."

"How did your brother get that great pile of wood into the shed last spring? Did he do it all at once, or little by little?"

"Little by little, of course," answered the girl.

"Well, that's just the way we live a Christian life. All the trials and burdens don't come at one time. We must overcome those of to-day, and let those of to-morrow alone till we come to them."

DON'T MAKE THE WRINKLES DEEPER.

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little grey,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows on their brows,
Oh, do not make them deeper.

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper.
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wonder;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient, true and tender;
And make the path that ageward leads
Aglow with earthly splendour.
Some day, thy dear ones, stricken low,
Must yield to Death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

—Sel.

"There goes a boy who blacks his shoes only in front," said a teacher, "and I can see a glimmer of red heels in everything he does." Thus does character write itself upon every detail of life, so that men can read it even in the heels of our shoes.—Word and Work.

MEDICAL MISSION WORK IN CHINA.

BY O. L. KILBORN, M.A., M.D.

There can be no two opinions as to the *suitability of China as a field* for medical mission work. Here we have all the conditions—profound ignorance of even the simplest laws of health, all-pervading ignorance of, and superstitious notions as to, the causes and methods of treatment of disease, an absolute lack of anything approaching science in medicine and surgery, and perhaps we may add as a very suitable condition, an unreasoning prejudice against foreigners.

Chinese physicians and surgeons abound, with specialists in almost every department. The only qualification required is the ability to induce people to take their prescriptions. Yet if they would be successful, they must be able by many fine words and clever promises to collect good fees, invariably in advance, and solely for the purpose of buying the necessary ingredients for the required dose; never for profit!!! They must be equally clever at finding a plausible way out of the many difficulties into which they fall. The most common expedient is perhaps to charge the patient with having eaten during their treatment some kind of food which is inimical to the healing process.

We are all familiar with the *uncleanly habits* of the Chinese. For the average individual baths are rare events, especially in winter. The great majority of the Chinese people live in houses without floors, often without ceilings usually with leaky roofs. Hence dirt and dampness above and below. I once heard a farmer tell how in a very dry time there came one night a most refreshing rain. He expressed the measure of his gratification by declaring that the house began to leak all over, and the whole family had to get out of bed to avoid a wetting.

Windows are of paper or of boards. Hence dark interiors, and, just as in the days previous to the introduction of glass windows in the west, there are accumulations of dirt everywhere; and dirt always carries microbes and disease. The one saving feature of the Chinese house is the all but universal system of ventilation, undesigned, but perfect in its working. Great holes gape in the gables, under the eaves, between the tiles and around doors and windows, thus providing for an abundance of fresh air. Another undoubted safeguard to health is the universal practice of drinking boiled water, either clear or as tea.

Refuse of every description is thrown in the nearest convenient spot, usually the street, and the streets are cleaned annually by the heavy rains of summer. But drains, public and private, are often completely choked as the result of years of neglect.

We sometimes hear the remark with the query, "How do the Chinese manage to survive amidst such extremely unsanitary surroundings and unfavorable conditions?" The answer is that they do not survive as many are apt to imagine. They fall ill and die, at a rate which would appal us if we could only know the figures. I believe it is quite possible that the death rate in Chinese cities, if not in the country as a whole, is double that in Western cities. Especially is this possible when we consider the enormous infant mortality; this apart from the awful loss through the practice of female infanticide. Pulmonary consumption is exceedingly prevalent, small-pox is never absent, and cholera epidemics come every few years as a matter of course.

One could give many *instances illustrative* of the ignorant and superstitious beliefs of the Chinese. Small-pox is in the bones and measles in the bowels; they must come out for the good of the health. Hence we never hear of any person "catching" small-pox or measles. It always "comes out." The Yin and the Yang, fire and water, and wind and "chi," play havoc with the Chinese internal economy. Malaria is due to the presence of demons, which take possession at the shaking time. A carpenter who used to work for me, nearly drowned himself in a pond, trying to get away from the malaria demons. He afterwards followed somebody else's advice and went to stay over night in a yamén. But the demons pursued him even there. Later on it was found that demons and quinine were totally incompatible.

A patient once told me a long story about a previous illness, when his life was just saved by the prescription of a famous doctor. The prescription called for three dried centipedes along with other things. He bought the ingredients, pounded them up in a mortar, made the usual decoction, and took it after the recognized fashion, as much as he could drink at one dose. Presently the most awful pains developed, with really terrifying results, but after a long-drawn-out illness, he recovered, that is, his life was saved. One is reminded of the small boy's composition on "pins," in

which he stated that "pins had saved a great many lives." His explanation was "By people not swallowin' of 'em!" This man's life was saved by not swallowing quite all of the poisonous dose. "Ah, but that was a wonderful prescription," said the patient.

Water, even the cleanest, is believed to be the worst possible application to a wound. It will cause suppuration. But the foul smelling mud taken from the bottom of an old drain is a sovereign remedy. Another application is the "1,000 feet soil," that is, soil presumably trodden by 1,000 feet. It is usually taken from the doorway of a house.

What large numbers of *blind* men, women and children are seen in every part of China, the result of lack of cleanliness, of small-pox, of a disease following those paroxysms of uncontrolled anger which the Chinese seem to regard as a mark of manly or womanly strength; and as a result in very many cases, one is bound to say, of the lack of the simplest measures of treatment which would have averted the sad affliction. A young man with sore eyes gave me as cause the fact that he had driven a nail into the wall in the kitchen, all unconscious that that was an unlucky day for driving nails.

A fine looking old man, a *Buddhist priest*, came to me bringing a patient, who he said was his adopted daughter. The young woman, torn with a hacking cough, was so weak that she could hardly stagger from her sedan chair to the consulting room. It did not require a lengthy examination to assure me that the patient was in the very last stage of pulmonary consumption. One could not but shrink from the sad duty of telling the old man our utter helplessness in the face of such conditions. The nature of the disease was explained, and the statement made that the young woman was certainly beyond human help. The old man listened attentively till I had finished, then politely but firmly replied, "You are entirely mistaken. She has no disease of her lungs. They are perfectly sound." "I, too," said he, "am a physician of no small reputation, but I am not a surgeon. I heard of the foreigner's skill with the knife, and so brought my daughter to you." He then proceeded to enlighten me as to the true nature of the case. Many months ago a small tortoise was discovered growing in her abdomen. It had grown rapidly, till now it was about the size of one's hand. It lived upon the patient's

blood, drank it at regular intervals twice or three times a day. Its head could be felt distinctly, moving from side to side, and so on; and there were many more details which his cleverness had been able to discover. About eighty of the most famous physicians had pronounced upon the case, or prescribed for her, but all to no purpose. Now the problem was to extract the tortoise. Would we use the knife? and proceed at once, in order to save life? The old man's tortoise was soon discovered to be the pulse beat of the abdominal aorta, easily felt in the then emaciated condition of the patient. Needless to say we were fated to form simply the eighty-first in the long list of doctors who were unable to remove the tortoise. Alas for the fate of the poor patient if the anxious father should have been so unfortunate as to find some one bold enough to undertake the operation!

A remarkable movement towards Christianity is said to be going on amongst the Polish Jews. Many of them have been carefully studying the life and claims of Jesus, and are now convinced that He is really the Messiah. They do not however wish to connect themselves with any of the Gentile churches, but desire to form a Jewish-Christian community. The question has been fully discussed in the Lutheran Synod of Poland. There was, at first, some objection to the establishment of a separate church, but the great majority favoured it, and finally it was concluded that, all things considered, it would be better to support the Jewish-Christian movement—Ex.

We are agreed already that in China we have a field than which there is no other more in need of the saving truth as it is in Jesus. May we not agree as well that in no other country is there a more urgent call for that particular form of propagation carried on by the medical missionary?

In 1890 there were in Great Britain 960 Y. M. C. A. centres with 76,161 members. In 1900 these had increased to 1,471 centres with 103,420 members.

The Protestant Missions in Japan report for 1900, 42,251 communicant members of 443 churches, a net gain of 653 over the preceding year.

Receipts	Mont, St Gab ss. 10	Lacombe. 10	Winthrop 2 50	J Frier 5
	Guelph Chal. 70	Mount Pleasant. 10	Lachine. 42 25	Dutton. 10
	Miss J Byers, Roxbury, Mass. 250	Port Hope 1st. 12		Bluevale 13
	Strangfield 5	Unionville. 1		Motherwell. 8 35
	Tor. Bloor. 12 50	Vancor 1st ce. 60		Avonbank. 9 65
	Hibbert 50	Calgary 5 50		
	Melbourne. 2 75	Coulson Hill ce. 2	Ministers' Rates.	
	Lake Road. 14	Comber. 4		\$2,067 97
	Bear Creek. 7 80	Verschoyle ce. 1	Reported. \$644	
	A M 5	Mont Ame. Pres. two members. 25	Rev J Mackinnon 15	
	Hillsburg. 21 45	London, St Ja ss. 1		POINTE AUX TREMBLES.
	E Seneca 12 50	Friend, Tor 5		
	Blackheath. 20	St Cath, Kx ss. 36		Reported. \$143 53
	E Calgary. 5	Anon 30		Brookline, Harvard ss 17
	Carberry 20	Rev MS Mackay. 10	AGED AND INFIRM MINISTERS' FUND.	Hainers' Hill ss. 5
	Ymir 10	Wyoming. 24		St Lambert, Kings daughters 50
	Viriden ss. 1 40	" 5 50	Collections, etc.	Beq Otta 100
	Oakville 6	Preston yps. 4 43		Mont, St Gabl ss 25
	Hensall 50	Mont, St Gab ss. 10	Reported. \$101 91	Barton ss & ce. 10
	McKillop. 13	Vancor, Mt Pl ce. 30	Walkerton. 4	
	Winthrop. 13	Tor. Duchess. 2	Comber. 4	
	Melcombe ss. 2	Guelph Chal. 70	Albarni 2 50	
	Aberarder 8	Pilot Md ss 1 30	Wyoming. 4 25	
	Vancor, St A. 171	Truro, St Amb. 15	Wick 9 73	
	Strand. 5	Hibbert 24	Londesborough. 5 08	MACAO MISSION.
	Anon 1	Blytheswood 5 50	Mrs AR Creelman 1	
	Calif. Mt ss. 5	Hillburn 1	Lake Road. 3 60	Mont, Chal Chinss 10
	Tor. Bloor St ch. 6 50	E Seneca 12 50	Hillburn. 1	
	Mrs H Zimmerman 2	Blackheath. 8 89	Moore, Burn's ch 6 50	
	Hill Crest. 1 50	Crowland. 6 25	McKillop. 2	UNAPPORTIONED CONTRIBUTIONS.
	Dutton 10	Normanby, Kx. 22 50	Winthrop. 2	
	Wallacetown. 2	Flesherton ce. 5	Lachine. 24 80	
	Two 10th givers. 10	Viriden ss. 1 50	Burnside. 4	
	Friend Tor 5	Oakville 1 50	Stroud. 4	
	Kingston Pres un 50	D F McLennan. 40		W Flamboro. 12
	Blytheswood 9	Port Dalhousie. 11		Dundas. 11 25
	Vittoria 4	Nairn 125 60		Acton. 18 10
	Port Dover. 2	McKillop. 5		Tor. Bloor. 288 25
	Villiers ss. 5	Winthrop. 9 50	Ministers' Rates.	Wmstr 1st. 150
		St Davids ce. 12		Brussels, Mel. 73
		Doe Lake. 5	Reported. \$135 30	" ss. 5 22
		Centre Bruce. 8 72	R Whillans. 4	Tor. Bloor. 121 46
		Warton 8 40	D Forest. 4	
		Crowland ss. 5	J Mackinnon. 5	
		Harrow cheerful wrkrs. 5 75		INDIA FAMINE.
		Calif Mt ss. 5		
		Rev W MacWilliam. 60	A. & I. M. ENDOWMENT FUND.	Reported. \$445 66
		Mrs H Zimmermann. 1		Miss M Ewing. 5
		Petrolea. 6 50	Allison L Hitchcock, Detroit. 100	
		Oil Springs. 6		
		Two 10th givers. 10		ATLIN NURSE FUND.
		Souris ce 60		
		Wolseley ss. 4	ASSEMBLY FUND.	A H W, Tor. \$5
		Westwood 27	Reported. \$190 23	"Manse" Riv Hebert. 3
		George Grieve. 10	Calgary 5	
		Vittoria 2	Tor, Kx. 31	
		Port Dover. 2	Hillburn. 1	
		Villiers ss. 5	McKillop. 1	GOFORTH FUND.
			Winthrop 2	
			Aberarder. 2	Port Hope 1st. \$3
			Burnside. 3	Tor. Bloor. 1
			Dutton 5	Rev J S Taylor, India. 5
			Returned Fee, Province, BC. 300	
				KNOX COLLEGE STUD MISS. SOC.
				Agincourt. \$24 31
				S Plympton ce. 7
				Rev J S Taylor. 5
				Harrow C works 5 75
				S. S. COM. CENTURY FUND.
				Reported. \$141 46
				Bryson ss. 1
				Apple Hill ss. 9
				Wolfe Island ss. 2 20
				Norton Creek ss. 7
				Ivy ss. 3
				Bridge End ss. 2 60
				Blythewood ss. 11 50
				Tor, Old St A. 6 33
				\$184 14

Receipts.		AUGMENTATION FUND.		MANITOBA COLLEGE FUND.		Summerside..... 2	
April and May 1901.		Reported..... \$185 14		Reported..... \$14		Richmond..... 1	
by Rev. E. A. McCurdy, Agent at Halifax Office, Herald Building.		Dr M McGregor. 2		Dr M McGregor. 2		Tabusintac, etc.. 2	
FOREIGN MISSIONS.		Up Musq. 20		Rose Bay..... 2		Campbellton..... 4	
Reported..... \$745 17		Clifton NS..... 75		\$ 18		Mabou..... 5	
St Croix ce..... 11		Malagawatch.... 12		—		Parrsboro..... 2 20	
Pamphlet..... 35		St Peters Bay... 30		AGED MINISTERS' FUND.		St John St And. 6	
Stud Miss' Soc... 55		Thorburn, Suth River..... 29		Int. and Collections		Bloomfield, etc.. 4	
Douglast'n, Nelsn 5		Tabusintac etc.. 8		Reported..... \$79		Total..... \$45 20	
West Bay ss... 5		Riv Hebert..... 27		Dr M McGregor. 2		WIDOWS' AND ORPHANS' FUND.	
Dr M McGregor. 20		Bathurst..... 22		Malgawatch.... 5		Reported..... \$6	
Mrs Dr McGregr 10		H'x, Coburg Rd.. 13		Summerside.... 2 25		Dr M McGregor. 2	
Harcourt..... 5		Princeton. m s. 75		H Barnhill int... 24 7		Summerside.... 2 50	
Spingside ce.... 5		Rose Bay..... 40		Rose Bay..... 3		Rose Bay..... 1	
Maggie McBride. 5		Amherst..... 63 10		Mabou..... 5		St John, St And. 10	
Whycocoma..... 50		Noel..... 27 80		St John, St A.... 40		Hymnal Com.... 125	
Yarmouth, ce... 19		Parrsboro..... 15		Musq Hrbr..... 10		Cathrin Dunlop.. 30	
Summerfield.... 36		Dundas..... 5		Bloomfield, etc.. 4		Total..... \$176 50	
Durham mb..... 5		Yarmouth..... 15		Hunter B Fd.... 35 75		—	
Miss A L McG... 5		Carlton, Cheb... 7		Rev F H M int... 7		CENTURY FUND.	
Jas Drysdale.... 20		Campbellton... 60		Hymnal Com.... 250		Reported.... \$29,999 96	
Malagawatch.... 12		Barney's River.. 22 18		Studholm, etc... 1		Up Stewiack.... 250 15	
St Peters Bay.. 100		St John, St And. 161		J G McD int.... 6		Campbellton, PEI 10 92	
Summerside.... 25		Bloomfield, etc.. 40		Mrs A P W int... 75		Folly Village.... 20	
Margaree lms... 10		St Pauls..... 6 85		Div Bk B N A... 36 50		Springside..... 9	
John Holmes.... 5		Sunny Brae.... 14 15		J B int..... 25		Waterford..... 32 69	
M H McRae.... 5		Kentville..... 25		C S int..... 6		Markhanvil.... 31 15	
Milford ce.... 5		Harvey, Acton... 22 91		J A G C int.... 12		Mechanic Sett... 20	
Barrington Hd.. 5		St Stephen..... 28		A M int..... 30		Rev A H Campbell 10	
A W Etter..... 5		\$976 88		W I int..... 7 50		Long Sett,..... 5 60	
Ardoise ce..... 1		COLLEGE FUND.		Total.... \$659 82		H, Chalmers.... 19 50	
Truro, St Pa... 34		Reported..... \$441 94		—		Orwell..... 25	
Maggie McNair. 10		Mid, River Pic.. 4		Rates,		Gore, Kenntck.. 18	
Marion Boyd.... 5		Douglastown etc. 10		Reported..... \$40 50		R'v A J McDonald 50	
Win, M Robertson..... 5		Dr M McGregor.. 2		D Wright..... 12		Doaktown..... 25	
Mrs Dan McRae. 4		Whyocoma..... 20		A D Archibald.. 4		Summerfield.... 140 50	
Jean McRae.... 50		Malagawatch.... 5		R J Douglas.... 8 30		Rev Dr Forrest 1st 25	
Nellie McRae... 50		Summerside.... 2		Geo Millar..... 4		Clifton, N S.... 21	
Brookfield ms.. 9		Tabusintac etc.. 3 39		A Craise..... 5		H Livingstone & fam..... 6	
Hugh Matheson. 5		Scotch Ridge.... 2		W M Tufts..... 4		Thankfulness.... 100	
Truro, St A ce.. 10		Bathurst..... 8		F H Mackintosh, 2 33		M Stewiack and Brookfield.... 150	
James W Young 2 50		H'x, Coburg Rd.. 5		"..... 1 60		E Riv St Mary's... 10 25	
Stud Miss Soc... 15		Rose Bay..... 10		J W Crawford... 4		Kingston, Rich.. 81 50	
Edon, St Pa, ce. 25 75		Parrsboro..... 7 25		Total..... \$85 73		Mrs John Cook.. 1	
Truro, St Pa ce. 5		Campbellton.... 26		Grand Total.. \$755 55		Granvil Sec.... 30 18	
Suth Riv wfms.. 20		Mid Musq..... 25		FRENCH EVANGELIZATION.		Rv AL Fraser 2nd 10	
H'x, Coburg Rd. 8 50		Sherbrooke..... 20		Reported..... \$39 25		Newport..... 6	
Prince Town ms. 160		St John, St An.. 70		Summerfield.... 2 25		Rev R G Sinclair.. 15	
Div Acad, F Ins Co..... 4		Clifton N.S..... 14 35		Malagawatch.... 5		Kempt..... 4	
Stud Miss' Soc.. 30		Bloomfield etc.. 5		Summerside.... 3 50		Rev E S Bayne 2nd 15	
Cross Rd wfms.. 5		Hopewell St Col. 28 50		Princeton ms.. 40		Millerton, etc.. 15	
La Have ss..... 40		C W Davies Int. 60		Parrsboro..... 5		Hx, Coburg Rd... 17	
Maitland ce.... 1 41		Clifton N.S..... 1 17		St John, St A, NB 2		Noel..... 34 50	
Rose Bay..... 10		St Stephen..... 9 30		Gays Riv, Milfrd 38 80		Hx, Chalmers... 26	
Gays River ce... 5		G Millar, Int... 26 04		Bloomfield, etc.. 3		Blue Mountain.. 22 50	
Musq H'br ce... 5		Div Bank BNA... 226 30		Friend..... 200		Red Bk. Whitney 20	
Earltown..... 5 80		Taylor, Int..... 75		Studholm, etc.. 1		Tidnish..... 21 50	
Noel ss..... 3 51		Geo Sanderson. 75		—		Mrs, Miss Dawson 50	
Parrsboro, St Jas 15		Harris & Son Int. 24		Pointe aux Trembles.		Three Brooks... 4 50	
" St Jas ce... 15		Dr J W R Int... 15		Reported..... \$8 53		Folly Village.... 45	
Alex Ross..... 5		E S B Int..... 54		St John, St A. ss 12 50		D L Adams..... 2	
I Clark Robbins. 5		M & H Rogers... 12 65		Grand Total... \$360 83		Wentworth..... 12	
Wolfville ce.... 11		H A M Int..... 87 50		ASSEMBLY FUND.		Tignish, Mont Elm 66 50	
Sunny Brae.... 4		Jules Lanos Int. 54		Reported..... \$16		H R Read..... 25	
St Pauls..... 2 70		\$987 45		Malagawatch.... 3		N Shore N Riv... 23	
Campbelltown St Andrew..... 35		BURSARY.		—		Lunenburg..... 182 50	
Mrs McAuspie.. 5		St John St And. \$ 6		—		St Geo, Pennfld, etc..... 14 50	
Mary MacGivan. 15		S Simpson Int... 18		—		Rev R J Douglas.. 12 50	
Marg Chisholm. 2		H Int..... 21		—		Rev T Nicolson last..... 5	
H'x, Coburg Rd. 10		H Int..... 60		—		Rev P K McRae. 20	
Wm Parker..... 5		\$105		—		Forks, Baddeck. 91 70	
H M Ferguson.. 3		LIBRARY.		—		W R McCurdy... 50	
Mrs A F Bentley } 5		Coll. closing... \$ 34		—		Kingston..... 25	
Mabel " } 5		—		—		Rose Bay..... 11	
Anna " } 5		—		—		Rev Geo A Leck.. 20	
Eliz McPherson. 5		—		—		Lauchlin McLean 5	
Ship H'br ce... 1 50		—		—		Mrs Wm McLeod. 5	
Fredericton.... 10		—		—		N Glasgow Un... 7	
Marion Bdg ss.. 5		—		—			
" ymcl. 5		—		—			
" girls cl 5		—		—			
Agnes J Ross.... 10		—		—			

Baddeck..... 15	Rev J McIntosh. 25	Sam Thompson.. 35	Mr Mrs S Blakely 8	South Richmond 9 85
West Bay.....199	Mrs "..... 25	Thorburn, SuthR 25	" W Siteman. 5	Linden..... 40
Acadia Mines.... 15	H. Livingston, 7	Strathlorne..... 85	Orwell..... 30	Lit Bras D'Or... 21 25
New Mills.....200	fam., 2nd..... 7	Rev J F Polley.. 50	Union Centre...124	Milltown..... 9
Hopewell Un....100	Rev A H Denoon 30	Bay Fortune..... 36	Boularderie.... 25 50	Miss A L Wms... 1
Millerton, etc... 19	Saltsprings, St. L. 80	Mr Stewart, W St	" St Ja.... 21 50	Summerside.... 28
Clifton..... 2 75	Jerusalem..... 5	Pet..... 62	Nictano..... 2	" ce.... 15
" Im bs..... 10	Grand Falls..... 5	Rev A Craise... 25	Riley Brook..... 9	Westvil Car.... 23 50
Rev M Campbell. 25	Grand Bay..... 3	Tignish, Mnt Elm. 168	St John St Da... 851 24	Bridgeville.... 15
Belfast Bay.... 43	Mid Musq..... 232	Sydney Fal....150	Dartmouth St Ja 30	Nashwaak..... 7
Rev Wm McLeod	Beq D Kaulbach 25	Dartmouth, St Ja, 933	Blackville &c... 15	Springfield.... 5
2nd..... 15	Charlotten, St	Noel..... 8 50	Richmond N B...134	Rev JM Suth 5th 5
Musq Hrbr..... 14 50	Jas.....240 50	New Mills.....297	Friend..... 1	New Carlisle... 15
Mrs Dr Jamieson. 5	Newport..... 25 75	Summerside....372	Sheet Harbor...178 07	Rev W H Spencer 10
Jeddore..... 3	C L Reynolds... 10	Saltsprings, St L. 30	Beq D Kaulbach 25	Montague.....308
Gore, Kentek.... 69 90	Rev John St Geo 60 40	Caledonia, PEI... 42	Clifton N S..... 16	Souris..... 1
Thorburn, ad'l... 61 25	" " W B .102 85	Woodville..... 52	Rev A W Lewis. 20	Southampton &c 34
J W Mackintosh	Rev. J A Crow-	Campbellton Sec. 10	Mrs "..... 10	Marion Bdg..... 34
2nd..... 15	Ford 2nd..... 25	Mid Stewiacke.	Bloomfield etc... 40	Up Canard....100
John A McCurdy. 1	Heirs, Dr Norrie.100	Brkfld.....150	Gabarus..... 95 25	" wfms.... 40
New Annan.... 11	Dalhousie N B 525	Rev A H Campbell 5	Moncton St Jno. 125 73	Boularderie St Ja 10
The Falls..... 30	St Croix..... 65	Pictou, Kx.....133	E Lynch..... 10 00	Wallace..... 19 50
Earltown.....101	Lawrenceton... 23 60	Friend..... 5	Rev Alex. Grant. 5	Chatham St An. 391 05
Rev R Murray... 10	Sussex.....171 62	Rev D C Ross 2nd. 21	Hopewell Un....100	Baddeck..... 28
Noel..... 22	Cape North.... 40 45	Englishtown.... 78 90	St Martins..... 14 35	Springside.....114 50
Rev J Roxboro 2d. 25	Boularderie, Kx. 15	Springhill..... 600	Nicholson Riv... 32 70	Whycocoma.... 25
Red Bank, Whit. 8	" St Jas... 30	Hx, St Johns...155	Quoddy Mos Riv. 95	Red Bank Whit. 55
Doaktown..... 12	John Rose..... 25	" St Andrews. 1079 14	Sackville..... 23	H Fitzpatrick... 2
Annapolis.....142 50	Mid Riv, C B... 49	Nappan..... 82 85	Rev A P Logan.. 5	Tatamagouche...116 70
Tatamagouche...170	T Irving..... 50	Black Riv, St Ste. 97	Baddeck..... 40	
Rev E Scott.....1000	Milltown..... 26	Clifton..... 40	Rev W T Bruce.. 1	Total...\$59,317 07
Rev W Maxwell	W'tworth, West-	Int on Dep..... 3 16	St Peters Road.. 29 50	
last..... 10	chester..... 40 85	St Stephen.....53 50	Kingston Rich... 40	
Black Riv. St Ste. 50	W R. G Hill... 243 38	Parrsboro, St Ja. 786 05	New London N.. 46	
Geo D McLeod 2d 25	Rev E J Rattee.. 1	Port Morien....163 85	Kensington..... 152	S. S Com. CENTURY
BroadCoveMines 13 10	Bedford..... 47 50	Sherbrooke....165 50	Dartmouth.....111 81	FUND.
Woodville..... 85	Hx, Chalmers...285	Coldstream..... 2	Merigomish.... 80 30	
Rev H S Davidson 10	Mid Riv, Pic... 79	Rev E Thorpe...100	Glenelg..... 7	Reported.....\$5,465 17
Ham, Bermuda	Arichat..... 8	Pict Landing... 16	St Stephen St. S ce 5 60	Onslow ss..... 8 75
St A.....150	Cape Geo, S Side. 12	Memory Mr. Mrs	Musq Hbr..... 10 00	Noel Shore ss... 12 13
Ham, Bermuda ce 2 40	Nine Mile Riv. 28	Douglas 2d pt.. 75	Sen MacKeen. 1000	Clifton ss..... 31 14
Sunny Brae..... 16	" " ce 6 50	WG King, M.D... 5	Rev Fosboro.... 25	Up Canard ss... 4 50
Janie McMillan. 5	Elmsdale..... 56 25	Chatham, St Jno 120	Clifton N S..... 5	Loch Broom ss... 60
Clyde, Barrngtn. 30	Miss SEO'Brien. 5	Riv John, Salem.132 80	Rev Geo Lamb... 5	Carriboo Riv ss. 1
Chebogue..... 34 75	Oxford, St Jas. 489 94	Kingston, Rich.. 50	Riverside.....138 25	New Dublin ss... 21
Mrs Robt Martin.. 5	Linden..... 26	N Lochaber.... 35	W Riv St Mary's	Windsor ss..... 12 34
Geo Bachman.... 2	Lunenburg 4th.. 50 50	Bathurst.....189 60	Camp' l ch.... 24	Clifton Lg Riv ss 3 00
Hx. St Matthews. 650	Whycocoma.... 77 30	Rev Willard Mac-	Up Miramichi... 5	Acad Mines ss... 17 34
Saltsprings, Eben 35	Alfred Dickie...100	Donald.....150	Louisburg.....250	Lornevale ss.... 5
Rev L A Maclean 25	Rev D S Fraser.. 20	Earltown..... 32	Richmond Bay... 3 00	Chatam St J ss... 25
" M A M"..... 1	W Riv Station.. 22	New Annan..... 13	Rev A S Stewart 2	Bath Belledn ss.. 5 05
Great Village... 17 50	Friend, Hx..... 4	Westville, Car... 75 50	Woodville..... 9	Bath St Luke ss. 2 80
Bridgeville..... 37	Annapolis..... 74 50	Tabusintac, etc.. 8 05	Whycocoma.... 17 50	Westvil Car ss... 6 80
Wallace..... 200	Sydney, St And. 800	Mrs Pyche..... 5	Malagawatch.... 12	St Johns St And
Rev J Cameron.. 25	Maitland..... 80	Janie Mitchell.. 2	Blackville &c... 14 50	Nfld east end ss 56 11
Una E Cameron.. 1	WCapeSec, PEI.. 29	Pugwash.....147	Granville Sec... 3 94	Clifton N S ss... 3 55
Riv Dennis..... 25	Waweig..... 4	Marion Bridge...146 85	M Stewiacke Bk.150	Moncton St J ss. 63 84
Memory Mr Mrs	Malagawatch cmf.102	Millerton, etc... 22 75	G E McDonald... 10	" Gordon ss. 13 43
Hebb..... 25	Escuminac.... 30	Princeville.... 37 33	Gore Kennet.... 6	Lit Bras D'Or ss. 8 10
Rev J C Robert-	Waverly..... 5	Scotsburn, Beth. 13 50	Sunney Brae.... 5	Pleasant Hbr.... 3
son last..... 10	St James and Un 20	Alberton.....270 55	Economy &c... 99 50	Waweig..... 1
Nashwaak..... 4	Richmond Bay... 16 43	Barneys Riv.... 25 75	Bell Isld Nfld... 15	Acad Mines, Bks 3
Mal MacKenzie.. 1	New Dublin.... 77	Ferrona.....10	Lower Musq.... 3 25	Maitland Bks... 31 46
Mrs "..... 1	" " ce.... 16	Waterville..... 70	N Glasgow Un.. 350	
Magaree ce..... 12	N Glasgow, Jas. 188	Clifton, PEI.... 98	C B Tupper..... 1	Total.....\$5,805 11
Glassville..... 47 35	Saltsprings, Eb... 62	Doaktown..... 12	Rev J F Mac-	
Rev E A Mc-	Riv Hebert.....119 50	Ferrona..... 33	Arthur..... 25	
Curdy 6th..... 50	Rogers Hil..... 90	South Gut..... 123	Rev A B Dickie.. 30	
Memory James &	Hantsport..... 10 50	N Shore, N Riv	Cooks Brook H D 31	
Mrs Waddell... 50	Windsor.....463 14	etc..... 13	Princeton..... 38 85	
Rev J R McDonald 10	" ce..... 27	Dundas..... 54	St Nicholas Riv. 78 15	
Norman McLean. 5	Rev P M M Donld. 25	Cavendish, etc.. 77 50	John A Burns... 5	
Mr, Mrs L Mac-	Truro, St Pa....187 89	St Johns, St A,	Fredrctn St Pa 620	
Dougall..... 3	Rev G C Robertsn. 30	Nfld.....2000	Studholm &c.... 31	Reported... \$17,556 30
Boularderie.... 58	Tyron, Bonshaw,	Woodville..... 31	Mahone Bay....128 55	T Somerville...100
Rev W J Fowler	etc..... 80 50	Saltsprings, St L 14 50	Sydney Mines...30	John Stewart...100
adl..... 5	D McDonald..... 5			Total...\$17,756 30

The Presbyterian Record

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Parcels of back numbers for free distribution sent on application.

To any wishing to introduce it, or for new subscribers, it will be sent from June to the end of the year for half-price.

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Address : REV. E. SCOTT,

Y. M. C. A. BUILDING,
MONTREAL

I do not ask for any crown
 But that which all may win
 Nor try to conquer any world
 Except the one within.
 Be thou my guide until I find,
 Led by a tender hand,
 The happy kingdom in myself,
 And dare to take command.

VALUE OF A LIFE.

A human being is more valuable in God's estimation than anything else in all the universe. Nothing in heaven and on earth ever gave God so much concern, so much thought, so much planning, so much sacrifice, as man has. And in proportion as we approach God in our valuing human life, entering into sympathy with Him in estimating the worth of a human soul, in that ratio will we yearn over lost souls, warning them of their peril, telling them of Christ's great anxiety for them, and praying for their deliverance from death.

The most powerful and effectual evangelists in all the past were men who set the highest value on human life. It was because Dr. Charles G. Finney kept such a value constantly before his mind that he was tremendously in earnest in rescuing the unconverted from their spiritual thrall. This was equally true of all mighty evangelists. It was conspicuously so with Mr. Moody. His intense valuation of human life so mastered him that he worked himself to death.

And no pastor can be a thoroughly earnest preacher unless he places a large estimate on the worth of a single soul. It seems to me to be self-evident that the pastor who spends the most of his time in preparing sermons on speculative subjects sets a very small value on the lives of his hearers. It is also evident that such a pastor fails to value his own life, for he who places a high value on his own life realizes that he has no time and labor to trifle away, but must zealously consume them for the weal of others.—Rev. C. H. Wetherbe, in *Christian Intelligencer*.

The number of pupils who have passed through the Lovedale Mission, S. Africa, from its beginning, is 6,640. Of these 66 have become ministers or missionaries, 710 teachers, 352 tradesmen, 22 magistrates, 5 journalists and 44 clerks. Lovedale pupils are found in all walks of life—in law, literature, medicine, science and the colonial administration.

In work among the Freedmen, the Pres. Ch., U. S. A. (North), has 200 ministers, over 340 congregations, with 19,590 members; 321 Sunday schools, 19,580 members, also 64 week day schools of all grades, with 230 teachers and 9,130 pupils. There is spent in the work about \$200,000 yearly, of which the Freedmen themselves contribute about one-third.

IGNORANCE OF THE TESTAMENT.

The cry is heard—'Less creed: more duty.' A truer cry would be "more creed and more duty." No man can believe too much truth, nor put too much of it into practice. The reason there is less duty is because there is so little faith. Jesus and the Apostles made a great deal of believing as well as of doing. An instructed mind or an intelligent belief quickens and inspires to action. The doctrinal precedes the practical.—*Ex.*

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Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thought, which care cannot disturb nor pain make gloomy, nor poverty take away from us—houses built without hands, for our soul to live in.—Ruskin.

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E P P S ' S

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C O C O A

BREAKFAST SUPPER.

The best friendship is that which inspires us to do better, to do our best.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.

By a patient and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials.—Dean Goulburn.

If you would have the priestly gift of sympathy, you must be content to pay the price; like Him—you must suffer.—F. W. Robertson.

The weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race.—Ruskin.

Civil and religious freedom go hand in hand, and in no country can much of the one long exist without producing a corresponding portion of the other.—Colton.

The history of all the great characters of the Bible is summed up in this one sentence: They acquainted themselves with God, and acquiesced in his will in all things.—Cecil.

A happy life is "when the inner life is adjusted so satisfactorily that it gives one no trouble, and there is time and opportunity to spend the outer life for others."

The world has only begun to see that no country is great and no cause just that does not help on the world's happiness and the world's good.—The Churchman.

God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled up on the top of them.—Theodore L. Cuyler, D.D.

"Agencies of man's devising may elevate, but they cannot cure. Christ in the heart and His gospel of love and ministry in all the activities of life are the only cure."—Hon. Benjamin Harrison.

There is a mighty power in love; the love of man can subdue and sway and rule a life; the love of a woman can ennoble and uplift a soul; and greater than these is the love of Christ.—Exchange.

Life's best things take time. A character is not a creation of a day. An education can be bought only by the expenditure of years. Friendships that last are long in the growing. So it is with all things worth while. There is no treasure gained in a hurry. He who would be rich with life's riches must plan to spend long years in the securing of them.

Learn to be pleased with everything; with wealth, so far as it makes us beneficial to others; with poverty, for not having much to care for, and with obscurity, for being unenvied.—Plutarch.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—F. W. Robertson.

It may be a little thing for you to say to a young man the few words that turn him from the way of ruin, and win him back to life and hope. It may be a very little thing to you, but it is everything to the young man.

In vain do they talk of happiness who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.

There is nothing about which a young Christian should be more anxious than maintaining the spirit, the love, the practice of private prayer, and nothing which should more seriously harm him than any disposition to neglect it.—J. A. James.

Do not fancy, as too many do, that thou canst praise God by singing hymns to him in church once a week and disobeying him all the week long. He asks of thee works as well as words; and more, he asks of thee works first and words after.—Charles Kingsley.

The older I grow—and I now stand upon the brink of eternity—the more comes back to me that sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of Man? To glorify God and enjoy him for ever."—Carlyle.

God has done his part already; and the only thing needed is that men should do theirs. I can hardly imagine anything more utterly inverted and out of place than a prayer for God to have mercy on the poor or the heathen. The great need is that we ourselves should have mercy upon them.—Prof. Browne.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry van Dyke.

The Presbyterian Record

Published Monthly

BY THE

Presbyterian Church in Canada.



OFFICE: Y. M. C. A. BUILDING, MONTREAL.

THE SECRET OF SUCCESS.

The secret of success is diligence—not talent, not luck; there is no such thing as luck. The secret is not things turning up. Things would not turn up unless they were turned up. Indomitable perseverance, fixed tenacity of will, is the secret. "Dogged does it," as one writer says. Sir Walter Raleigh, one of the most accomplished persons whom history has produced, is described as a man who "toiled terribly."

Abraham Lincoln, who at first failed in all sorts of things, took at last to the law. Buying the only law-book he could afford to purchase, he sat under a tree, shifting his position with the sun. Having mastered that one book, he not only achieved a phenomenal success as a lawyer, but attained an exalted position among the rulers of the earth as President of the United States.

But success is not the highest thing in life; it will not necessarily bring happiness. President Garfield, when asked as a boy what he meant to be, said, "I must make myself a man; if I don't succeed in making myself a man, I shall succeed in making myself nothing."

And above all things an humble trust in God is the highest form of success, for it is an evidence of triumph over sin and a realization that after all earthly honors are as nothing compared with the "well done" of the Master.—*Sel.*

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Ministerial base ball clubs! The other day (June last), two clerical nines played in Philadelphia, the gate money going to pay the mortgage on a Methodist church. Later nine Presbyterian ministers in Cincinnati played nine lawyers, the proceeds for the benefit of the Presbyterian Hospital.

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Principal.**

We want no more powerful argument for missions than this, "Who loved me and gave Himself for me,"—Himself, so infinitely much, for me so insignificantly little.—A. J. Gordon.

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A LETTER AT LARGE.

Dear RECORD.

"Neither poverty nor riches." Thus Agar. Nothing to write about, and so much that one does not know where to begin, alike check the "genial current" from the quill. When the two combine and there is everything in general and nothing in particular the pen still drags.

But "weather" never fails, and if it eke out conversation, why not composition; and, even here, while there is "nothing new under the sun" there is the rare, for McGill observatory has just 'phoned "93.7°, the highest since 1881," the hottest in twenty years.

I have just read the opening of "The Man from Glengarry," Ralph Connor's new story, in the *Westminster*. It has great power and tenderness. May this picture of pioneer days stimulate those who follow, to be true to "Scotland forever," to the truths and principles that have made her heath-born sons and daughters (and their weans) such a blessing to the world.

What a pity, by the way, that Connor could not have found a name more distinctively Scottish for so heathery a pen, or kept for his splendid creations his own good Scottish classic name of Gordon.

Another noted man has gone where "distinctions" come not, where the only measure is character: Rev. Joseph Cook, the well-known lecturer, died 23rd June, at Ticonderoga, N.Y., where he was born in '38. He studied in Harvard, Andover, and Germany, and on his return in 1874 the Boston Monday Lectureship

was instituted for him, and for many years during the winter months a large and brainy audience gathered at Monday noon, in Tremont Temple, to listen to his lectures, of which he prepared and delivered 253, usually on some phase of "Science and Religion." Each lecture had a prelude on current topics, political, social, moral. He was a giant physically and intellectually. He was strong and sound and brilliant, and on Science and Religion he was a prophet to his times.

How the great fact presses, that while the world's wars, social, civil, national, between capital and labor, Turk and Russian, French and German, Brit and Boer, Chin and Jap, come and go, the conflict between good and evil goes ever on. Like the battles of by-gone days it rages "all along the line." As with Homer's heroes it narrows to single fight. Further still, in the human heart its final issues are fought, man's better self vanquished or through Christ a victor.

Strange, is it not, that into this arena none can enter to help another. All that man can do is to make conditions more favorable, to give knowledge as to how the battle may be won, that men may be placed in the best possible condition and position for victory. The work of the church, and of all religious organizations and societies has this one end in view.

Most of the organizations in this world conflict have been recently holding their annual councils of war. There have been Assemblies,

Conferences and Conventions by the hundred, some of them, our own Assembly for example, representing about a million of people, others, such as the Presbyterian Assembly, U.S.A., representing five times that number. At the recent C.E. convention in Cincinnati, some twenty thousand delegates represented 61,427 societies and nearly 4,000,000 members.

The battle of the Sabbath is on as perhaps never before. The adversary knows that it is one of the bulwarks of religion. If this can be taken it will give him an easier victory in many a heart. Perhaps the storm centre in our Dominion is Toronto. The influence of the U. S. A. with the incoming of crowds from the Buffalo exhibition is doing much to break it down; while its friends are doing what they can to preserve it.

But everywhere it is being encroached upon both by business and pleasure. Let it be faithfully held. It is easier to hold than to regain if lost. In proportion as it becomes a day of work or pleasure, in that proportion will true religion suffer, and with it the character of the nation and its liberties.

But I am forgetting that this is a letter and not a sermon.

Here is a chance for our young men to give their lives for their country, not to die but to live for it. Commander Robertson is out with a call for volunteers to protect our New West, not from Americans or Chinese or Japs, but from ignorance, materialism, superstition and vice. Hosts from central and northern Europe are pouring in by the ten thousand. There should be some restriction on their coming, but they are there. Many of them have anti-British prejudices. Most of them are very ignorant. With Christianity they may be made helpful to Canada. Without it they will be a hindrance, a drag, a millstone about her neck. There are many others there too without the Gospel. Last winter between fifty and sixty mission stations stood vacant. More will be waiting in October next when student catechists return to college. Men to fill them, ministers, licentiates, students, catechists is the pressing need.

This suggests another need, more of our own young men for the ministry. Canadian Presbyterians of good body and mind and spirit cannot make a better investment of their lives for their country or fill a greater need than in the ministry of our church at the present time.

Nor can parents or ministers do a better service for Christ than by turning such young lives into that channel. Strong all-round men and all round strong men are wanted

It is not all progress with Temperance. I have just seen that historic Princeton University, so long presided over by the scholarly and saintly Dr. McCosh, takes too much drink. Intoxicants are freely used at some class meeting and reunions. An alumnus who loves her writes:—

“Is there any connection between Princeton’s present temperance sentiment and the fact that only eleven of this year’s class of two hundred and nineteen graduates will study theology, a number only one-third as many as that of five years ago when the class was smaller, and smaller still, proportionately, than ten years ago, when there was a strong temperance feeling in the University? It is entirely possible that Princeton’s low temperance ideals have had some influence in producing this lack of consecration to the ministry of the Gospel of Christ.

“Whether or not the atmosphere of Princeton has a blighting effect on ministerial candidates, I know of Christian parents, with sons who might enter the ministry, refusing to permit any of their boys to attend Princeton, because of the University’s laxity regarding liquor.”

Another graduate resents the imputation and tells “the other side.”

Unfortunately liquor laxity is not confined to Princeton; Canada has spots. Some claim that one of them is a Government that pays no attention to the mandate of a people when they vote prohibition.

A feature of the world conflict is the unrest throughout Europe against the Church of Rome. If there were another Luther there might be a second “Reformation.” For centuries that church has had the power in France, Spain and Austria, and the enmity against it to-day is a sad commentary on the way in which it has fulfilled its mission.

The revolt against Rome manifests itself in two ways. In Austria thousands have turned to Protestantism. In Spain, where in most places they know no way to turn except to atheism, the enmity is that of irreligion, and manifests itself in attacks on monasteries and churches. Riots have recently taken place in Saragossa. There were killed and wounded, and priests and monks had to flee for their lives.

What the end will be none can tell. Certain it is that these people will never again come under the yoke of Rome. On the Christians of the world that have freedom and knowledge rests the responsibility of giving the Bible to Spain. That only can guide to true liberty.

In China matters are slowly reverting to their former position.—No, that can never be, for such upheavals must leave some permanent change, and that change must be advance, for God reigns. To some of the districts missionaries are returning. The country will gradually open. The government will profit in some measure by sad experience of foreign power. The danger will be in its weakness to cope with the lawless element throughout the vast empire. The leaven of Christian truth and of Western commerce will gradually win their way, and China will start once more on her long, slow upward road.

When the day comes, as come it must, that China shall realise her power, may she be so far Christianized that she will have within herself elements of righteousness to guide her own power. To teach her that righteousness is one of the great works which God has given to His church.

Well-known names are passing from conflict to triumph. The "father," of the ministry of our church, Rev. Jas. Bennett, LL.D., of St. John, N.B., was called away 29th June, at more than four score; and fifty-eight years in the ministry.

George Leslie Mackay, too, whose monument, like Geddies' in Aneityum, is a regenerated Formosa, taken away in his prime, but with life's work grandly done!

Still another of the world's great missionaries, Rev. Jas. Chalmers, of the L.M.S., in New Guinea, was, after a long and successful career, killed a few weeks ago by cannibals.

One of our own ministers, Rev. J. H. Higgins, of Mountain, Ont., after twelve short years in his first pastorate, is called away at life's noon.

And, just as we go to press, comes by wire the sad news of the sudden death down the St. Lawrence, where he was spending the summer change, of Rev. A. B. Mackay, D.D., of Crescent St. Church, Montreal. Over ten years ago Dr. McKay built a neat and pretty little church at Cap à l'Aigle, near Murray Bay, on the north side of the St. Lawrence. It was a purely French R. C. community, but a favorite summer resort, and for the summer residents

he built the church, preaching there regularly every Sabbath during July and August, the collections each season devoted to some special missionary object. Thus, steadfastly, faithfully, persistently, besides the work of his own large congregation, did he seek to "redeem the time."

The leaders fall, but the battle is the Lord's, not theirs, and He ever lives.

NOTES.

Many besides his own congregation will regret that ill-health has compelled the resignation of Rev. Dr. Abraham, of Burlington, Ont., after a successful pastorate there of twenty-four years.

* * *

Erskine Church, Ottawa, expected to have its corner stone laid during Assembly, but was not ready. Next best was having it laid by the Moderator of Assembly, the Rev. Dr. Warden, and the Ottawa Presbytery, 9th July.

* * *

In a private note of 27th June, Mrs. Murdoch McKenzie writes:—"It is a year to-day since we were driven from our dear home and friends in China, and started on that terrible journey so full of wonderful experiences. We realized to the full during those twenty-seven days how cruel and unmerciful men can be and the loving care and sustaining grace of our Heavenly Father in the times of greatest peril and distress."

* * *

Rev. Dr. and Mrs. Annand, after five years of work and strain and the care of their large training institution in Tangoa, have had a short furlough to Australia, and have returned much strengthened. "Over twenty-eight years," writes Dr. Annand, "we have been in this southern hemisphere, and we hope to put in a few more years' work here yet. The future is not in our hands, and we are satisfied. All will be well."

* * *

The opening session of the Canadian Bible Institute is meeting at Oliver's Ferry, Ont., from 23rd July to 16th August. Rev. J. A. Macfarlane, who has given his time and effort so earnestly for some years to Bible study and Bible teaching, is in charge, assisted by several other ministers. There is no more important work than that of making the Bible a larger factor in the knowledge and life of men. May Mr. Macfarlane's earnest sowing yield rich harvest.

Ninety-six and thirteen were the ages of two women who sat for the first time at the Lord's table in one of our congregations at a recent communion. Bright morning and calm evening. What a history behind these 96 years. Perhaps an aged saint, with the old Highland dread of so holy a place as the Lord's table, but at length with joy seeing her way to go forward. Perhaps—perhaps—well—'tis well—soon to be better, in that better, closer fellowship of the Spirit life.

* * *

"Two and two," as Christ sent forth His disciples, is becoming more common in the work of our larger churches. Four such yokings, either colleagues or assistants, have recently been made; in Glace Bay, C.B., of Rev. Wm. Meikle, colleague with Rev. J. A. Forbes; in St. Andrew's Church, Sydney, C.B., of Rev. F. C. Simpson, assistant to Rev. J. F. Forbes; in St. Paul's Church, Peterboro, Ont., Mr. Yule, a recent graduate of Montreal, assistant to Dr. E. F. Torrance; and in Knox Church, Winnipeg, Rev. H. Munro, assistant to Dr. Duval.

* * *

Our Demerara staff of three good men and true, Messrs. Cropper, Sutherland and Grant, is unique in this respect, that, while all are Britons, two of them were reared among the scenes and people of their work, and are familiar with the East Indian immigrants, their customs and their language. Mr. Cropper was reared in St. Lucia, near Trinidad, where his father, and later himself, held a government position as inspector of E. Indian immigration. Mr. Grant, son of Rev. Dr. Grant, our missionary in Trinidad, was reared there. With both, the training has been life-long.

* * *

The Calendar of the Presbyterian College, Halifax, which has just come to hand, shows that, though the oldest of our colleges by quarter of a century, with its fourscore years behind it, yet its strength is neither labor nor sorrow, for at the close of last session it graduated fifteen men for the ministry, the largest class in its history. During the twenty-six years since the union it has given one hundred and ninety-eight men to the ministry of our Church, of whom about one hundred and thirty are at work within the bounds of the Maritime Synod; forty elsewhere, chiefly in the Dominion, and seven in the Foreign field, while two have been removed by his discipline and eighteen have passed to their rest.

The interesting letters from Rev. J. Buchanan, M.D., and Mrs. Buchanan, M.D., on another page are most cheering; thirty-five Bhils, of the regular Bhil community, besides orphans, received Christian baptism in four weeks, while numbers more desired baptism, but were kept back for longer probation. The beginnings of famine harvest are being reaped. Oh, if there were only missionaries to gather in that harvest. The minds of many are opened to the truth as never before. The opportunity, if not improved, must soon—the best of it—pass away.

These letters were not written or intended for publication, but we have been kindly permitted to make extracts, knowing that they cannot but be helpful in deepening interest in the mission.

* * *

The latest from Korea is a letter to Mr. McCurdy from Rev. W. R. Foote, our missionary, of date 17 June. He says:—

"It has always been a great pleasure for me to be able to report progress in our work and to note that we have but little, if anything, to discourage us. However, in no previous six months have we seen such sure and steady progress as in the six months now almost at a close. Our health has been good, and we have been made to rejoice greatly in the way God has blessed our efforts. Our school work, class work, special work among the women, special class for our preachers, Sunday school work, etc., all are progressing beyond our expectations. Workers in other places in Korea all make similar reports."

* * *

Wonderful is the progress of Christianity all over Korea. Mr. Foote, our missionary, forwards a letter received by him from a missionary of the Am. Pres. Ch., in a neighbouring Province, in which he says:—

"Our work goes on prosperously as usual. Next Sabbath we expect to baptize some seventy or eighty in the church here. Already our large church building is too small for the congregation of over a thousand, and there is no sign of a diminution in work at any point.

We rejoice in the good news which comes from time to time from the East Coast where you labor. We are certainly profoundly affecting this country, and have been richly blessed therein. On all sides the work is growing at an astonishing rate."

UNION IN AUSTRALIA.

Another great Presbyterian union has been effected, this time in the Island Continent. The most recent previous union, and the greatest in Presbyterian history, was that in Scotland, 31 Oct. ult., the last Halloween of the old century, when the Free Church and the United Presbyterian Church were made one, the United Free Church of Scotland. Australia, has now followed suit, copying—may we say—the example of Canada, or better, improving upon it, for the ecclesiastical union in the former has followed close upon their civil union, while our church took fifteen years to think over it. In 1860 the provinces of British North America were united as the Dominion of Canada, and fifteen years later, in 1875, the Presbyterian Churches of these different provinces united as the Presbyterian Church in Canada.

The Australian Commonwealth, formed by the union of its different provinces, dates from the first of January ult., the beginning of the new century, and a little over six months later, 24 July ult., the Presbyterian Churches of these same provinces have united as the Presbyterian Church of Australia. Both civil and ecclesiastical unions have long been maturing, and their harmonious completion is cause for thankfulness to Him who rules in Church and State.

The programme of union was in this wise. The Federal Assembly was to meet in Sydney, in the province of New South Wales, 23 July; the moderator, Rev. A. Yule, to preach and preside. The union was to be consummated the following day, 24 July, the moderators of the various uniting churches signing, on behalf of their churches, the terms of union. Besides the meetings for business in the days following there were to be three great public evening meetings. At the first one, Wed., 24th July, the delegates of British and New Zealand Presbyterian Churches were to be received and give addresses; the second, Thursday 25th, was to be devoted to Home and Foreign Missions, while the third, 26th July, was for the children, a great mass meeting of them, to deepen their interest in the church of their fathers and strengthen their attachment to it.

This last was a grand idea. Only three great public meetings in connection with a grand historic event, and one of the three devoted to the children! Other churches please copy.

While we are interested in whatever concerns any member, either of our world-wide Empire or of the great Presbyterian family, there is one special field in which we may hope for good to the work of our own Church, viz., in our oldest Foreign Mission, the New Hebrides.

France has long used the neighbouring group of New Caledonia as a penal colony for convicts, and has for many years sought to get possession of the New Hebrides. By agreement between France and Britain the latter group is to remain independent, and mainly through protest from Australia, France has been thus far kept from taking forcible possession. The French are now adopting a new plan. They buy a piece of land from a native, and then fence in or claim several times as much, regardless of the owners. Or they bribe a native to sign a contract for a certain tract of land, when perhaps he does not own a foot of it. Then they lay claim to it and take possession in spite of the protests of the real owners, and the poor natives have no redress, except in appealing through the missionaries to British authority in Australia, a procedure which is slow and often uncertain, and the French are steadily gaining. Their control would mean the ruin of our mission and of the natives as well.

The Presbyterian Churches in Australia have more missionaries in the New Hebrides than have any other church. It is their principal Foreign Mission. When united they will bring a greater influence to bear upon the Government. And the Government of Australia as a unit will have greater power in itself as well as greater influence with the Empire than would any concert of the separate provinces.

It may thus be hoped that with a united church bringing its influence upon the Government and a central Government jealous of French inroads in the neighborhood, the plans of the latter may be frustrated and our mission and these beautiful and fertile islands preserved to a better destiny than a French penal colony like their neighbour group of New Caledonia.

Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Bishop Westcott.

Being intent on a greater thing is the best protection against being worried over a lesser thing.

ESTIMATES (WEST) 1901-2.

The following is a statement of the amounts required for the current year, on behalf of the Schemes of the Church. It is intended to guide Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions. It is very desirable that Presbyteries should, at an early meeting, give special attention to this matter, and carefully consider what amount they should assume, and then apportion this amount among the several congregations within their bounds. In Presbyteries where this has been done, and where the supervision of each Scheme has been committed to some one member of the Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased :—

Home Missions.....	\$97,500
Augmentation	30,000
Foreign Missions.....	70,000
Woman's F. M. Society (West).....	54,000
French Evangelization (including Pointe aux Trembles Schools).....	35,000
Colleges, viz.: Knox.....	12,000
Queen's.....	5,500
Montreal	5,000
Manitoba (exclusive of amount from Synods of Manitoba and B.C.).....	3,000
Ministers' Widows' & Orphans' Fund (over and above Ministers' Rates and Interest from Investments).....	13,000
Aged & Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments).....	13,000
Assembly Fund.....	7,000
	\$345,000

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College and the Assembly Fund ; the amounts named for the other Schemes are for the Western Section alone.

An average contribution over the whole Church of \$2.00 per member will provide the total amount required for the Schemes. Many congregations will, of course, greatly exceed this average. It is hoped that an earnest effort will be made to reach the average in every congregation.

Mission Stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. This will be found helpful to them as well as to the work.

Where Missionary Associations do not exist, the Assembly has appointed collections to be taken up during the current year as follows :—

French Evangelization.....	4th Sab. of July.
Assembly Fund	" " Aug.
Colleges.....	" " Sept.
Widows and Orphans..	3rd " Oct.
Home Missions.....	" " Nov.
Manitoba College.....	" " Dec.
Augmentation Fund	" " Jan.
Aged and Infirm Ministers... ..	" " Feb.
Foreign Missions.....	

Quite a number of congregations fail every year to contribute to one or more Schemes of the Church. The Assembly has more than once instructed Presbyteries to take this matter into consideration, and endeavour to secure the organization of an efficient Missionary Committee in every congregation and Mission Station within their bounds, so that a contribution may annually be obtained for every Scheme.

The Schemes which seem at present to receive less than their fair share of attention and pecuniary aid are those of the Ministers' Widows' and Orphans' Fund, and the Augmentation Fund, the claims of which I would urge upon all Sessions and congregations.

Nearly two-thirds of the entire contributions for the Schemes of the Church are received during the last three months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly instructs congregations to forward all money prior to 28th February. Special attention is called to this. The books will close promptly then, and only those contributions that reach the Church Offices here before six o'clock on the evening of that date will appear in the accounts of the year and in the detailed statement of receipts to be submitted to next General Assembly.

ROBERT H. WARDEN.

PRESBYTERIAN OFFICES.

Toronto, July 11th, 1901.

Remarks.

1. *Home Missions.*—To enable the Committee to keep pace with the growth of population, and to open up new fields, as well as to furnish regular supply during the whole year, the full amount given in the estimate will be required. As the amount received from Great Britain and Ireland will hereafter be much less than in the past, greatly increased contributions will be required from our own Church. About \$25,000 are this year needed in excess of the normal revenue last year.

2. *Augmentation of Stipends*.—This scheme is under a Committee distinct from the Home Mission Committee. Last year the normal revenue was about \$3,000 less than the amount required to pay the grants in full. It is earnestly hoped that this year the scheme will be liberally supported, so that the Committee may be in a position to receive all Mission Stations desiring to come upon the list.

3. *Foreign Missions*.—The amount required this year is nearly \$10,000 more than the amount received last year. While the amount required for the Woman's Foreign Missionary Society is stated, it is to be borne in mind that this is entirely distinct from the amount required by the Foreign Mission Committee of the Church. The Woman's Foreign Missionary Society raises their money chiefly by means of the Auxiliaries and Mission Bands connected with the Society.

4. *French Evangelization*.—The estimate includes the amount required for the Central Mission Schools at Pointe aux Trembles, and for the general work of education and colportage, besides what is necessary for the maintenance of the French congregations and missions.

5. *Colleges*.—Since the abolition of the Common Fund in 1888 congregations contribute to one or more of the Colleges as they think well. The amount required for each of the Colleges is given. It is hoped that every congregation in the Church will contribute for theological education, and that the full amount required may be got. All congregations, including those in the Maritime Provinces, are expected to aid in making up the amount required for Manitoba College.

6. *Widows' and Orphans' Fund*.—A misapprehension exists in the minds of many as to the needs of this Fund, the impression being that it is abundantly ample to meet all demands. The reverse is the case. The expenditure last year was about \$2,000 in excess of the revenue, and it may become necessary to reduce the present small annuity given to widows and orphans. To prevent this the congregational contributions should be fifty per cent. in excess of those of last year. Special attention is called to this matter. Ministers' personal rates are payable in advance on November 1st for the year then beginning. Only the widows of those whose rates are paid up regularly are entitled to benefit from the Fund.

7. *Aged and Infirm Ministers' Fund*.—Additions are made to the List of Annuitants by the Assembly from year to year. Last year seventy-eight annuitants received benefits, and an exceptionally large number were added to the list by the general Assembly last month. To meet the expenditure of the current year the sum of \$13,000 will be required over and above the income from interest and rates. Ministers' personal rates are payable annually on or before the fifteenth of January for the year ending on the thirty-first of March following.

8. *Assembly Fund*.—In addition to the expenses immediately connected with the meeting of the Assembly, and the printing of the annual volume of Minutes, this Fund has to bear all expenses connected with Committees that have no fund of their own, such as the Committees on the Distribution of Probationers, Church Life and Work, Statistics, etc. There is also an annual charge for the general expenses of the Presbyterian Alliance. About \$7,000 will this year be required for this Fund. As the large bulk of the expenditure (printing of the Minutes, etc.) has to be met in July and August, it is hoped that congregations will remit at the earliest possible date.

R. H. W,

PROTESTANT MOVEMENT IN AUSTRIA.

Dr. Eisenkolb, during a recent discussion in the Austrian Parliament, made a most cheering confession of his faith. "We have declared," he said, "our adherence to the new faith because in our heart of hearts we believe it to be the truth. We have no sinister motives in becoming Protestants. We have our Catechism in our hands, and after a long time we have again learned how to pray; our inmost nature has been warmed by a living Christian faith; our hearts belong to Jesus Christ the Saviour. We will not permit anybody, not even if he be a minister, to step between us and our God, the Saviour, as a mediator. We are happy in having taken up the battle for true Christianity and the Gospel, because our hearts belong to the Lord. . . . We recognize it as our most sacred duty to spread the Evangelical faith to the ends of the empire." The *Kirchenzeitung*, the organ of the movement, proclaims the triumphant fact that 13,000 persons have become Protestants, whilst 7,000 more have joined the Old Catholics.—Ex.

THE MINISTERS' COLUMN.

Notices for this column should be promptly forwarded.

CALLS.

- From Collingwood, Ont., to Mr. J. A. Cranston, of Rockwood.
 From Port Credit and Dixie, Ont., to Mr. Fulton J. Worth.
 From Cheltenham and Mount Pleasant, Ont., to Mr. Edmison, Accepted.
 From Portage du Fort, Starks and Shawville, Que., to Mr. N. Waddell, of Lachute. Accepted.
 From Marsboro, Que., to Mr. Malcolm MacLeod.
 From Waldemar and Maple, Ont., to Mr. R. A. Cranston.
 From Victoria Harbour, etc., to Mr. G. C. Little, of Carbetton.

INDUCTIONS.

- Into Knox Church, Winnipeg, as assistant, Mr. H. Munro.
 Into Chater and Humesville, Man., 22 July, Mr. J. H. Wallace.
 Into Dominion City, etc., Man., 17 June, Mr. J. Gillis.
 Into Sutton, 11 July Mr. D. McKerroll.
 Into St. John's Church, Almonte, Ont., 30 July, Mr. G. C. McLean.

RESIGNATIONS.

- Of Warsaw, Ont., Mr. R. Hyde,
 Of Knox Ch., Owen Sound, Ont., Mr. W. Waibs, Ph.D.
 Of Aylmer and Springfield, Ont., Mr. M. N. Bethune.

OBITUARIES.

REV. JAMES BENNETT, LL.D., "father" of the Presbyterian Church in Canada, passed away to his rest, 29 June, at his home in the city of St. John, N.B., where for many years he had been pastor until his retirement in 1883. He was some years past his fourscore, and eight years ago saw his jubilee in the ministry.

REV. JOSEPH H. HIGGINS, of Hallville, Ont., was called home 28 June. He studied at the Presbyterian College, Montreal, and on the 2d of October, 1888, was ordained to the pastorate in which he continued for twelve years until his early death.

REV. A. B. MACKAY, D.D., died suddenly, 25 June, at seven islands, St. Lawrence river, while on a brief yachting trip. About twenty years ago he was called from Brighton, England, to Crescent St. Church, Montreal, where he has since labored. At this writing fuller particulars have not been received.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney,
2. Inverness,
3. P. E. Island.
4. Pictou.
5. Wallace, Amherst, 2 August.
6. Truro, Moser River, 3 Sept., 3 p.m.
7. Halifax.
8. Lunenburg and Yarmouth, 2 Sept.
9. St. John.
10. Miramichi.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 10 Sept., 8 p.m.
12. Montreal, Montreal, Knox, 17 Sept., 9.30.
13. Glengarry, Lancaster, 10 Sept., 10 a.m.
14. Ottawa, Ottawa, Bank St., 10 Sept., 10 a.m.
15. Lan. & Ren., Carleton Pl., 15 Oct., 10.30.
16. Brockville, Manchester, 10 Sept., 10 a.m.

Synod of Toronto and Kingston.

17. Kingston, Kingston, St. A., 17 Sept, 2 p.m.
18. Peterboro, Campbellford, 17 Sept., 10.15.
19. Whitby, Bowmanville, 15 Oct., 10 a.m.
20. Lindsay, Cannington, 17 Sept., 11 a.m.
21. Toronto, Toronto, 3 Sept.
22. Orangeville.
23. Barrie, Midland, 17 Sept., 3. p.m.
24. Algoma, Little Current, Sept.
25. North Bay.
26. Owen Sound, O. Sd., Kx., 3 Sept., 10 a.m.
27. Saugeen, Mt. Forest, 10 Sept., 10 a.m.
28. Guelph, Guelph, 17 Sept., 10.30 a.m.

Synod of Hamilton and London.

29. Hamilton, St. Catharines, 10 Sept.
30. Paris, 10 Sept., 10.30 a.m.
31. London.
32. Chatham, Ridgeway, 10 Sept.
33. Stratford, Motherwell, 3 Sept., 11 a.m.
34. Huron, Brucefield, 8 Oct., 10.30.
35. Maitland, Ripley, 17 Sept., 9 a.m.
36. Bruce, Port Elgin, 10 Sept., 10.30 a.m.
37. Sarnia, Sarnia, St. A., 16 Sept., 8 p.m.

Synod of Manitoba and the Northwest.

38. Superior, Keewatin, 10 Sept., 10 a.m.
39. Winnipeg, Man., Coll.
40. Rock Lake.
41. Glenboro.
42. Portage, Neepawa, 3 Sept., 2.30 p.m.
43. Brandon,
44. Minnedosa.
45. Melita.
46. Regina, Regina, 3 Sept.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Red Deer, 3 Sept., 3 p.m.
49. Kamloops, Enderby, 4 Sept., 10 a.m.
50. Kootenay, Cranbrook, B.C., 27 Aug.
51. Westminster.
52. Victoria, Victoria, 3 Sept., 10 a.m.

GOOD NEWS FROM INDIA.

LETTER FROM REV. J. BUCHANAN, M.D.

Amkhut, Bhabra, P.O., May 18, 1901.

Dear Sister.

As you see by the above our post-office is to be changed. Up to the present our mail has been carried by runners about 125 miles. Now we are to have a P.O. connected with the railway at Dohad, so we shall be a little nearer the rest of the world.

We are having very interesting times. I think there are good reasons to believe that the movement towards Christianity is very real. It is almost entirely the more thrifty and intelligent of the community who are pressing into the Kingdom. In addition to the orphans we have received by baptism the following from the regular Bhil community: On March 24th, *fifteen*; March 31st, *one*; May 5th, *eight*, and to-morrow we expect to baptize *eleven* others. Mary and I are having our classes every day for them, and are trying to keep them all going. There are the Christians to be instructed, there is the baptismal class to be prepared, and then others whose hearts seem much inclined to the truth to be taught and helped. Mary has stayed down this hot season from the hills and has worked so hard every day. She seems to be specially supported by Divine Providence. Surely God is in all these things shewing that the work here is to be a deep and lasting one. We have never seen anything like it in our lives.

LETTER FROM MRS. DR. BUCHANAN.

Amkhut, April 2, 1901.

My Dear Father and Mother.

You will rejoice with us when I tell you that we had the great joy last Sabbath of receiving by baptism nineteen people into the Church.

Last week was a wonderful week in Amkhut. On Sunday John announced that we would commemorate the death of Christ on the following Sabbath, and that any time through the week he would see and talk with those who desired to be baptized. We have long felt that numbers of our young people really loved and served the Saviour. On Tuesday a crowd came, and all through the week we had meetings for those who were to be baptized. Six women, four men, three of our orphans, boys of twelve or thirteen, and the children of the men and women.

Quite a number who wished baptism have been kept back for further instruction. More than half of our orphans asked for baptism, but we thought it best to have them wait a while. Can you imagine the deep joy and gratitude that fills our hearts?

We had a precious season in the morning at the Lord's table. After communion we gathered in the big tent for Sunday School, and again in the tent in the evening.

We are in our new bungalow, and it is much more comfortable, though only two rooms, and one of them a very small one, are fit to occupy. The roof is not on, but we had a board ceiling put on and covered with grass, and on top a bamboo mat with stones to hold it down. We sleep outside as the weather is hot.

On Wednesday a young native, an earnest Christian, came to us from Jhabua. He has been a guard on the railway, but gave up his position to come here. He stayed with us until Monday, and now he is out at Sardi, five miles from here, carrying on famine work.

John has been given quite a lot of land there, and we have undertaken to dig out an old tank as relief work, and the young fellow has been put in charge of it. We rode out with him on Thursday to see the place. Pray for him, he has a glorious opportunity there of serving the Master. This morning John and I rode out. He has over seventy people at work, and has service with them morning and noon.

They are digging out the tank and carrying away the earth, and are paid so much a basket. He seems earnest, and we feel God has sent him in the great need of the poor people. If he but prove wise and faithful, we feel God will certainly greatly use him here. Do you know we feel deeply these days that Christians are praying for us, that the work so clearly going on here is in answer to the prayers of God's children.

Bajali's brother Dasrea is to be baptized next Sabbath. This is certainly a fruit of Bajali's short Christian life. He is a fine young fellow. Two of those baptized last Sabbath, a man and his wife, were relatives of Bajali's, with whom she often stayed. They are such dear, loveable, earnest Christians.

When we got back last Wednesday from Sardi, a man met us at our door, saying Deserea, a notorious thief and murderer, had been shot with an arrow, and they had brought him to us. In a little while he was carried up on a rude bed. An arrow head like the big ones we

took home, had been shot three inches—we measured it—right into the back of the skull. John extracted the arrow, and we took him into one of the little verandah rooms of our house. He has been there ever since till yesterday. We fear he cannot possibly live. The first few days he seemed pretty well, but he is worse, and when they left yesterday we had little or no hope of his life being spared.

He has been in jail in Indore for years, for robbing and killing a man. Last year he was set free, and came back here to his home, and very soon made things lively. He was the terror of this whole country-side, and robbed right and left. After a few months he was again put in jail, and only a fortnight ago released. He came here the day he got home from jail and John talked to him a long time, telling him very clearly the plan of Salvation. Last Tuesday he was shot with that arrow, and a companion with him shot dead on the spot with a gun. They were somewhat under the influence of liquor, and probably stealing.

We feel that God has brought him and his gang to us for some wise and loving purpose. John has talked with and cared for him day by day, and he seems very grateful. He is a Landsour man, and knows no such word as fear, but we fear his days are numbered. Could he live and be won for Christ, he would be just as fearless a follower of Him as he has been of the devil. Last night when they wanted to carry him home no one was willing to go. The people all fear and hate him. It was a joy to have two of the men who were baptized on Sunday, one of whom had his goats stolen last year by this man, come and volunteer to take him. Our hearts were gladdened by such a spirit. We felt it was true service on their part.

We are all well, and are planning to stay on the plains. I cannot leave John alone here, and when God is so manifestly working, cannot urge his going away even for a short time.

My women's class too is encouraging. This accession to our ranks means added work, as these people must all be taught to read God's word for themselves. I have a daily reading class for them, but feel as if I should like forty-eight hours a day instead of twenty-four to get my work done. Our children too must be taught at home as we are not going to the hills.

Later, 19th April, 1901.

It is getting on in April, and though very hot we are very happy and all quite well.

This morning when we got up our faces and

hands were black with dust and our beds covered with it. We sleep outside, and every night during the hot weather a high hot wind arises, and as everything is very dry and dusty it is not pleasant. I have been trying to coax some petunias to grow that we might have some bright green leaves and flowers, they would be such a rest to our eyes this dry parched weather, but I fear they will not grow; it is too hot. I sowed the seed three weeks ago, and only two tiny things are peeping above the ground yet, and they do not seem to be growing at all.

John has an hospital patient here who was bitten by a tiger. The same tiger carried off a man and killed him. He was frightened off by the shouts of the people of that village, and the next morning while this woman was out in the field gathering the blossoms of a tree they use as food it sprang upon her and caught her by the arm, when again it was frightened off by the yells and shouts of the people. She is doing nicely and is now able to attend one of my Bible classes every day.

Our work still continues very encouraging, though of late we are having much opposition. At this we rather rejoice, as we feel it shews the evil one is growing alarmed. The head man of Amkhut is opposing our work in every way. He is a noted robber and much feared.

John has been asked to take charge of \$500 to buy oxen to give the Bhils when the rains come on. It will mean a lot of extra work—when it is so hard to overtake what now is—hunting up and buying the oxen, and then giving them out wisely so as not to injure our work or pauperize the people. Pray about this matter. We fear making mistakes. We feel that the standard of Christian life among our people will depend upon the example and training we now give them. It is a tremendous responsibility.

My women's class is exceedingly interesting, and some of them are learning to read quite well. We long to have our Bhil Christians able to read God's Word for themselves.

John has two large preaching services every day besides four or five daily classes in addition to his medical work, prayer-meeting, classes for Christians and superintending all the other work.

Pray much for us. We tremble before this awful opportunity of service and feel so keenly our need of lying low at the Saviour's feet that He may give us wisdom to instruct these lambs of His flock.

WORK IN HELENA, BRITISH GUIANA.

BY OUR MISSIONARY, REV. J. R. CROPPER.

The work at Helena was definitely set on foot on the 24th of May, 1897, when a catechist was placed in residence. From Better Hope, twenty miles distant, I visited the new district at irregular intervals, until the following year, when, after the erection of a building for church and school purposes, I endeavoured to pay a weekly visit—on a week day, and a visit on Sabbath once a quarter.

In July of that year, 1898, our building was completed; and on the 10th of that month the opening service was held. On that day the first fruits of the thirteen months of labour were reaped in the baptism of seven children, the first of whom received the name "Helena."

Day school was organised in September of the same year, and the local machinery was thus complete. No other baptisms were had during the year, and the Lord's Supper was not dispensed.

During the next year, 1899, there were seventeen baptisms, of which six were of adults, and eleven of children and infants; and eight marriages were celebrated. The field continued, until towards the end of the year, to be worked by me from Better Hope; and the weekly and quarterly visits continued to be paid with as much regularity as the engrossing care of the growing work at Better Hope permitted. In April a place was secured for the day school on the Government's list of aided schools; and the cost of its maintenance ceased to be a charge on the funds of the Mission.

In the end of October the Rev. Mr. Ross arrived for the charge of the Better Hope field, and on the 1st of November Helena field was reckoned as an independent district under the charge of its own missionary. This was the result of coincidence rather than of direct intention. When application was made for a second missionary for British Guiana, Helena and its neighbourhood were suggested as the new district; but after the visit of the deputation (Drs. Morton and Grant), the choice fell on the West Coast of the county of Demerara.

Before the arrival of Mr. Ross, however, the Governor of the Colony invited me to undertake the superintendence of the settlements that were being formed of East Indians who were willing to commute their right to a free return passage to India for a grant of land. Two settlements had been laid out, and the people located; but owing to a combination of

circumstances, the settlements were on the verge of failure, and the prospects of the scheme of settling the people in the Colony, were, in consequence, not bright. A similar effort had been made by the Government some years previously, but it had proved a complete failure.

Bearing this in mind, and realising the importance of retaining the East Indians as permanent settlers in the Colony from which the work of the mission would reap very great benefit, I laid the Governor's proposal before the F. M. Committee through the Mission Council, with my own favourable recommendation. The Council and the F. M. Committee concurring, I intimated to the Governor my readiness to undertake the work, making the stipulation, which was readily and heartily conceded by His Excellency, that I should not be required to sever my connection with the Mission, and that I should be entirely free to conduct mission work among the East Indians. On the 11th of December I entered upon my new duties, and a few weeks later took up residence on the Helena Settlement.

After some correspondence, the F. M. Committee was pleased to recognise me as a "Volunteer Missionary." It is almost needless to add that I regard myself as primarily the Missionary. A not unimportant factor in leading me to the decision to accede to the Governor's proposal, was the consideration that while my services and time, except such portions as were required for settlement administration purposes—would still be commanded by the church, the salary paid to me would be set free and would be available for the sustaining of a third agent.

During the year now past (1900), the work was extended, and a catechist was placed in each of two other settlements—Whim on the Corentyne Coast, and Bush Lot on the West Coast of the County of Berbice. The latter is 30 miles from Helena, and the first-named 30 miles further. This field is now described all the "East Demerara and Berbice Field."

Besides extension eastwards, a section has been opened along the East Bank of the Masbaica creek (creek is the local name for a small river), and a catechist placed in charge. This is a very promising section, and is growing rapidly in population. We have, thus, in this East Demerara and Berbice district, which stretches a length of sixty miles, four centres manned with four catechists, and in the principal centre a Government-aided week-day school. There are other centres within the area which

should be occupied ; but at present there are neither the men nor their wages available.

The care of the secular interests of the settlements received its full share of my time—indeed, more than its full share, if the ordinary methods of service and wages were applied. But, at the same time the interests of the mission also had no insignificant portion. Little of personal work was done ; but in many mission fields, as at present operated, how much of this can be done by the missionary? And in the case of British Guiana, after most careful and anxious thought, I have reached the conclusion that our European agent must largely be the superintendent and guide, the organiser and controller, the administrator and director, while the native agents do the major part of the individual work with the individual heathen.

The conditions in the Colony, and the financial ability of the Church at home, render this course imperative. Of native agents we need an "army." At the present time, the two fields under nominal occupation afford scope for eighteen catechists—twenty would not be too many—while we have but nine, one of whom is under training and not in charge of any centre.

The cost to the Church of her operations in this field during 1900 was \$771.83. There were 16 baptisms, of which 8 were of adults, and 8 children and infants (one of the adults was baptised at the distant station of Whim), and there were 7 marriages, all at Helena. At this centre the Sacrament of the Lord's Supper was dispensed for the first time on the first Sabbath in July last year, and has continued since, a regular institution, observed on the first Sabbath of each quarter.

Mabaica, E. C., British Guiana,

27th May, 1901.

PEN PICTURES FROM INDIA.

BY REV. MURDOCH MCKENZIE.

Mr. McKenzie was one of our missionaries in Honan, and with the others was driven out a year ago, having that terrible journey of twenty-seven days with its sufferings and dangers in their escape. He is laboring in our India mission until China's door is opened again. The following pen picture, written, not for publication, but with the freedom of private correspondence, from which we have been kindly permitted extracts, tells of his arrival in Mhow, where for the present he is stationed:—

Here are several strangers landing at Mhow station. They have come lately from Canada. One has spent some time in the interior of China. On landing in Central India the newcomers are naturally anxious to keep eyes and ears open, that the new scenes may make a rightful impression on their minds.

They are surprised on leaving the train to see so many different kinds of conveyance at the station. Five or six distinct types of carriage stand there ready to be placed at their disposal. The drivers are about as persistent in urging the claims of their particular sort of carriage as such men are in other lands. The new-comer hears to his surprise too that they all attempt to address him in English. He may not know what the technical meaning of "Sahib" may be, but it is clear that he is called by this name.

Starting away from the station what is there to attract attention? To one who has spent some time in China, probably the first thing is the large number of women moving along the road. Then the straight bodies and swinging gait of these women deserve notice. In a short time one bearing a heavy burden on her head comes in sight, others soon follow, and India's sisters present evidence of degradation in lines not so commonly seen in China.

The great majority of those we see on the street, of both sexes, are bare-footed. The variety in the style of dress does not impress one, but the picturesqueness of the colours is pleasing. Large numbers of persons come and go, yet little noise is made, and the Hindu seems a quieter mortal than his brother Asiatic in Honan.

We come in a short time to the houses in which they dwell. They are fresher in appearance than we expected. Quite a variety in colours is apparent. Surely these are the homes of well-to-do people. The great number of toilers, who have a hard struggle to keep body and soul together, cannot afford to live so well as this. We are on the outskirts of the native city now, and must not conclude that the houses within and without the native quarters are the same. Verandahs are common, but this is India, where the sun shines so strongly all the year round, and so these are necessary.

Have we failed to observe the good roads over which we are being driven? Even Scotland cannot boast of possessing in every part of that country such roads as this. Why, here is the cactus, which gardeners and ladies in Western lands admire so much, and handle so

warily. It makes a good hedge and will keep back adventurous spirits almost as well as the broken glass on the wall tops at home.

Mr. Polly seems at his ease here, but has to live in a small cage. And can this be a squirrel, or is it a chipmunk? The colour suggests the latter, and the movements of the creature the former. The sparrow hops about just as boldly, and chatters as loudly here as in other lands. The jackdaws do not differ in any marked degree from the same bird in far Eastern or far Western countries.

As we drive along, the names on the pillar by each gate demand a passing notice, and these surely are not English.

Here we come alongside a considerable number of carts, but what peculiar creature is this pulling them? Mules, horses and oxen we have often seen do duty in this connection, but the buffalo is new to us. He travels slowly, is a most ungainly brute and looks as if he were yoked before being fed this morning.

Passing this lot we are soon met by a larger number of carts. Here we have oxen galore. The cart is filled with metal for the roads, has a long shaft stretching out in front, and Mr. Ox (or oxen rather) are yoked one on each side. There is very little answering to the name of harness required. The shaft rests on the yoke which is placed on the neck of the animal, and when they move it comes against the kind of hump on the high shoulders, and so the cart is dragged along.

As we move along the varying degrees of dark colour in the faces of the people attract some notice. Some are dark enough to give a slight degree of excuse to those who in certain naughty moods speak of them as "niggers." They certainly are black enough in skin, but there the similarity ends. The negro's thick lips and curly hair are wanting.

At the opposite end of the scale from this we meet not a few so light in colour as to suggest the thought that they must differ radically from the average Hindu. The peculiar kind of hat worn by them indicates that they are Parsees and not pure natives of India.

Between these two types we find a large variety of colours represented. Some are almost as white as the inhabitants of England and Scotland. A number remind me of the yellow skinned Chinaman. Some might be related to the people of Italy and other countries bordering on the Mediterranean, while the great majority are Hindus, and we must just get acquainted with their distinctive colour.

That large building which we are passing is the Parsee School. Zoroastrians believe in having their children well educated, and do not believe in allowing any of them to become Christians, if it lies in their power to prevent it.

Here is a bakery, and a short distance farther on we come across an aerated water company's factory. The bicycle has found its way to India also, and the native gentleman seems anxious to show the new arrivals what an expert cyclist he is.

The street urchin salutes us with "salaam sahib" at certain points, and we are beginning to feel that we are surely in a new country at last.

And yet how much there is to remind us of the home lands. The church to the right of us bears the name of Wesleyan above the door. That other on the left, and higher up the hill, belongs to the Kirk of Scotland, while at no great distance from it you see a Roman Catholic one. The cross distinguishes it from the others. Would that the preaching of the cross were as characteristic of it as of the apostle who wrote to the Roman Christians: "I am not ashamed of the Gospel, for it is the power of God unto salvation, to the Jew first, and also to the Greek." The day may yet come when this will happen.

We seem to be ascending slowly now, and on looking back conclude that the native city must lie in a valley. At any rate, it is clearly lower than the country about, and we are getting out now into the open where houses are fewer and generally handsomer. We have just passed a post-office and see a number of letter carriers start out with their bags of mail.

It is the month of December, yet there are no persons using great-coats, and the sun is strong enough to make it wise for us to wear the pith hat or topee, as it is called here. If this is winter cold we cannot help speculating as to what summer heat will feel like.

Being strangers we are resolved to express no surprise at anything, but just take things as we find them, and try by degrees to get our bearings on India's coral strand.

First impressions are not always final ones. They have to be canvassed in the light of fuller knowledge and growing experience. Some person has written a book entitled "India and what it can teach us." We are here to learn. Had the country some way of expressing itself, no doubt it might teach us many things. To understand a country we require to put ourselves alongside of the people that we

may come to know them. If possible the language in which they express their thoughts should be mastered. We see them from without, but want to understand the workings of their minds also. It takes time for a stranger to know the land in which he is temporarily a sojourner, in such a way as to warrant him in committing his crude ideas regarding it. Meantime I am only giving a few jottings of things as they appear.

We have reached the place where for a time our lot is to be cast. Although not yet at home in India the kindness of the friends who meet us in the new land prepare us to feel at home among them in a very short time.

We have come by railway train to Mhow, but that particular mode of travelling is clearly not a Hindu one. The people seem to be very poor, yet thousands go by train daily. What are they after? How can such poor persons find money enough to travel in all directions?

You meet the unadulterated Hindu here, yet by his side you see the lordly Britisher who is fully conscious of his own superiority. Certain things cannot but remind you of the civilization of the remote past, and there by their side you have the up-to-date invention produced by the latest scientist. Some men are evidently bent on reproducing Britain on a small scale here, yet they deem it wise to have the Hindu maintain his ideas, as these have been variously expressed. There is a blending of civilizations. What are the results? Many races mingle in the crowds surging along these streets. What testimony will they give as to the value to India of close proximity to, if not of partial amalgamation with, the natives of lands far beyond the seas? India has a history stretching back to dim and distant ages. Does that history speak to the present inhabitants of this city?

The native quarters of Mhow are situated in a valley or low-lying ground, while most of the buildings occupied by the European section of the community are erected on the rising tiers of rocks around.

The region at first sight suggests the thought that Mhow is built on a series of ascending rocky ridges. On driving away from the railway station north, west or south, such must be the impression formed. Rocks appear on all hands, and the depth of soil on top of these cannot be very great. Whether the idea occurred to those who at first favored the erection of residences for foreigners on the higher ground I cannot say, but it is clear now in any case that

the European part of Mhow is a city set on a hill which cannot be hid. Strangers from other lands have a good opportunity of setting before the inhabitants an example worthy of imitation, as their location compels the natives to look up to them.

A variety of form in the houses strikes the visitor on his first ramble abroad. A verandah is one feature common to almost all the buildings. Neatly kept gardens is another most pleasing feature. There a few two-story houses, and a somewhat steep tiled roof seems to be the prevailing covering. Porches at the front door abound, and the servants' quarters are not often far away from the main building. There are no walls enclosing the bungalows as in China, and as a result, pedlars of all sorts hawking a large variety of goods make their way to the doors daily. Trees of different kinds are to be seen in most yards, and the green leaves make a striking contrast to the dry parched earth around.

The good roads to be met everywhere cannot fail to arrest the attention of an observant visitor. They are all of the macadamised order, and might well challenge comparison with similar roads in any part of Scotland or of the Province of Ontario. The Mall road, the best in the district, was well made to begin with, is very well kept and does much credit to the city. The water cart may be seen almost every day in the week, and even when the winds are high, as is not seldom the case this winter, the dust is kept under control.

A considerable force of natives may be seen busy watering the grass on the side of the Mall road frequently, but it is far from easy inducing it to grow. Water taps and fire plugs abound, and the casual visitor may be led to imagine that there must be an abundant supply of water at any rate. The annual rainfall has an important bearing on this however, and there are seasons when this, as well as many other necessities, are to be had in limited quantities only. For the present the supply is amply sufficient for all needs.

One has only to remain a few hours in Mhow to be convinced of the fact that it is a great military centre. Mr. Atkins is to be met with everywhere. Sallying forth at any time of the day you are made aware of his presence. Probably fully 95 per cent. of the houses outside of the native quarters are occupied by soldiers. The largest buildings on the various ridges are barracks, hospitals, canteens and mess-rooms.

If the presence of military men is an advan-

tage to an Indian community, then Mhow may be considered as highly favored. If the sight of soldiers tends to make Hindoos a law-abiding and loyal people, then statesmen may feel relieved from many of the worries to which they are subject in the home lands. If guns, cannons, musical instruments, military paraphernalia, frequently drilled men, racing and chasing of whites and natives, tents and tackling, horses and harness are true promoters of a high type of civilization, its advocate must admit that the immense outlay involved should produce results which all candid men can see, and be impressed by.

The scene spread out before a visitor from the top of any one of the ridges in Mhow and vicinity is attractive in the extreme. On every side he is confronted with what reminds him of the ancient civilization, the hoary antiquity, the peculiar customs and systems, the mixed beliefs and aspirations of this remarkable people. Nor can he forget for a moment that influences from far distant lands, from outside races and peoples, as well as those who are from one stock of the Hindus, have now begun to enter into the life of the nation. The ancient and modern in dress, religion, modes of traveling, in buying and selling, as well as in thinking and acting, are here in evidence everywhere. It will take many generations to show what the normal outcome will be, and meantime all must possess their souls in patience, doing the duties which they find nearest them, and having confidence in the triumph of truth over error, of light over darkness, of what exalts and ennobles man over what degrades and demoralizes him in body and spirit. The best in every case must yet win.

It is worth one's while coming to India for a time to witness the wonderful sunsets which have so often been the rule this winter. As the great orb of day sinks in the distant west the blending of beautiful colors in the sky surpasses what I have seen in any other land. The mind makes an effort to take in cloud scenes and scenery which raise the thoughts to Him whose glory the heavens declare and whose handiwork the firmament showeth forth. That must indeed be a dark soul to whom no inspiring idea is suggested by these wonderful sights, and yet the man must be gifted with powers and faculties, rare among men, if he imagines he can do justice by pen or tongue to what he so often sees. It must be seen to be appreciated, and if seen often it will surely suggest the reflection that God must delight in

beauty. Seeing He has decked with such beautiful colors the sky above us, is it any wonder that He should desire to see in man made in His own image the reflection of a higher beauty still.

The sun is slowly sinking. A peculiar glow comes over the whole horizon. We see red, purple, pink, orange, blue, white, yellow and other shades of color slowly appearing and blending in cloud and sky, forming combinations the most varied and pleasing. Occasionally it would seem as if another sun were to appear in the distant east at the point most remote from where one has just gone out of sight in the west.

The sun which ruled the day long ages ere man's advent on earth often presented such sights to Him who made it. It has drawn to itself the admiring gaze of many millions of His creatures during the historic ages. It is even now regarded as a legitimate object of worship by multitudes in this land, and it will soothe and subdue the feverish passions of many millions more before its appointed period of work and travel is ended.

Away down in the hollow yonder lies the native town in the quietness and calmness of an Indian winter gloaming. Scores of natives and foreigners saunter abroad as the shades of night are falling. Those who have come in during the day from the country are now directing their steps homeward. Birds and beasts are looking about for the places where they are to take rest for the night. The flat country to the east of Mhow comes gradually under the influence of evening. The light is still playing with the hills and valleys to the west. One by one the stars creep out silently in the great vault of heaven. A feeling akin to awe or reverence springs up in the breast. Night has its lessons to teach man as well as day. It calls to the performance of its own duties too. The book of the heavens above spread out like a great scroll calls for study, for quiet meditation, for devout contemplation.

Leave the book without and step in to look into that Word which God has given to be the counsellor and guide of men in every land and age. The same God that speaks in the world of nature without, waits now to speak to man in deeper tones and with more marvellous love. What is man that Thou art mindful of him? Man is Thy child. Thou didst make him for Thyself. He alone of all on earth can read Thy thoughts in sun, moon and stars. He alone seeks after Thee, and feels that without Thee life is a mystery which none can unfold, a puzzle which no heart can unravel, a deep which no plummet can fathom. Lord teach me how to think reverently of Thee. Help me to understand Thy works, Thy ways and Thy Word. Make me like to Thyself.

Other Presbyterians.

The first new church of the Presbyterian Mission at San Juan, Porto Rico, has been dedicated. This is one result of the transfer from Spain.

It is not often that the Sabbath School is ahead of the saloon in getting into a neighborhood, but an enterprising Presbyterian S. S. missionary in Iowa has done so.

The U. F. Church of Scotland reports 2,402 Sabbath schools, 331,691 scholars and 28,279 teachers. The contributions of these schools for benevolent and missionary purposes for the year was about \$45,000.

A solemn, almost wierd, part of the proceedings of the recent General Assembly of the Presbyterian Church, U.S.A., was the reading of the roll, not of the living, but of those who died during the year, one hundred and fifty names.

The Dakota Presbytery, U.S.A., includes 20 Indian ministers and 25 Indian congregations with 1,400 communicants and 800 S. S. pupils. Converts are added every year. The Presbytery extends wherever Dakota Indians are located.

The United Free Church of Scotland which held in Edinboro, in the latter days of May, its first General Assembly after the Union, 31 October ult., chose as moderator, in succession to Dr. Rainy, Dr. Kennedy, an Edinboro minister from the U. P. side of the house.

The Synod of the Presbyterian Church of England is being overtured on the propriety of permitting elders to administer the Lord's Supper in the absence of a clergyman. London Presbytery has voted adversely, it is said, on the exclusive ground of expediency.

The growth of the Presbyterian Church of England, as presented in the Reports to their recent meeting of Synod, are as follows:—Church members 76,111, an increase during the year of 1,570; congregations 321, an increase of 33. There is a serious decline in the number of S. S. pupils.

The United Free Church of Scotland has 353 missionaries in the foreign field, with 2,200 native teachers and helpers, and over 40,000 communicants, with 1,300 candidates for membership and 55,000 scholars in 8 colleges and 890 schools. Her income for foreign missions for 1900 was \$924,150.

A Presbyterian has no need to be ashamed of either the doctrine or the polity of his Church. Her history attests their worth. Loyalty to her is ever to be cultivated. Adequate knowledge of what she is, and has done, develops a growing love to her Standards of Faith and Form of Government.—*Phil. Pres.*

Foreign Mission night in the Old Free Church Assembly and in the U. P. Synod used to be notable ones. Both were combined in the recent U. F. Assembly, and the combination was worthy of the old days. Missionaries going out to India and Africa were presented to the meeting; missionaries returned, and others, addressed the meeting, and interest deepened to the close.

"Inasmuch as the cigarette habit among the young people of our country has reached such alarming proportions as to demand decisive action on the part of our General Assembly, we recommend that our Permanent Committee be directed to call the attention of our churches to this great evil, and to use their utmost endeavors to counteract the same," was a recommendation of the Temperance Committee adopted by the recent Assembly of the Pres. Ch., U.S.A.

Herhmet Pasha, Egyptian Governor of the province of Assiut, says he has visited the Assiut College of the American U. P. Mission many times in the five years of his administration; also many of the nearly 200 other schools of the mission, and says that the city and the whole province have derived great benefits from the college, for by it thousands of young men have been trained in chaste and noble character, and many of them entering from homes of poverty are now filling honorable and useful positions in government offices, schools and business.

During the past year 142 converts were baptized in our Indian mission on profession of their faith. When we think that the time and energies of the missionaries were of necessity so largely occupied in feeding and caring for the helpless famine victims, and that they do not receive converts at such a time without special caution, lest they should prove to be "rice Christians," such a number is cause for thankfulness. In addition a large number of famine children, over a thousand in all, are being cared for and taught and trained, and will ere long be a strong and helpful element in the native church in Central India.

WORLD-WIDE WORK.

FIVE RESULTS OF IDOLATRY.

BY UONG DE GI, FOOCHOW, CHINA.

(I). IDOLATRY WASTES MONEY.

In the city of Foochow and suburbs is one million of people, and they spend annually one million of dollars on public processions, rites and festivities connected with idolatry. There can be no correct estimate made of what is spent privately, but it is known that the very poorest families spend at least three dollars, and people of little means thirty or forty dollars a year. When sickness or disaster overtakes them, every cent they own, and every cent they can borrow, often goes to propitiate the angry gods.

One foolish but expensive way of pleasing the idols is to make a boat and load it with furniture, eatables and clothing. These boats are built very frail, with the hope that they will sink soon after being launched. Should they sink in sight of those who launched them great happiness is supposed to follow. Should they drift ashore, the nearest village is bound to set them adrift with expensive ceremonials, or disaster will come to that village. The furniture with which these boats are loaded is more pleasing to look upon than to use, as it may be made of paper, silk or cloth. The food is usually live fowls, pigs and goats.

IDOLATRY CAUSES THE DEATH OF MANY PEOPLE.

Sickness is believed to be caused by the idols, so when one falls ill he must inquire of a medium. This medium undertakes to tell him what idols he has offended, what he must do to propitiate them, and what medicine he needs. The mediums are always the lowest of the low vagabonds. No one of any respectability will be a medium. The Chinese rightly fear gods who speak through such. The medicine given may be ashes from a censer, or a pill whose composition it is better not to investigate; fortunate, if some medicine the opposite of what the patient needs is not given. If the patient is not really in need of medicine the dirt will not harm him, but often really powerful drugs are given and many deaths result. Idol worship during illness simply means the possible loss of life and sure loss of property.

IDOLATRY DESTROYS MAN'S CONSCIENCE.

One of China's sages says, "Do what is right and you will receive happiness." "The gods are pure and upright, they will accept no homage from the impure and dishonest." At the present time it might be written, "The gods are impure and dishonest, they will receive no homage from the pure and upright." Formerly it was believed that the gods were good and only good things were asked of them. Now we find the most ardent devotees asking that they may win in gambling, stealing and all manner of wickedness. Formerly, only good men and women were deified, now some of the worst characters this wicked nation ever produced are deified. Their wicked acts are well known to their devotees who say, "If the idols did such things, why may not we?" One of China's greatest philosophers bore witness that idolatry destroys man's conscience. He says, "The idols and idol temples must be destroyed and then man will do right."

IDOLATRY DESTROYS THE WILL AND MENTAL POWERS.

Important matters which one should decide for himself, using his God-given powers of mind, are decided by casting lots, inquiring of a medium, consulting an interpreter of dreams, choosing a lucky day, or by some of the many forms of divination to be found among the ignorant and superstitious.

A house is built or not built, a visit is made or not made, a grave is located or not located, a marriage arranged or not arranged, according to the advice found on the page of a book which corresponds to a number on the bamboo stick which happens to fall out when a number of such sticks are shaken in a vase before an idol.

Where is any room left for one to use his judgment? This causes people to believe in fatalism, and so they spend their time and strength trying to look into the future, not believing that they themselves can bring anything to pass. Thus they are tied hand and foot, and this is the real cause of lack of progress in China. When idolatry is done away with and man begins to think and act for himself, China will progress.

IDOLATRY LOWERS ONE'S CHARACTER.

Man was created master of all created things. This is clearly set forth in Genesis, and in our Chinese classics we find the expression, "man is lord of all things." When man first left God he began worshipping the sun, moon and stars, then he began to worship good men, then bad

men, then animals, then inanimate objects. Does not this lower man's character, for does not man become like what he worships? At present in Foochow, for example, it is the image of animals which is worshipped, not the live animals, but in the Long Bing District, only one hundred miles from here, live snakes are caught in large numbers, tied to poles, and a procession formed which marches through the streets and receives offerings of food and incense; these snakes are then taken out into the middle of the river and let loose,

With idolatry wasting, killing, degrading, enthralling, what hope is there for China, except in implicit obedience to the commands of a God who forbids all worship of images of things in the earth, on the earth, or above the earth?—*Woman's Missionary Friend.*

SLUM LIFE AND WORK.

The following picture of its own city, and of such life and work elsewhere, is given by a Philadelphia paper, THE PRESBYTERIAN JOURNAL:—

"Philadelphia has in its very heart one square mile of slums—a seething, writhing mass of vice, crime and misery—a neglected multitude crowded together in tenement houses, often a whole family in a single room! This densely packed mass of humanity is poorly supplied with water, and yet more scantily furnished with pure air. Some of the streets of this district are reported to be unfit, by reason of the shameless show of vice and crime to be seen through the open doors and windows, for decent people to pass through even in the daylight."

Mrs. Ballington Booth, telling of the first tour of inspection of the slums of New York city by herself and her associates, says that they went in by stealth, as if they were spying out an enemy's country, for the people of the slums are quick to resent an intrusion that might suggest either superiority or a paid service that should have in it a show of trying to make them better.

"We took no police with us; we knew our mice too well to take a bell-decorated cat." "My dress," she goes on to say, "was an old, much-worn calico wrapper, out at both elbows and hanging in tatters around the skirt; an apron with a very large burn in the center; shoes not mated and much ventilated, laced with white strings—this costume crowned with an ancient hat, the sides and crown of which

had been partly demolished." Her companions were dressed in much the same style. The only thing about them that could cause suspicion was that they were clean; but here some of the children helped them out by shouting after them, "Them's from the country," and then in a sotto voce commenting on their greenness.

These workers live in slumdom, for they have come to stay; they rent two rooms in the worst neighbourhood, furnish them only with a table and chairs, a stove and bed; the floors are uncarpeted; materials for scrubbing and needed crockery are added to these furnishings, everything that could suggest ease or luxury is laid aside, and thus equipped they begin their work of house to house visitation; searching for the sick, doing such neighbourly acts as scrubbing floors, washing dirty children, nursing the sick, sitting up with the dying, stepping in as peace-makers in drunken brawls; in short, doing everything that will bring them in close personal touch with the people.

They daily visit dives and saloons, often ending up their visit with a prayer, and do street work among those who have no other abode than the outside world, no better shelter for night lodging than the empty barrel, or box, or the dump cart; rent halls for religious services; reprove, rebuke, exhort.

In one of these audiences of thirty-two persons every one of them was drunk. The roughs in the halls "have occasional fights, chairs are upset or windows broken; a constant fire of running remarks is kept up," but Mrs. Booth says these are only incidents of the war. The results are seen in reformed lives, conversions, alleviation of distress, and in an example to the world of "loving thy neighbour as thyself."

The few glimpses we take into these wretched abodes may well be prefaced by saying that Mrs. Booth never found anything worse in London than in the places she visited in New York city; and she states as the result of her observation, that the slums of Philadelphia outrank those of New York in their "unsanitary condition, and in the immorality which results from the publicity of living." This publicity is partly due to the fact that the tenement houses here were not constructed for this purpose. As an illustration: "In a house where five or six families live, the stairs go through each dwelling, and the family living at the top must go through every one of these rooms to reach its own."

The sacredness of childhood appeals strongly to us here. There are miles and miles of streets in our cities, swarming with children, where the little ones see nothing but filth, poverty, vice and wretchedness during the tender years when their character is being formed ; and who will be responsible if they grow up to swell the ranks of criminals, which are already such a menace to our land ! These children need transplanting while they are young, that they may grow up to be like trees planted by the waters in whose beauty we may rejoice, and under whose shadow we may rest.

Aristotle says, "The object of the state is not that men may live, but that they may live nobly," and is not this in the highest conceivable degree the object of the Christian Church ? "I will put my life into the improved lives of men," was a resolve, in the life of one man, which wrought out such extensive prison reforms as marked an era in the progress of our Anglo-Saxon race, from the cruelties of earlier barbarism toward the humanitarianism of the present day.

Would not this same purpose, firmly set in the lives of all Christians, or even in the lives of those Christians who mean to make an earnest business of following the Lord Jesus, soon reform the slums of our cities, and send us on with rapid strides toward the coming of that kingdom "which is righteousness and peace and joy" ?

CALCUTTA AT FIRST SIGHT.

BY A RECENTLY ARRIVED MISSIONARY.

I find my work most congenial, and I like the Bengalis very much. The high caste women here are very fair and beautiful, with exquisitely graceful figures and the prettiest hands and feet you ever saw, the result, I suppose, of generations of inactivity. They have charming manners, though they have very little to say for themselves, which is not to be wondered at, considering the narrowness of their outlook.

Even for the Christian women life is very limited. They have not yet grown accustomed to liberty, with a few notable exceptions ; indeed they do not desire it, and you can scarcely blame them, considering how rare it is for a native woman of good character to be seen on the streets of Calcutta.

Besides the men on the streets are still Hindus, and would be ready to stare at, if not to treat disrespectfully, any respectable girl who appeared there. We can never take our

girls out for a walk for instance, and nothing would induce them to go. It would be very unsafe in this wicked place, so, poor things, they have to content themselves within the four walls of this school and the small compound, and they are not so much better off than their sisters in zenanas.

But the world of books is open to them and their converse with us brings them in touch with the outer world. Most of them are content, and do not miss what they have never known, but occasionally one and another realises the cramped view of life they have to put up with, and one of our bolder spirits said wistfully the other day to me, "You are free, Miss Macaskill; you can see the world, but we are caged."

Once a year we take them all out to the country to the Viceroy's garden house, which is surrounded by a large lovely park. There, under the trees, beside the river, we spend the day, and the girls abandon themselves to the glorious freedom. We take a few of them at a time sometimes to the Zoo and other places of interest, but we are always a little anxious, and glad to get them safely home again, for this is a city of unspeakable wickedness, not only among natives, but among Europeans.

There is a very nice United Free church here besides the Mission church. It is far away from us—half-an-hour in the *gari*—but we go every Sunday evening, having been to the Bengali church in the morning. There are a number of nice Scotch people in the church, which makes it homely and cheery. It is nice to go to that end of the town sometimes, and to mix with one's own folk for a little. All the grand houses are there, Government House, which is a palace, and all the houses of the Military and Civil Service people. It is lovely to drive down to the river and see the forest of masts and the big ocean liners coming and going, and to drive over the Maidan, a park several miles long, between the city and the river.

The city is built round the vast stretch of grass and trees which has been called the lungs of Calcutta. It is not possible to go there until evening, just when the sun is setting—and oh ! the colours ! They are too exquisite for words. The very air you breathe seems to be tinted with hyacinth, or violet, or dull gold and red. The glorious colours are not far away in the sky, as we see them at home ; they close in around one, and you look up through a depth of lilac to the stars, which drop into the sky as soon as the sun dips below the horizon.

What makes the colouring so mysterious and wonderful is, I think, that the darkness begins to fall as soon as the sun sets, and you have the vivid contrast of purple twilight and stars in the east, while the west is still blazing with brilliant hues. It is seldom that there are clouds, but the atmosphere seems to catch the colour in a wonderful way, and the whole effect, especially if you see it through palms and great gnarled trees often laden with sweet scented blossoms, is fascinating in the extreme. It always exercises a kind of spell over me, and one could believe that it was all a dream, and that the myriads of gay carriages rolling silently past with their rubber tyres on the soft dusty road, and the noiselessly treading natives, and the delicately scented trees casting reflections in the numerous tanks, were all phantoms, and would melt away all of a sudden.

And so they do, for the darkness comes rapidly, and the bewildering dusk vanishes, then all the lights come out, and the lovely stars or the moon. Eastern moonlight is one of the wonders to me. Even at half moon you can see to read, and at full moon you can see from the roof right over the city.

The roof is my delight. The school is very large—all Indian houses are—and it is quite a long walk round it. It is the only available place for walking here, as we are right in the centre of the native city. It would not be safe to go out at dusk, which is the only cool time, so we are imprisoned here. We are nearly four miles from the Maidan and the river, so it is a great treat for us to get away out there from the noise and smells of this part.

Plague is raging in the city now, as well as small-pox and other things. You can have no idea of the awful unsanitary condition of the city. There are one or two main streets, but the people live in lanes, a perfect labyrinth, in which ten minutes or less would be quite enough to make you lose your way. These slums are packed house upon house, with the merest apology for drainage and scavenging. All rubbish is thrown into the street, where it rots in the heat, and sends forth an overwhelming stench. Even the street we live in is like that, but it is broad and we stand back a little bit from the road, and on three sides we have mission buildings and compounds, so that the air immediately around us is pure. There is very little illness among the girls, which shows that the sanitary conditions of the building are satisfactory.—*Woman's Missionary Magazine.*

For seventy-two years the Annual Sabbath Parade of Sabbath School children has been a feature in Brooklyn, N.Y., and the children look forward to them with interest as to the Christmas festival. This year the parade took place on Friday, 24 May ult., our "Queen's birthday," and about eighty thousand children were in the line of march, each division bearing its banners and keeping step to the music of brass bands.

Cuba has a Chinese population of 14,857. A colonization began in 1845 that practically enslaved the Chinese who came to Cuba under the contract system. These men have all come from Canton Province, whence the Chinese come to Canada.

The "Missionary Review" gives the names of thirteen societies that have begun mission work in Cuba and Porto Rico, and six beginning in the Philippines, besides the American and British and Foreign Bible Societies.

The war in China caused a decrease of over 250,000 volumes and the death of some of the Bible colporteurs, but yet about 1,500,000 volumes were circulated mostly by sales, in this year of greatest trial to Bible missions.

Bishop Tucker, of Uganda, reports over 3,000 baptisms last year, with 2,000 native pastors and teachers. Thus good news continues from this great center of Christian missions of British East Africa.

The Basle Mission on the Gold Coast, West Africa, has a church membership of 17,000. Their churches are said to have given over \$9,000 for missions besides supporting their own churches.

According to the "Missionary Review," Bishop Thoburn reports the baptism of 1,800 persons in three days at Gujart, India, with 10,000 waiting and desiring baptism.

The three great Bible societies have recently held their anniversaries, reporting a circulation of over 7,000,000 volumes of the Scriptures for the closing year.

The ninety-seventh anniversary of the British and Foreign Bible Society was held May 1st in Exeter Hall, the new president, Lord Northampton, presiding.

The recent legislature at Harrisburg, Pennsylvania, has passed a law by which it becomes a crime to sell tobacco to a minor under sixteen years of age.

There are 371,700 students in the colleges and high schools of India in which the English language is taught or used.

The London Missionary Society reports that 29,000 out of a population of 35,000 in Samoa belong to the churches.

The German Protestant missionary societies report 16,200 new members in their churches for last year.

In Prussia alone, in the ten years ending 1896, 407 school children committed suicide.

Pulpit and Pew.

LIFE-SAVING AND LIFE-LOSING,

"For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake, the same shall save it."—Luke 9: 24.

Let it be noted here, at the outset, that, in the original, the word for life is not the ordinary word for life. It is more comprehensive than that. It is the usual word for soul, the higher life—life that has intelligence in it, thought, will-power, decision of character. Let us keep that in mind in reading what we have here: "For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it."

Our Lord wants to guard us against making mistakes on a matter of so much importance to us as our salvation, and so avails Himself of a sort of proverbial saying to the effect that there is a saving of life that loses it, and a losing of life that saves it. That is true of ordinary life-living. And it is true also of the higher life, the interests of the soul.

SAVING AND LOSING.

You find the two things going on together in ordinary life-living, and you know what mistakes men make in their efforts to save in their way of it. There is what may be styled: "A penny-wise-and-pound-foolish sort of salvation." You call a man a fool in business, who, to save a penny will sacrifice a pound. Are you that fool?

Let us see about it. You are a busy man of the world, too busy a man for your own good perhaps. But you cannot see it in that light. Well, you get up some morning sick. But you think you cannot lose the day. So you drag yourself off to business. You go to work. The outcome is a protracted and dangerous illness that almost costs you your life. You saved a penny but lost a pound. You saved a day but lost a month. That is a saving that is losing, and you have been calling yourself a fool ever since.

You make a flying leap to catch a moving trolley car and thus save five precious minutes. You lose your footing and meet with a dreadful accident that costs you weeks of suffering. How little the possible saving. How great the losing! Then you want to sue the company for damages,

But if you do, you will lose the case. That is a saving that would save, only to lose in the worst way.

We see again how saving and losing work in regard to giving up one situation in order to accept another. Whosoever would, in his way of it, save his life by a change of situation, may not save but lose. You are, let us suppose, filling a place of usefulness. You have been filling it for years, shining in it, prospering too. But a more ambitious situation offers itself—a larger salary, city-life, higher educational advantages for your boys, more society for your girls, and other things. You look at it. It is a tempting offer. Everybody says you would be a fool not to accept. But you had better be careful and look before you leap. You had better look at what the Lord says here: "Whosoever would save his life shall lose it." If in your new move you are putting money first, salary, society, the world, your so-called saving will be in the end losing.

THE LIFE-SAVING THAT IS LIFE-LOSING.

Indulgence is such a life. It lives high, fares sumptuously every day, drinks full goblets of rich wine, dresses superbly, rolls amid affluence and ease. Is that the best way to live? Is that the way to save life—to indulge it, to live delicately, to stuff ourselves full with dainty meats and drinks? I hear you say: "That is the way I would live, if I could afford it. I would have a five-course dinner every day, and a seven-course one on Sunday. I would have my wine and cigars, and I would indulge freely. I would go into society and have a good time. I would not want to have much to do, nothing to trouble or burden me. Something like that is the way I would want to save my life, if I had the wherewith, and I envy the man who has it in his power thus to live."

But it is a terrible mistake to live the life of indulgence. It is to live the life of a human hog. It is to fatten oneself for a day of slaughter, and when it comes judgment will not spare. It is the way to lose all the comfort of life, to be the slave of one's own appetite. Right across such a life the hand of the Lord writes these doom-words: "Whosoever would save his life shall lose it."

THE SABBATH AND LIFE-SAVING.

Taking the Lord's Day and making it a day of pleasure or profit is a way multitudes would save, as they call it, their life. They will tell

how hard they are kept at it all the week, no let-up for them from Monday morning till Saturday night, and so when the Lord's Day comes they take a rest. They sleep all the morning, or they have an outing in order to get a breath of fresh air. Their health requires it. It is in the interests of their life. So they argue. And it is not hard to make themselves believe that they have a right to spend the Lord's Day, or at least a portion of it, in pleasure.

Others again do not find the week long enough for all they have to do, so busy are they and so rushed. They use the day therefore, or a part of it, to catch up with some things that have got behind, to write business letters, to attend to matters outside of their ordinary work. Or if they have any visiting to do, they take the day for that. Or if they have a business trip to make, they gain time by travelling on Sunday. Such are some of the ways great multitudes would save their life.

But let them take care. The Lord speaks here, and His words search us: "For whosoever would save his life shall lose it." The life-saving that turns the Lord's Day from its sacred purpose, and makes it a day of pleasure or profit, will in the end be found to be life-losing.

From the beginning the Lord lays claim to one day out of the seven as His. If such a claim is valid, then for you and me to appropriate it for ourselves, either for pleasure or profit, is wronging Him out of His rights, and inevitably that, in the end, will bring its own judgment in some shape. No man can violate the Sabbath-law, or any other law of God, without doing violence to his own life, both in his lower and higher interests, his body as well as his soul.

If, for instance, a man works the whole seven days of the week, it is not only sin, but it is over-work, and in a few years he will work himself out—his body into the grave, his soul into hell. I watched the career of a business man who spent his Sundays in his office instead of going to church. Before he was forty he was a raving maniac.

If again a man violates the Sabbath by giving it up to pleasure, and thus saves his life on that side of it, in so far as he saves on that side he loses on the other, the spiritual side, the religious side. And that being the case, his life-saving, so-called, is life-losing. To sacrifice the soul in the interests of the body is a mistake. It is sin, and brings a curse.

I read in a paper something like the following: Some fifteen young men boarded together in a large boarding-house in the city of New York. They were clerks, bank-clerks, office young men in business establishments, and their prospects were good. About half of them seven or eight, were in the habit of getting up in time to go to church, and for the most part belonged to the church they went to. The other half were in the habit of rising too late to go to church, and seldom went. They lounged about, or took a stroll in the streets, or went out to the park. They claimed that they needed a Sunday holiday, and took it.

Well what was the life-story of those fifteen young men, mostly from respectable homes in the country? Some fifteen or twenty years afterwards, it was found that the Sabbath-keepers and church-goers had risen to positions of trust, and as a rule were active church-workers and useful citizens. The others had fallen into bad habits. One of them saw the evil of his course, and repented. Some of them went to Sing-Sing. Others filled drunkard's graves. Their Sunday strolling led them into bad company, and their so-called life-saving turned out to be life-losing, moral degradation and spiritual ruin.

As we go to church or come from it, we see people going out pleasuring on the Lord's Day. We meet them strolling the streets as we return from Sunday-school. They behave well. They look happy. They seem to be enjoying themselves. They are glad they have more liberal ideas with regard to the Lord's Day than some of us have. What harm can there be, they ask, in a quiet walk, or a ride on their wheel, or a sail Sunday afternoon? But let that sort of thing go on with them, and it will and must have a deteriorating and demoralizing effect upon the soul. It is sin—that is what it is. It exposes them to temptations, to evil companionship, to influences that sap the very foundations of character; and sooner than they know, they will find that something has gone wrong with them, and that they have lost ground. The word of God is true: "For whosoever would save his life shall lose it."

LIFE-LOSING FOR CHRIST'S SAKE.

Turn now to that. For Christ's sake, what men in the old days had to suffer, what a cross they had to bear! For His sake, they had to lose home and country, wife and children, all they had for

His sake, to take up the cross and die on it. And to-day the old question is still up, and men have to prepare for sacrifices if they would follow Him. Out of loyalty to Jesus, loyalty to His church and cause, loyalty to His holy day and holy gospel, loyalty to conscience and duty, men must still deny themselves, still bear the cross, still face the lions, still lose their life, and that too in a very real sense. The lions they have to face to-day are the big moneyed men of the city, who demand Sunday labor, and that too where there is no necessity for it.

Look at life-losing for Christ's sake as a Sunday labor question. The true Christian, wherever you find him, believes in Sabbath-keeping. He cannot conscientiously do work on the Lord's day unless there is necessity for it. If then he is called upon to labor, and thus do violence to his conscientious convictions, he must refuse. Loyalty to the Lord of the Sabbath compels him to refuse. As he looks at it, it is to steal the Lord's time. The one day of the week He lays special claim to and gives it to his employer's interests, and no truly honest man can do that.

But pressure is brought to bear upon him. Dismissal faces him, and the growl of such a lion intimidates him. Perhaps he yields; but in yielding he does an awful violence to himself, and does a great wrong. Thus Sunday labor debauches employees, or dismisses them—dismisses the hands worthy of confidence; and so the outcome will be and must be, in the long run, disastrous to the Sunday labor concern.

And what about the faithful foreman or factory-hand, who feels the lion's paw on him? It is a serious thing for him; but he faces the beast for Christ's sake, and is torn. It is life-losing; but as it is for Christ's sake, the Lord will stand by him, and he will be delivered out of the paw of the lion, and it will not be life-losing, but life-saving. The stand he takes for the Lord and His day, while it may lose him his position in the Sunday labor concern, will in the end turn out for his good; for, a noble, conscientious Christian young man who can sacrifice himself for Christ's sake, is the very man who is wanted where truth is wanted, and devotion to duty and integrity and uprightness. The Lord usually finds a better place for him than the one he lost.

A mother said to me: "My boy in San Francisco was asked to work on Sunday. He said

"I cannot work on Sunday unless there is a necessity for it, and will not do it." Sunday morning found him in his pew. The other boys went to the store. On Monday morning he was at his post. He expected to be summarily dismissed, and he was prepared for it should it come to that, but it did not come to that. The firm respected his convictions, and held on to him. When the other clerks saw that, they were sorry they had yielded."

A minister told me this. He is pastor in a town where a Sunday labor factory is run with its bad moral influence. He went to the foreman, who is one of his people, and had a quiet talk with him about it. He said to him: "Young man, if your father was in your place you know very well no factory would be run on Sunday." And he admitted the truth of it, and acknowledged that he did not like it, but then pressure was brought to bear upon him, and so he yielded. Well, that young man and his assistant were soon out of it, having lost the position they sacrificed the Lord's day and the Lord Himself for. And do you wonder? The man who has not backbone enough to stand up for the Lord cannot be relied on anywhere. And so how true still: "For whosoever would save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it."

We live in a city face to face with a bold and ever-growing

DISREGARD FOR THE LORD'S DAY.

It parades our streets. It invites our young people to join in with it, and they are weak enough to do it. It plays games every Sunday afternoon, and holds out special inducements for the young of both sexes. It goes out to quiet Christian towns and villages with its Sunday labor, giving a bonus for such labor, thus debauching the morality of the community. No one can see all this going on without foreseeing what the end must be—a sad influx of immorality, a lowering of the tone of society. Men call it life-saving, a wholesome liberalism, but if it is life-saving, it is soul-damning. I use a strong word, but the trend is all to the bad, and it is unutterably deplorable. It is life-saving at a tremendous cost. Let us stand for the Lord and His day, and lose life for His sake and its, if thereby we may save the sanctity of the Sabbath, for that is a saving that is worth the greatest sacrifice we can make.

THE POWER OF SYMPATHY.

The memory of a kindly word
 For long gone by,
 The fragrance of a fading flower
 Sent lovingly,
 The gleaming of a sudden smile
 Or sudden tear,
 The warmer pressure of the hand,
 The word of cheer,
 The hush that means "I cannot speak
 But I have heard"
 The note that only bears a verse
 From God's own word—
 Such tiny things we hardly count
 As ministry,
 The givers deeming they have shown
 Scant sympathy;
 But when the heart is overwrought,
 O, who can tell
 The power of such tiny things
 To make it well!

THE HABIT OF KINDNESS.

I know of a home in which the very atmosphere is so charged with human, loving kindness that it is a delight to be a guest therein. I have been a guest in that home for weeks at a time, and I never heard a single harsh, unkind word spoken to or about any one. One day I said to the sweet and gentle mistress:

"Do tell me, if you can, the secret of the beautiful and unfailing kindness that forms a part of the very atmosphere of this home.

"Why I do not know that there is any secret about it. It is a kind of a habit with us. You know that some people fall into the habit of always complaining. Others form the habit of always speaking sharply, while still others are habitually morose and sulk continually. Now it is just as easy to form a good habit as a bad habit, and, if one would only think so, it is just as easy to form the habit of kindness as it is to form the habit of unkindness. When I was a little girl at home my father had his children sing nearly every day:

"Oh, say a kind word if you can,
 And you can, and you can;
 Oh, say a kind word if you can,
 And you can, and you can.

"If any one spoke an unkind word in the house some one would be sure to sing these lines, and so we came to speak kindly nearly all of the time. So much happiness came from it that I resolved when I came into the possession of a home of my own that habitual kindness should be the rule there."

"It is a rule that will bring peace and joy to any home, and, as I said before, any one can cultivate the habit of kindness."

Sir Humphrey Davy told the truth when he said: "Life is made up, not of great sacrifices or duties, but of little things in which smiles and small obligations, given habitually, are what win and preserve the heart and secure comfort."—J. T. Barbour.

FOR "EUCHRE" MOTHERS.

A certain mother in one of our smaller cities was very fond of playing "progressive euchre." One evening she received a fine silver cup for being the most successful player in a group of her society friends. She was much delighted with her success, and, on showing it to her family the next morning, her son, in his early "teens," said, "Huh! I can beat that, for I made ten dollars at the pool table last night!" Immediately the eyes of the mother were opened in more senses than one, for, in the first place, she had no idea that her son had thus been spending his time, and, in the next place, partners in sin, how could she condemn him? It taught her a lesson once for all.—*Ex.*

JUST THREE THINGS.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters (he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."—*Selected.*

THROWN AWAY PIECEMEAL.

We are all throwers. One man throws away a fortune. Thousands of people throw away their health. Some of us throw away our friends, and plenty of people throw away time.

There are few of us that do not throw away strength, chances of improvement—something valuable.

But the most prodigal of wasters is the man that is throwing away his better, nobler self. Here's a chance to drive a close bargain. Away goes a piece of conscience. It will never be picked up again. An appeal for brotherly helpfulness clashes with self love. Sympathy is flung to the winds, and the heart begins to shrivel. Political preferment offers a bribe for conformity to the world's standards of honor; pluck out a piece of the backbone and throw it away. Society sets out the wine-glass and the cards. Throw overboard principle.

Some day the cry goes up, "A man lost!" Where did he go down? Neither here nor there. He threw himself away by piecemeal. He did not become a castaway in a minute. Look out for the small bits of manhood, and the man will take care of himself.

JOHN FRANKLIN.

Y. P. Societies.

Plan of Study for 1901.

The special monthly topics are—

For week beginning :—

January 13.—Our Missions as Christian Patriotism.

February 10.—Comparative view of the Four Gospels.

March 10.—Native Agency in our Foreign Fields.

April 14.—Luther and the German Reformation.

May 12.—The Teaching and Practice of Jesus.—The Home.

June 9.—The Teaching and Practice of Jesus.—The Sabbath.

July 14.—The Teaching and Practice of Jesus.—The Business of Daily Life.

August 11.—Missions to Lumbermen and Fishermen.

September 8.—Calvin and the Reformed Churches.

October 13.—Knox and the Reformation in Scotland.

November 10.—The Presbyterian Churches.—Their Gift of Liberty to the Modern World.

December 8.—The Presbyterian Volunteer Movement.

Topic Cards containing the twelve special Topics mentioned above, together with the whole series of Uniform C. E. Topics, can be obtained at \$1.00 per hundred, also Booklets containing same matter, together with Daily Readings, at \$1.50 per hundred, from Rev. R. D. Fraser, Confederation Life Building, Toronto.

TOPIC FOR SEPTEMBER : CALVIN AND THE REFORMED CHURCHES.

REV. GEORGE H. SMITH, D.D.

Few men have been more maligned by their enemies and more esteemed by their friends than the Reformer of Geneva. Few have been so wilfully misunderstood and few have wielded a wider influence upon the world of thought.

Just eight years before Luther published his celebrated theses, John Calvin, or Cauvin, was born in Noyon, in Picardy, France, July 10, 1509, a time which, consequently, places him in the list of the second generation of reformers. His grandfather was a cooper in Normandy and his father rose to be a bishop's secretary. His mother, Jeanne Lafranc, was noted for her personal beauty and for her devout piety.

Being a clever child he was taken into a wealthy family to be educated. His ambitious father, thinking that the church offered the surest and easiest means of advancement in life, devoted him to the priesthood, and at the early age of twelve we find him drawing the income of a chaplaincy, and six years later receiving the tonsure.

The father now learning that the profession of law was still more lucrative sent young Calvin to the law schools of Paris and Orleans where his cleverness soon brought him into prominence. Here it was that he acquired a

taste for the study of Greek and a fondness for the Scriptures. To such a conscientious student we cannot wonder that the light of the Gospel came in full radiancy as it did in 1529.

Two years before this, however, he had heard the truth of Christ from the lips of his cousin, but only to reject it. Violent struggles of conscience followed, regarding which he writes : "Every time that I descend into the depths of my heart . . . every time, O God, that I lift up my soul to thy throne . . . extreme terror comes over me . . . I see no purification, no satisfaction can heal my disease. My conscience is pierced with sharp stings." "He would pace his room," says one biographer, "in the most extreme anguish of soul." "O God, Thou keepest me bound down as if Thy bolts were falling on my head."

Such anxiety was rewarded, and finally he discovers that "Only one haven of salvation is there for our souls, and that is the compassion of God which is offered to us in Christ, we are saved by grace, not by our merits, not by our works. We embrace Christ by faith." Being converted and thoroughly consecrated to God, he devoted his energies to the work of the Reformation, and soon became the leader of the persecuted Protestants of Paris.

His friend, Nicholas Cop, had been made rector of the University of Paris, and at his request Calvin prepared his inaugural address, in which he so strongly advocated Reformation teachings that both of them were compelled to leave the city. Calvin retired to Basel, where he wrote the "Institutes," the first edition of which appeared in 1535.

He next resolved to visit Italy and carry on the work of the Reformation under the protection of the Duchess of Ferrara. Driven out of Italy he returned to France, and from thence was invited to Geneva by Farrell in 1536. Here Calvin's life work lay before him, and this little town of 1,500 souls was soon to have its name made known throughout the religious world. Calvin found it in a most corrupt and immoral condition, but before he died it was completely reformed.

As pastor of Geneva, he and Farrell drew up the first Confession of the Reformed Church in France. His life here was not destined to be one of ease, for besides being ordered to leave Geneva on account of the austerity in manners he tried to enforce, he carried on two sharp controversies, one with Laëlius Socinus and the other with Michael Servetus.

As Calvin's name is more frequently mentioned in connection with the latter, Servetus requires more than a passing notice here. He was born in Arragon in the same year as Calvin. He opposed the doctrine of the Trinity; and as a pantheist his position is best defined by his own words: "As for me I hold it to be a fundamental maxim that all things are a part and portion of God, and that the collective universe is itself the deity."

This dispute became one between pantheism and Christianity, and Servetus teased Calvin into taking part, and despite all advice to the contrary insisted on coming into the very heart of the Reformation. Can we wonder then with that peculiar spirit rife that the only cure for heresy was to destroy the heretic, that notwithstanding all Calvin could do to save the man's life Servetus was burned at the stake in 1553.

Heated controversies and troublous times now began to tell upon a constitution never rugged. Frequent attacks of fever, headaches, disease of liver, gout and threatened consumption hurried Calvin to his end. He had lost his wife in 1549. Their three children had died in infancy, and in his 54th year we find him prematurely old and worn out. He delivered his last lecture on the 2nd of February, 1564, and on the following Sunday preached his last sermon. When urged by his friends to cease from his labors he replied: "Then you wish that when the Lord comes He will not find me watching."

He died on the 27th of May, 1564. "On the following day and night," says Beza, "there was great lamentation throughout the city. . . . He was placed in a simple wooden coffin, and about two hours after mid-day, in accordance with his own wishes, was carried in the usual manner without any pomp or ceremony to the public cemetery called Plain Palais. There he lies to this very day waiting for the resurrection which was his one constant hope as he taught us to make it ours."

In appearance he is said to have been of medium height, of delicate features, wearing a pointed beard, black hair, lofty forehead and flaming eye. In attire he was scrupulously neat but plain, in habit strictly temperate, scarcely allowing himself sufficient food for his daily work.

HIS LITERARY WORKS.

Besides his exegetical productions and his voluminous correspondence Calvin's great liter-

ary work was the "Institutes of the Christian Religion" in four large volumes. It was written when the author was only twenty-six years old, although in later years it was greatly enlarged. Its germinal plan was to compress the Reformed doctrine into six chapters or parts: (1) Of law, with an exposition of the Decalogue; (2) Of faith, with an exposition of the Apostle's Creed; (3) Of prayer, with an exposition of the Lord's Prayer; (4) Of the two sacraments; (5) Of other so-called sacraments; (6) Of Christian liberty, church government and discipline.

With regard to that special doctrine known as "Calvinism," it must be remembered that the same teaching was promulgated by Augustine (430 A.D.) but in the form in which it asserts itself in the Confessions of the Protestant churches, it bears the name of Calvin. Its distinctive tenets are summed up in the "Five Points." Some one has recently arranged them for convenience of memory into the following acrostic.

God's electing from all eternity. Eph. 1: 4.

Race ruined by sin. Rom. 7: 7.

Atonement by Christ. Rom. 5: 6.

Call made effectual by the Spirit. Rom. 8: 30.

Eternal perserverance (perservation) of the saints. 1 Peter 1: 5.

With all that has been said of the harshness and unreasonableness of "Calvinism" it has attracted many of the greatest men the world has ever seen, such as Luther, Knox, Melville, the Regent Murray, Coligny, Cromwell, Milton and Bunyan, whilst among its fiercest opponents have been those who were either incapable of understanding it or who never took the pains to do so.

THE REFORMED CHURCHES.

The greatest work of John Calvin, for to him belongs the honor, was the restoration of apostolic Presbyterianism to its place in the modern world, for it had long lain eclipsed by the ignorance and superstition of the Middle Ages.

The term Presbyterianism refers to a form of government rather than to a system of doctrine. It implies, as legitimate church officers, elders, ruling and teaching, and deacons. It insists on the parity of the Presbyters and preserves the unity of the church by its conciliar system of government, viz., Sessions, Presbyteries, Synods and General Assemblies. Thus it differs from Independency, in binding all its churches together into ecclesiastical courts, and it is unlike Episcopacy in placing the

power of an individual, the bishop, in the hands of the people through the Presbytery.

The churches adhering to this polity are represented by "The Alliance of the Reformed Churches throughout the world holding the Presbyterian System." It was organized in London, 1875, and meets triennially, and this in a measure represents the work and influence of Calvin to-day. It draws its delegates from every country and stands for the largest body of Protestants in the world.

To refer in the broader sense of the word to the Reformed Churches of Scotland, France, the Netherlands, Germany, Bohemia, Hungary, Switzerland, Italy, Spain and Belgium is to conjure up the most thrilling passages in human history, the most daring acts of heroism, the extreme suffering of martyrdom and the story of struggles physical and spiritual of the greatest intensity. To speak of Presbyterianism in the British Empire and the United States of America is to speak of an immensity of power, numerical, monetary and spiritual which we feel further warrants us in claiming that the Alliance stands for the greatest Christian force of any age.

St. Catharines, Ont.

The books recommended in connection with this topic are: "Guizot's Life of Calvin," paper, 15 cts.; "The Reformation," by Prof. Lindsay, 60 cts.; Chapter III. in "The Presbyterian Churches," by Ogilvie, 18 cts.; same book revised and enlarged, 50 cts.

THE "ME" OF JESUS.

A Study for Y.P. Societies.

"Ye believe in God, believe also in Me."—John 14: 1.

"All things are delivered unto Me."—Matt. 11: 27.

"All power is given unto Me in heaven and in earth."—Matt. 28: 18.

"He that hath seen Me hath seen the Father."—John 14: 9.

"Whosoever liveth and believeth on Me shall never die."—John 11: 26.

"He that believeth on Me hath everlasting life."—John 6: 47.

"Come unto Me, all ye that labor and are heavy laden."—Matt. 11: 28.

"Him that cometh to Me I will in nowise cast out."—John 6: 37.

"He that cometh to Me shall not hunger."—John 6: 35

"He that believeth on Me shall never thirst."—John 6: 35.

"No man cometh to the Father but by Me."—John 14: 6.

"In Me ye may have peace."—John 16: 33.

"By Me if any man enter in, he shall be saved."—John 10: 9.

"Follow Me."—Matt. 8: 22—Mark 8: 34—John 21: 22.

"Follow Me, and I will make you fishers of men."—Matt. 5: 19.

"He that followeth Me shall not walk in darkness."—John 8: 12.

"They follow Me; and I give unto them eternal life."—John 10: 27, 28.

"Abide in Me and I in you."—John 15: 4.

"Apart from Me ye can do nothing."—John 15: 6.

"As thou Father art in Me, and I in thee."—John 17: 21.

"He that eateth Me, he also shall live because of Me."—John 6: 57.

"Suffer little children to come unto Me."—Mark 10: 14.

"Learn of Me."—Matt. 11: 29.

"Whosoever will come after Me."—Matt. 8: 34.

"Ye have done it unto Me."—Matt. 25: 25, 40.

"Ye did it not to Me."—Matt. 25: 42, 45.

"If any man serve Me, let him follow Me."—John 12: 26.

"He that receiveth you receiveth Me."—Matt. 10: 40.

"He that loveth father or mother more than Me."—Matt. 10: 37.

"He that is not with Me is against Me."—Matt. 12: 30.

"Whosoever shall be ashamed of Me."—Mark 8: 38.

"He that gathereth not with Me scattereth."—Matt. 12: 30.

"I if I be lifted up will draw all men unto Me."—John 12: 32.

"Whosoever shall confess Me before men."—Matt. 10: 32.

"Ye shall be witnesses unto Me."—Acts 1: 8.

"If a man love Me, he will keep my words."—John 14: 23.

"To-day shalt thou be with Me in paradise."—Luke 23: 43.

The most successful stockmen of Texas will not employ a man on their ranches who drinks. They find such help is too expensive, as they are not careful enough with the stock. The Texas "cowboy" must be a sober man, at least while at work on the plains. And thus the temperance cause advances, and in quarters we least look for it.

The Children's Chair.

A WONDERFUL BOOK.

Dear Young Men and Women of any age and upward, if you turn to the twentieth chapter of Revelation, at the twentieth verse, you will read that at a certain stage in a wonderful scene "the books were opened."

What kind of books do you think they are? They are books written by young people, or rather begun by them when they are young and continued page by page as long as they live. And not merely are these books written by some very talented young people, but by all. You are writing yours now. You did not know you were authors did you? Let me tell you about one of these books.

THE BOOK OF MEMORY.

What a wonderful book it is! How much there is in it! As you turn back over its leaves how many things you find! You find memories of joys and sorrows, of good words and deeds and perhaps bad ones. All that we hear is written in that book, and though for a time its pages may be shut, and there are things there that we have not seen for a long time, yet some day as we turn over the book of memory we come upon them. And there will come a day when that book will all be opened before us. Pages that we have not seen for years, and things that seemed forgotten will be found there.

Did you ever turn over an old copy book or an old diary with things that you may have written when you were younger. If so you have found there some things that seemed forgotten. So when the book of memory is opened bye-and-bye, many things long forgotten will once more be recalled. Some of these things will make us ashamed, some will make us thankful.

What a wonderful book! How many strange and curious things in it! How careful we should be as to the kind of words and songs and pictures and places we allow ourselves to hear or see or visit. Let nothing be written there that you would not wish to remain there permanently. Do not listen to or speak impure or wrong or hateful or false words, or allow yourselves to look at pictures or to read books that you would not like to have recalled again when the book of memory is opened in God's presence.

Did you ever see a snap shot taken by a camera. Only a moment is the exposure and yet all that is within range is copied in a permanent picture. The memory is a camera always

exposed, and anything that we listen to or look at, as well as what we think and say and do, are all photographed there to be opened again.

There is a special kind of machine called

THE KINEMATOGRAPH

which takes moving pictures, and to do this has to take a great many photographs very rapidly, as many as forty in a second. The book of memory takes moving pictures, and on "life's long roll" is photographed all that we allow to come in contact with ourselves, or allow ourselves to think or say or do. Let each one ask this question: "What kind of a book will mine be when it is opened?"

A GRUESOME PICTURE.

BY REV. GEO. E. ROSS.

Late our missionary in Demerara.

While visiting some coolies last week on the adjoining estate of Chateau Margot I met an old man, between seventy and eighty years of age, stooped and white with years, who in being told of Christ informed me that his gods were yonder in a house. I asked if I might be permitted to see them. He appeared to be pleased and at once assented.

Leading me to a hut in a secluded spot he unlocked the door and pointed to a most gruesome spectacle. Here stood a row of seven gods, man size, all erect like so many demons on sentry duty. In the centre stood the chief, Kali by name, with three attendant gods ranged on either side. All were made of a mixture of cow-dung, grass and clay. They were daubed with red, white and black paint from head to foot, and the expression on each face was hideous beyond description. Suspended from the outstretched hand of one of the attendant gods was a large illustrated advertisement for French brandy.

A profusion of sweet-smelling oleander blooms relieved to some degree the horror of the scene, and a bottle of rice ready to be offered gave evidence that we were not altogether in regions infernal. To see the expression of pride and satisfaction on the old man's face as he viewed his horrid idols was pitiable beyond compare.

He told me that a few weeks ago the hut was burned to the ground and the gods were left without shelter. And in answer to my question how the gods permitted such an insult, he said they were not always present in person. They must be invoked before they appear.

These idols are only forms into which the spirits of the gods enter, and they condescend to inhabit these forms only after the worshipper has burned his camphor incense and made his offering of rice.

Poor soul ! that old man has been forty years in Demerara and has not known the name of Christ ! When, oh, when will the Church of Christ rise to her opportunity ?

Superstition among these people is also rife. They have implicit belief in ghosts and ‘jumbies’ coupled with great fear, and since they hold to the doctrine of transmigration of souls there is no limit to which their superstition may not carry them.

Every heathen child you meet has a string round his neck to which is suspended a small silver locket containing a charm against evil spirits. It is provided by the Brahmin priest, who writes the name of some god on a scrap of paper and inserts it in this casement, for which he is well paid. Sickness, accident, adversity, ill-fortune of any kind are all regarded as the vengeance of an insulted spirit.

Not far from here is the grave of a Brahmin who died some twenty years ago, a mendicant, and was supposed to have well nigh attained the Hindu Nirvana of complete suppression of desire. For all these years that grave has been a sacred shrine whither thousands of Hindus travel long distances to invoke the departed spirit's aid.

The Brahmin in charge of the little plot has made an immense fortune by it. Those who fail in their enterprise after consultation must rest content with the assurance that before coming to the grave they had not “bathed their skin” sufficiently, or paid a large enough sum of money to secure the assistance needed.

Will our young people please remember the names of our three missionaries to Demerara, Messrs Cropper, Sutherland and Grant. Remember too the poor heathen among whom they labor. Pray that their hearts may be opened to receive the truth.

THE FIRST TWENTY YEARS.

A good minister of the gospel once said in an address to young people, “Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing ; they seem so when we look back on them ; and they take up more room in our memory than all the years that come after them.

“Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes.”

“BIG ON THE INSIDE.”

A distinguished theological professor once said : “If I had a son, I should tell him many times a day to make himself as big a man on the inside as possible”

Young men too often want to be big men on the outside ; to occupy positions which fit them as a turtle's shell fits a clam.

Never mind your position young man. Whatever it may be, try to fill it. The duties which you have to perform may seem trivial, but because it is a small position is no reason why you should be a small man. You may be big inside, you know, if you are small outside. At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a deal of noise and drive a bullet a long way. What can it do in a Krupp gun ?—*Selected.*

THE RULER WITHIN.

“Mother, I don't have to cry when I fall down,” said a little fellow whose brown eyes sparkled with the light of a new discovery, “I can make myself stop. I just say, ‘Stop that !’ and then I make me mind me.”

It was indeed a great discovery—the power of self-mastery. For every human being the beauty and the worth of life lie just along that line—the recognition of the higher self and the subjugating of the lower to its authority, the compelling me to obey me. All strength of character and usefulness begin in learning that the law which really controls us must come from within. Many a life, rich in possibilities and talent, is weak just here ; the soul has never been crowned sovereign, and every clamoring voice of whim or passion rules for the hour it lasts.

“When man has tamed nature, asserted his place
And dominion, behold ! he is brought face to face
With a new foe—himself !”

And only as he conquers this new foe can he come to his rightful kingdom.—*Ex.*

THE LITTLE WIDOWS.

There's a little girl over in India,
 No bigger nor older than I,
 Who never laughs nor smiles at all ;
 I'm sure you wonder why



I just can't understand it myself,
 How such a thing could be ;
 For little girls, all over the world,
 Should be happy, it seems to me.

I think God wants us to laugh and smile
 (At proper times, you know),
 For He made the beautiful sun to smile
 On this beautiful world below.
 But this little girl, no bigger than I,
 So sad across the sea,
 Is a widow already—'tis true, they say—
 How strange it seems to me !
 I can't understand it myself at all.
 A widow's an outcast, they say ;
 No home, no friends, and no one to love,
 Just hated and in the way.
 She didn't choose to be widow, or wife,
 Or betrothed, our dear teacher said,
 But a widow's a widow indeed, over there,
 If husband or lover is dead.
 This little girl no bigger than I,
 Is not alone in her grief ;
 For twenty millions like her wait to die,
 As their only hope of relief.
 Unloved, unloving, they pine in their pain,
 No hope when they go to their grave ;
 So strange, don't you think this can be,
 Since Jesus has died to save !
 But the beautiful story of Jesus' love,
 They're just beginning to tell
 In India's darkened, sin-blighted land,
 Where the little widows dwell.

I sometimes wonder, though I'm very small,
 If perhaps in a long, long while,
 God will want me to go and try to help
 The little widows to smile.

TWO KINDS OF READING.

A young man found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard some one say, "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply, "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy till he took to reading nonsense and nothing else."

The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who said his mind would run out, and asked him if he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir."

"It will be hard work for you."

"I will do it."

"Well, come home with me, and I will lend you a good book."

He went with him and received the volume that the man selected.

"There," said the man, "read that and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, and the more he talked with his friends about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he ever derived from reading poor ones. Besides, his mind began to grow. He began to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes everything to the reading of good books and to the gentleman who influenced him to read them.—Exchange.

FAMINE CHILDREN FED IN INDIA.

It is at an orphanage of the United Free Church of Scotland Mission in India. The morning meal is in full swing. There are two long rows of girls. An elder one in charge of five or six younger children.

From a huge pot lentil porridge is being served into plates. Along with the porridge each child receives a cake, which looks and tastes not unlike a thin barley meal scone.

The bairns use the scone as a spoon, and the dainty way in which they eat would put to shame many a nursery bred child at home.

When the meal is ended the children scatter, some to play, others to help in washing up, others again just to lie down and bathe in the sunshine. As we pass each child greets us with a bright salaam.

On Miss Steven's verandah ten or a dozen girls are mending shirts and kurtas, for this is Saturday and the monitors will soon be busy with the weekly change of garments. Miss Steven is the Orphanage mother, doing double duty, for as she sits at breakfast she gives instructions as to where this patch is to go on, or how this rent is to be sewn up. Hitherto the life at the Orphanage has been a hand-to-mouth struggle, each day bringing fresh emergencies which the brave workers have had to face and overcome.

Leaving Miss Steven, we cross over to where the sick are, and in passing, look in on a very merry band of workers who are in possession of the kitchen, cleaning up after the morning meal. All the arrangements of that kitchen are very primitive, but still they serve their purpose satisfactorily.

When we get over, we find Banni Bai spooning out cod-liver oil from a plate, administering thereafter a dose of sugar, which, to judge by the children's faces, is ample compensation for taking the fishy oil. The dispenser is busy with bandages and lotions, whilst the doctor, her early morning's work over, is having a good romp with the tiny tots.

Our own breakfast hour is now near, so we turn homewards with parting salaams and with loving greetings sounding in our ears.

In the afternoon we pay the orphans another visit, not for work this time but to see them at play. The children actually at first need to be taught how to play, so doctor and matron enter heartily into the games until the children pick them up, which they soon do.

When the gong sounds there is a rush for the evening meal and quickly all are in their places. After the meal there is the evening prayer, and then in twos and threes the children find their way to the schoolroom, which also serves for dormitory.

We look in after a little and see the long room lined with rows of little mounds, each child wrapped in her blanket lying where she was placed till the dawn of another day.

This is the legacy which the famine has left to the women of the United Free Church of Scotland. The Father has intrusted these 500 children to our care. We dare not refuse the

trust, nor yet is it lightly to be accepted. With prayer, with the necessary means, and with loving sympathy, we must stand by the women who are giving of their very best to and for these little ones.

One day these children will have homes of their own, and what as Christians they may do for India our blind eyes cannot see. If we do our part we can trust the issue to Him who has said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." — *Women's Miss. Magazine.*

DR. BARNARDO'S CALL.

He was closing the rooms of a city mission one night after the children had gone, when by the stove he saw one poor little ragged urchin standing without hat or shoes or stockings. He said to the boy: "Boy, it is time for you to go home." The boy never moved.

Doctor Barnardo went on closing things up, and by and by he said again, "My boy, why don't you go home?"

The boy said, "I ain't got no home."

Doctor Barnardo did not believe it, but asked the boy to come to his house, and after giving him something to eat, heard his story. He was an outcast, without father or mother, without a place to sleep.

"Are there more like you?" asked Doctor Barnardo.

"Lots of 'em," said the boy.

"Will you show me some of them?"

"Yes, I can show 'em," said the boy.

So about midnight he went out with that boy, and they threaded their way down some of the streets of London, and then into a "close," and the boy pointed to a kind of coal bin in this arena, and said, "There's lots of 'em in there."

The Doctor stooped down and lit a match—and there wasn't a boy in there! He thought the boy had been swindling him. But the boy wasn't at all abashed.

He said "Cops have been after 'em; they're up on the roof." And with that the boy went up a brick wall on to a tin-covered roof, pulling the Doctor up after him.

There, on that winter night—the Doctor saw thirteen boys cuddled up, and one little boy hugged close to his brother to keep warm; nothing under them but a tin roof; nothing over them but the starlit sky.

The boy said, "Shall I wake 'em?"

It occurred to the Doctor that he had one boy there, and this boy was going to awaken thirteen more and he didn't know what to do with one, so he said "No." But that night, on that tin roof he stood and promised God that he would devote his life to the outcast boys and children of London.

That was Doctor Barnardo's night. That night he received his peculiar call for that peculiar service, and last night, in or near London, there slept under friendly Christian roofs, nearly five thousand boys and girls gathered by him, in course of training by him for lives of purity and usefulness.

Receipts

For the month of
June by the Rev.
Robt. H. Warden,
D.D., Agent of the
Church. Address:—
Presbyterian Offices
Toronto.

KNOX COLLEGE FUND.

Reported.....\$145 65
Belwood..... 1
W. Williams.... 5
Mono E..... 50
Bury's Green.... 50
Rev. Dr. Gray... 10
Brucefield, Un... 30

\$192 65

QUEEN'S COLLEGE FUND.

Reported.....\$41 80
Elmvalle..... 5
W Williams.... 5
Mono E..... 50
Brucefield Un... 7

\$59 30

MONTREAL COLLEGE FUND.

Reported.....\$91 95
Mono E..... 50
Brucefield, Un... 15

\$107 45

MANITOBA COLLEGE FUND.

Reported.....\$78 50
Alma..... 5
W. Williams.... 5
Mono E..... 1
Rev. Dr. Gray... 5
Brucefield, Un... 8

\$102 50

HOME MISSION FUND.

Reported.....\$4,982 99
Maxville ce..... 15
Belwood..... 11
Eadie..... 5
F M J Sheppard-
ton..... 10
Flos..... 8
Elmvalle..... 8
S. Luther..... 3 65
Dobbington..... 1
Ingersoll..... 4 50
Keene..... 10
Shakespear, St A 20
WS Leslie, Mont. 100
Molesworth..... 11 83
Casselmann, S Ind 7 25
Bathurst, S Sherb 10
Per Agent, Hx... 99
Alma..... 10
Proof Line..... 28
Beverly..... 21
John Charlton... 125
Chishurst..... 13
Londeshoro mb... 8 50
W Williams..... 31 50
Mont, Ersk ss cl. 17 97
Chippawa..... 2
Fergus, St A... 20
Virden ss..... 65

N Mornington... 15
Mono E..... 12
New Glasgow, NS
United ch..... 750
Peterboro, St P ss 90
Woodville..... 37
Scarboro, Kx... 50
Mitchell..... 3 96
" ss..... 8 16
J E M..... 10
Chateauguay yps 2 50
Gait Central..... 75
Lancaster, Kx... 72 24
Kenlis ce..... 2

\$6,712 70

RESERVE FUND.

Beq. S Aikens...\$50

AUGMENTATION FUND.

Reported.....\$613 27
Belwood..... 1
Eadie..... 3
D M J..... 10
Flos..... 4
Elmvalle..... 6
Ingersoll..... 16 75
Shakespeare, St A 5
Beq. S Aikens... 50
Boissevain..... 3 05
Bathurst, S Sherb 10
Alma..... 2
Mono E..... 1
Omeme..... 20
Bury's Green... 10
Mont, Wmstr ss. 15
Amos..... 13
Westmeath..... 6 53

\$789 60

FOREIGN MISSION FUND.

Reported.....\$2,904 35
Maxville..... 15
W F M S West. 15,000
Belwood..... 10
Eadie..... 10
Keene..... 21 56
Hastings..... 11 07
Oro, Guth..... 14 09
Oro, Cent..... 10 31
Oro, St And..... 7 24
Friend..... 16
Flos..... 6 16
Elmvalle..... 7 13
S Luther..... 2 67
Shakespeare ce I 20
Sunderland ss... 12 50
Ham, Wentworth 40
Mrs AS Jamieson. 20
Ingersoll..... 101 52
Keene..... 10
Shakespeare, St A 20
Woodland ss.... 12
Grand Bend..... 4
Mrs Kirkman.... 2
WS Leslie..... 50
St Henry m w soc 3 10
Molesworth..... 11 82
Pilot Md ss..... 1 35
Bathurst, S Sherb 7 50
Alma..... 5
Chishurst..... 12 10
W Williams..... 31 50
Chippawa..... 1
Richard's Land-
ing ss..... 5
C Line ss..... 1
Fergus, St A... 20
Tor, Claremont.. 5
Virden ss..... 1 50

N Mornington... 15
Mono E..... 5
Pe. erboro, St Pa
ss..... 90
Friend..... 1 71
Mitchell..... 34 54
" ss..... 8 16
Amos..... 55 40
Lancaster, Kx... 64 09
Chesterfield.... 50 40

\$18,757 77

RESERVE FUND.

Beq S Aikens...\$50

**WIDOWS' AND OR-
PHANS' FUND.**

Reported.....\$443 55
Belwood..... 3
Elmvalle..... 3
Ingersoll..... 14 36
Keene..... 10
Alma..... 65
Mrs A R Creel-
man..... 1
Mono E..... 1
Omeme..... 3
Palmerston..... 10

\$489 56

MINISTER'S RATES.

Reported.....\$659
Dr R Torrance... 10

\$669

**AGED AND INFIRM
MINISTERS' FUND.**

Reported.....\$180 37
Elmvalle..... 2
Keene..... 10
Alma..... 50
Mrs A R Creel-
man..... 1
Mono E..... 1
Palmerston..... 10
Amos..... 6 05

\$210 92

MINISTERS' RATES.

Reported.....\$148 30

ASSEMBLY FUND.

Reported.....\$540 23
Elmvalle..... 2
Wentworth..... 10
Moore, Burns... 6
Que, Chal..... 20
Malagawatch... 3
Summerside..... 2
Parrsboro..... 2 20
St John, St A... 6
Bloomfield..... 4
Richmond..... 1
Tabusintac, etc. 2
Campbelltown... 4
Mabou..... 5
Lenford..... 60
Alma..... 50
Carlisle..... 1 50
Chippawa..... 1
Mono E..... 2

\$613 03

**FRENCH EVANGEL-
IZATION FUND.**

Reported.....\$2,067 97
Belwood..... 3
Eadie..... 10
D M J..... 10
Elmvalle..... 5
Feene..... 6 60
Wick..... 21 83
Syden'm, St P... 28 60
Summerfield.... 2 25
Malagawatch... 5
Summerside..... 3 50
Princeton oc&ms 40
Parrsboro..... 5
St John, St A... 2
Gay's River, Nfd 38 80
Bloomfield..... 3
Friend..... 200
Springfield, etc. 1
Ailsa Craig..... 22 61
Alma..... 1 28
Carlisle..... 2 50
E McKee..... 5
Chas Shibley... 10
Chippawa..... 2 80
Woodville..... 29 15
Mono E..... 1
Omeme..... 8
N Wmsbg, St A... 10
Peterboro, StP ss 20
Palmerston..... 10
Mitchell ss..... 8 15
Robt Irwin..... 5

\$2,589 04

Pointe aux Trembles

Reported.....\$350 53
Belwood..... 1
M S T D..... 100
Beq S Aikens... 44 95
N Georgetown ss 25
St John, St A ss. 12 50
Chippawa..... 1
Mono E..... 70
Brooklin ss.... 67
Peterboro, StP ss. 50
Bobcaygeon ss. 10

\$612 35

JEWISH MISSION.

New Glasgow...\$1
E McKee..... 5
Sympathiser.... 10

ATLIN HOSPITAL.

Mrs Wallace....\$2
Mrs H Campbell. 50
Mrs R Templeton 5
Mrs J J Steele... 50
Mrs Brodie..... 10
Dr G Gordon.... 20

ATLIN NURSE FUND.

Miss M Douglas \$5
Dundas..... 10

**UNAPPORTIONED
CONTRIBUTIONS.**

Dundas.....\$19 70
Ham, Ersk..... 80
Essex wms..... 17 73
Lobo..... 30
Markham, St A. 25
Dundas..... 38 80
Pakenham..... 25

GOFORTH FUND.

Rev W Gauld...\$20

INDIAN FAMINE.

Reported.....\$450 66
Owen Sound..... 24 30
Per Agent, Hx... 22 50
J Rogers..... 5

502 46

**KNOX COL. STUDENT
MIS. SOCIETY.**

Orilia whms...\$20

**S. S. COM. CENTURY
FUND.**

Reported.....\$184 14
Otta, Glebe ss... 11
Novar ss..... 2 58
Onslow ss..... 8 75
Noel Shore ss... 1213
Clifton ss..... 31 14
Upper Canard ss. 4 50
Loch Broom ss... 60
Carriboo Riv ss. 1
New Dublin ss... 21
Windsor ss..... 12 34
Long River ss... 3
Acadia Mines ss. 17 34
Lornevale ss.... 5
Chatham, StJo ss 25
Bathurst, Bell ss. 5 05
" St Lu ss... 2 80
Westvilles ss... 6 80
St John's E End
ss..... 56 11
Clifton ss..... 3 55
Moncton, StJo ss 63 84
" Garden ss 13 43
Lit Bras d'Or ss. 8 10
Pleas Hrbr ss... 3
Waweig ss..... 1
Acadia Mines ss. 3
Maitland ss.... 31 46

\$537 66

Receipts.

By other Treasurers

**MINISTERS WIDOWS'
AND ORPHANS' FUND***Synod of the Maritime
Provinces.*

Received by the Rev.
Thos. Sedgwick, D.D.,
Secretary, from Mar.
1st to July 6th.

Rates.

W J Fowler..... 18 08
J B Cropper..... 16
G A Grant..... 14
G M Grant, DD... 14
K McKenzie..... 14
G. C. Robertson. 17 50
J Forrest D.D.... 25
H Dickie..... 7
W P Begg, D.D.. 17 50
A Campbell..... 14 50
N McLeod..... 10
D Fraser..... 14
AWK Hardman... 14
S C Gunn, D.D. 14
Jas McLean..... 14
H M Scott, DD... 14
Thos Downie... 10 55
J A Crawford... 14
J Robertson..... 10 50

D Drummond.... 7
 J R Coffin 17 59
 A B Dickie 14
 W. McLeod..... 14
 D A Frame 7
 A L Fraser..... 28 54
 W H Smith..... 14
 J F McCurdy.... 14
 A H Foster..... 14
 T S Johnston... 14
 E S Bayne..... 14
 A M L Sinclair.. 14
 J A McLean..... 7
 R Cumming..... 17 50
 H A Robertson.. 17 50
 J W McKenzie, DD 14
 J Armand, DD... 14
 W R Foote 14
 R Grierson, M.D 14
 J Morton, DD... 14
 W L McRae..... 14
 A W Thompson. 14
 J B Cropper..... 14
 E A McCurdy.... 14
 J F Polley..... 7
 A F Thomson ... 14
 G Millar 14
 Thos Nicholson.. 14

R Murray..... 17 50
 A S Stewart..... 7
 D Macdonald ... 14
 J D McGillivray. 14
 T Cumming.. ... 21
 W Grant..... 14
 J K Fraser..... 14
 W M Wilson..... 13 50
 A Gandier..... 14
 W T Bruce, MD. 14
 A McRae..... 7
 L W Parker..... 14
 A HeLean, D.D.. 14
 A Rogers 14
 A J Mowatt, D.D. 14
 A D McDonald.. 8 75
 F W Murray..... 30 40
 A V Morash..... 14
 J D Macfarlane.. 17 50
 T Stewart 14
 D Macgregor.... 14
 Adam Gunn..... 14
 E Macnab..... 21
 J Currie, D.D .. 14
 E Scott 17 50
 G S Carson..... 14
 A F Robb..... 14

\$1,061 42

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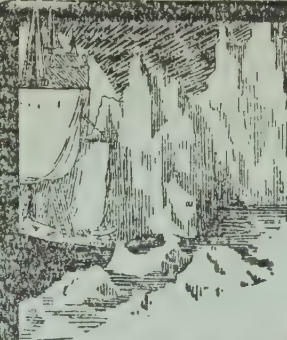
BEWARE OF IMITATIONS.

"Moses' life consisted of one hundred and twenty years, divided into three forties. In the first forty years he was learning to be somebody. In the second forty years he was learning to be nobody. In the third forty years he was proving what God could do with a man who had learned those two lessons."—Moody.

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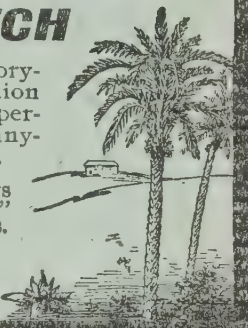
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People are apt to imagine, at an advanced age, that because they are able to do but little, they are therefore exempted from doing anything, but our work is never finished while we are on earth.—Hannah More.

Some people never get a full view of their mistakes, because they are always gazing at their excuses.

"Love is not bought by money, but by love."—F. W. Robertson.

The man who follows the Lord closely is a safe leader of the people.

Those who worry over small matters never accomplish great things.

It takes far more courage to do right than it does to do wrong.

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The test of religion, the final test of religion, is not religiousness, but love.—Drummond.

Break one thread in the border of virtue, and you don't know how much may unravel.—

He who helps a boy to become a strong and good man makes a contribution of the first class to the welfare of the nation.

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Believe me, every heart has its secret sorrows, which the world knows not, and oftentimes we call a man cold when he is only sad.—Longfellow.

For the burdens which God lays on us there will always be grace enough. The burdens which we make for ourselves we must carry alone.

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color, beauty and value from that.—James Russell Lowell.

Train yourself to find the good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by patience, to learn from sorrow sympathy.—Merriam.

Religion may be learned on Sunday, but it is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street.—John Doughty.

Woman's influence in politics lies in the home—her natural sphere. In the home alone she can leave her stamp on the destiny of nations; on the platform she is not herself.—Mrs. Gladstone.

"If thou wouldst conquer thy weakness, thou must never gratify it. No man is compelled to evil; his consent only makes it his. It is no sin to be tempted, but to be overcome.—William Penn.

The stronger our faith, the greater will be our happiness and safety, so that we can cheerfully do and suffer what God imposes upon us, and this because we know that He is merciful and full of love toward us.—Luther.

"Any kindness shown, any deed of love rendered is not a benefit to the recipient alone, it is a blessing to yourself as well. In improving the opportunity to do good unto all men, the follower of Christ is twice blessed."

I have myself met with very many people who dated their first step into sin and ruin on that Lord's Day, which they spent with their companions and friends in seeking worldly pleasure and amusement.—Dr. Paton.

Yet we must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—Thomas à Kempis.

Manners are important all along life's way. They oil the hinges of the social machinery; they make neighbourly intercourse agreeable and charming; they are dividing lines between the boor and the person of a high civilization, and all who will may practice them.

"The best way to be remembered is by doing. He who does his best under all circumstances needs no trumpet to proclaim his merits; his life is his best recommendation, and when he is gone those whom he touched and influenced will speak to his credit and honor."

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. And the oil of joy is very cheap, and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.

"Said a dying man whose life had been alas! but poorly spent: 'O, that my influence could be gathered up and buried with me!' It was too late; he had put in motion an agency which he was altogether powerless to arrest;—yet there is nothing we should more dread—there is nothing for which we must hereafter give a more solemn account."

"When the prodigal returned to his father his reception was that of one who had been a prodigal. It was a reception, and nothing more. There was music, dancing and congratulations, but no estate; that was gone. Repentance opens the door of the father's house, but the wasted goods are lost."

Certainly in taking revenge a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon. And Solomon says, "It is the glory of a man to pass by an offence." That which is past is gone and irrevocable, and wise men have enough to do with things present and to come, therefore they do but trifle with themselves who labor in past matters.—Bacon.

The Presbyterian Record

Published Monthly

BY THE

Presbyterian Church in Canada.



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"Riches honestly secured are neither to be despised nor condemned. They have their place and their use, but they are not everything. Character is of higher importance. Soul-wealth is a far greater prize. He is poor who lacks spiritual treasures, even though he may have a heavy bank account. He is rich who possesses grace and heaven as his heritage, though he has neither houses, nor lands, nor bonds. The wise man is not he who sits at the feet of the golden calf, but he who loves and adores the one living and true God and His Son Jesus Christ."

"In my younger years I tried, once and again, to solve the problem of the origin of evil. In my later life I have given up the attempt. On two points I have reached assurance; one is, that God is not, and cannot be, the author of evil; and, on the other hand, that those intelligent creatures who commit sin are themselves to blame for it. Carrying these two convictions with me, I leave speculative questions with God, of whose existence and goodness I have such abundant proofs."—*Dr. James McCosh.*

"We must all at some time go up the Mount of Temptation and wrestle for our lives. Those who return have God with them, while those who remain are brought face to face with what they really are."

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John Brown, of Haddington, said to a young minister who complained of the smallness of his congregation: "It is as large a one as you will want to give account for in the day of judgment." A suggestive thought for all who complain of the smallness of opportunity for service.

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Principal.

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The Presbyterian Record

Published by authority of the General Assembly, to keep its work, Home and Foreign, before the Church, and edited by **Rev. E. SCOTT, Montreal.**

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Subscriptions at a proportionate rate may begin at any time, not to run beyond December.

The General Assembly urges that, so far as is possible, the **RECORD** be placed in every Presbyterian family.

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Office: Y. M. C. A. BUILDING, MONTREAL.

Presbyterian Record

VOL. XXVI.

SEPTEMBER, 1901.

No. 9.

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"THE OPEN DOOR."

A few months ago the above expression was a very common one in the daily newspapers. It represented Britain's contention in the settlement of Chinese affairs. She did not wish China dismembered and divided among the powers; for in that case each nation according to its own selfish policy would reserve the trade as far as possible for itself; but she sought that China should retain her identity as a nation, all other nations having free access to her on equal terms for purposes of trade.

These words too represent Britain's constant attitude towards the world, the sum total of her Foreign Policy, to keep so far as possible the "open door" everywhere for all to engage in equal terms in the peaceful pursuits of commerce.

This "open door" is a most important one. Britain's prosperity and power as the world's best guarantee of peace and progress depend upon her commerce, and her commerce depends in no small measure upon "the open door."

The great difficulty with this door is its opening. When opened there is no backwardness in the entering in. Multitudes are ready to enter with the goods and for the gains of commerce.

But important to Britain as is the open door of commerce, and through her important to the world, there is another open door more important to the world by far, another commodity that the world needs more than the product of mills and looms and factories, viz., the message of salvation from sin through our Lord Jesus Christ. The world can get along without the open door in commerce. The

world can get along without the British Empire and her beneficent influence, but the world cannot begin to attain what it should without the Gospel and without the Kingdom of God established in it.

But here there is a sharp contrast between the open door of commerce and that for the entrance of the Kingdom of God. In the former the difficulty is in the opening; when opened multitudes compete for entrance. In the latter the doors are wide open, but through these doors, to carry the interests of the Kingdom of God, the entries are few.

How widely the doors are open at the present time, open as never before. On every hand one seems to hear a voice: "Behold I set before you an open door!"

In our own land never were doors so widely open and entrance so urgent. More especially is this the case in our great Home Mission Work. Our young nation is rapidly building. By thousands and tens of thousands the material is being poured in.

Some of the material is not of the best. If the myriads from Central and Northern Europe be left unevangelized, it bodes ill for our future as a nation. Much of the material needs dressing and shaping into intelligence and knowledge both secular and sacred before it is fit to build.

In this regard how wide open is the door. Dr. Robertson pleads on another page for men to man the vacant missions and open new ones. The door is wide as never before. The entrance is far from commensurate with the opening.

It is well to remember too who opens the door. As truly as in any other situation may we hear God's voice: "Behold! I have set before you an open door." It is He who bids us enter.

But the West is only a part of our nation. In the East there are a million and a quarter French-Canadians, a bright and kindly people, but kept in ignorance by those who should be their teachers and leaders, as is well seen by Rev. Mr. Boudreau's letter on another page of this issue. But here too there is a restless awakening. The door for the entrance of the Bible is open wider than ever before.

With the French-Canadians in the East and the mixed multitudes in the West all leavened by education and the Bible, Canada will prosper. With either East or West kept in ignorance or superstition progress must be hindered. Only as that ignorance and superstition are dispelled can she attain her true dignity and destiny.

In no other way can the future of our Dominion be so stamped for good as by having its every son and daughter able to read and understand the charter of individual and national freedom, the Bible; and never before in East or West was the door for this work so widely open, the opportunities to enter so abundant, the privilege of having a share in moulding our new country so great.

THE OPEN DOOR IN PAPAL LANDS.

Another door wide as never before is that in the papal countries of Europe. Very remarkable are the movements in some of these countries against the clerical rule which for centuries has oppressed them. Articles on other pages of this issue and in the next issue describe that movement with some fulness.

The sad feature of it is that while turning against the Church of Rome, multitudes know no other way to turn except to infidelity. Just now the minds of many are open, but unless a better form of Christianity is given them there is liable to be a relapse into Atheism. "Strike when the iron is hot" never had truer illustration than in these great national, religious movements. Let them sink into carelessness and Atheism, and the now open door will again be closed, and its opening again will be a more difficult task.

THE OPEN DOOR IN HEATHEN LANDS.

Never was it so wide. India is in a specially favourable condition to receive the truth. The

work of the missionaries during the famine has done much to break down prejudice. The people naturally conclude that a religion which bears such fruit must be a good one, and multitudes are willing to learn. Millions of heart doors stand open that were hitherto closed.

The sad feature is that not only are these people dying by myriads, and passing beyond human reach while the Christian Church waits, but the deep impression made during the famine will pass. Heart doors not entered will close again. Millions of these heart doors will not be so open a year hence as at the present time. They will gradually fall again into their heathen indifference and sin, the doors all the more difficult to open again from the experience through which they have passed.

The door in China has been temporarily closed, to be opened, according to those who best know the situation, as it was never opened before.

In Korea, our newest mission field, the open door is opening rapidly wider. The people seem more accessible than those of almost any other heathen country, and one striking feature about Korean converts is the zeal with which they at once set themselves to teach and win their fellow countrymen.

HELP FOR CHINA.

Editor PRESBYTERIAN RECORD:

During the past few days I have had several letters from different sections of the country, to the effect that *The Christian Herald* was soliciting funds upon behalf of the famine stricken in China, and enquiring if we were doing anything in this connection, stating that they preferred contributing through our own Church. I think it well to state that we have already sent money to China on behalf of the persecuted and famine stricken converts of our own Church in Honan, and I will gladly receive and forward to China any contributions sent me for this purpose.

ROBERT H. WARDEN.

Toronto, 5th August, 1901.

"If, then, the crown of life is a crown of character, it is within the reach of all, even the humblest. There are absolutely no conditions in life, whatever be the phase or scene of human experience, where character cannot be formed or cultivated."

The church has recently lost two Mackays, Dr. G. L. and Dr. A. B. They were nearly the same age, with another decade ere life's span, and strength that promised it all, and more. Both were men of strong personality and earnest purpose, both lived a life of strenuous work, though placed by Providence in widely different surroundings. One was cut down suddenly, the other laid aside for months with a wasting disease in the throat which stopped work but could not bind the intense spirit. Both rest from their labors. How loudly comes the call to do with our might what our hands find to do; to work while the day lasts for the night cometh.

With the first of September the work of churches and missionary societies will be taken up with renewed vigor. In the country the hardest pressure of summer toil will be past, and the lengthening evenings will give more of leisure. In the city the many who have gladly escaped to the country for a few days or weeks will be home again to take up life's duties once more. Let this thought be deep graven, that our mission work as carried on by these various agencies is not merely a side issue, a pastime, but one phase of life's chief end. It is one way of living not for self but for others. It is one way of being workers together with Christ for the world's uplifting to a better, happier, holier life.

One thing that should engage our attention from the very opening of the Fall campaign in Church work is the finishing up of the Century Fund. Let it be gotten out of the way, not by overlooking, but by completing it. Since the Assembly, some have intimated that they will do liberally in addition to what they have done, on condition that the whole is made up. Remember that there is no room for shrinkage, but the contrary. Many have done their share, and more than a proportionate share. Many from various reasons have not yet done their part. Perhaps they did not feel able to help at the time, and are now in a better position. Whatever be the reason, if you have not done your part, do not wait to be asked. It is your duty to send it in as much as that of some other to ask you. You are a partner in this great work of bringing in the Kingdom of Christ in our land. Take hold and do your part as conscience may guide. Give conscience a chance to speak, and hear her faithful voice.

LETTER FROM YUKON.

The Manse, Dawson City, June 27, '01.

To Rev. Dr. Robertson,

I am nearing the end of my journey. Fifteen miles by stage this afternoon will take me to Bonanza, where Rev. D. Cock will meet me and allot me my work.

Everything has gone well with me along the way. At Skaguay I fell in with Rev. H. H. Turner in the office of our mutual friend, Mr. Busby. As you know, Turner is from the Montreal College and I from Queen's, and we got along famously together. The Sunday we were there "Queen's" preached in the morning and "Montreal" in the evening.

When definite word came that the ice was out of Lake Labarge, we left Skaguay and took train for White Horse, at the head of Yukon navigation, arriving there Thursday, the 13th inst. Russell, the Irish *man*, Wright and John Pringle met us there and took us in charge.

While in White Horse we were entertained by Miss Katherine Ryan at her restaurant. Miss Ryan is not of the Reformed Faith, but she says she will speak to St. Peter to let us all in when we come to the Gate. In explanation of this benignant attitude it is sufficient to say that she was in Glenora at the same time as our missionary.

After two or three glorious days at White Horse we commenced to flit. Russell left first for Bennett, then Turner by steamer down river for Dawson on Saturday, the 15th. On Monday morning John Pringle left for Atlin and I for Dawson on Monday night.

I cannot adequately describe the scenery. At old Fort Selkirk we entered the Yukon proper. Often in boyhood days had I "pointed out" the Yukon on the map, but never dreamed that I would some day sail on its waters. The scenery was varied and grand. We were floating on the full tide of a mighty, rapid-flowing river. Islands, green to the water's edge, lie anchored here and there in the current, while to right and left rise the everlasting hills, clad in the light green of the poplar or darker color of the stately spruce. The river, often half a mile wide, has here no sharp bends. A refreshing breeze is blowing, the sun is shining warmly, and it is delightful to sit, and with senses pleasantly drowsy, enjoy the river, mountains, sunshine and pure air, and so we reach Dawson City.

My address will be, "Bonanza, Yukon Territory." Yours sincerely,

GEORGE PRINGLE.

THE MORMON MENACE.

As Mormonism has attained a firm footing in our own Northwest, it is well to see how it is viewed by those who know it in its older centres, such as Utah, and how it is at once a menace to the peace of a country and saps the foundations of morality.

Dr. Elliot, who has spent eight years as a practicing physician in a county of Utah, where polygamy is the rule and monogamy the exception, states that the present generation of Mormon women, born and bred in plural families, have ceased to hate and resent the system as women once did.

"A few years ago the insane asylums were filled with 'first' wives, whose brains were astray, through their jealous misery at the entrance into their home of the second and succeeding claimants on the husband's name and love. Now, the first wives smile carelessly, inured to the unnatural arrangement, and calmly entertain their lord for an allotted week or month, as calmly dismissing him at its expiration to go to another home and another wife."

Mrs. M. E. Sangster writes: "Mormonism makes every man a deity. Woman in its view is a being very low in the social and spiritual scale, and only fitted by marriage and the kindness of her husband for heaven after death. The worst degradation of Orientalism touches hands with the most shocking depravity of the Occident in this atrocious form of evil."

"A few days ago a large assembly of representative women gathered in Washington, women from Maine to Texas, to protest against the increase of Mormon power. They stated that polygamy, no longer confined to Utah, is boldly practiced in Wyoming, Colorado and Idaho, and unless the Christian womanhood of the nation is aroused there is grave danger that the evil may assume gigantic proportions before it is checked."

The League for Social Service has issued a leaflet signed by women of various Christian denominations in Utah, presenting certain facts in regard to Mormonism, all shewing that since Utah's reception as a self-governing State a powerful influence is at work for the re-establishment of polygamy, and appealing to the women of the U. S. A. to agitate for an amendment to the National Constitution which will bring polygamy within the jurisdiction of Federal Courts rather than the State Courts. The appeal closes with the following facts

which Canadians should lay to heart:—

"It is conceded that Mormon Church sentiment controls and directs all political action in Utah; that it holds the balance of power in Idaho, Wyoming and Nevada; that it is fast gaining power in Montana, Oregon, Colorado, New Mexico, Arizona and California; and that it is constantly using every secret manipulation of its thoroughly organized priesthood to secure the balance of power, politically, throughout the Great West. Thousands of true Latter Day Saints in all these States are the oath-bound subjects of this Hierarchy."

They go on to shew the need of prompt action, for as a three-fourths vote of the States is necessary to make such a change in the National Constitution the time to obtain it may soon be past. They state that "the Mormons have secured the balance of power in five States and two territories; they are working assiduously to gain, by proselyting and colonizing, the balance of power in enough States (one-fourth of the whole) to render such amendment forever impossible. Their increase has been so great of late years that if continued at the same rate for twenty years to come they will accomplish their avowed purpose; then all our efforts will be futile."

One factor in their increasing power is that as the multitudes of children of plural marriages grow up they naturally do not wish to do anything that would brand their own birth or parentage as illegitimate. They practice polygamy themselves, and the next generation still more numerous is of the same mind, so that there are few if any defections from their fast increasing numbers, while converts from without are continually being added.

"Two thousand Mormon elder priests are now in every State and Territory of the Union propagating this system, of which polygamy has been and now is an essential part. They seek, by misrepresenting the actual conditions and teachings in Utah, to create outside of Utah a public sentiment more advantageous to the system than it could possibly secure if the whole truth were known."

Every male Mormon must give two years to mission work at his own charges. In the event of inability or unwillingness he must perform some equivalent. For example, a young farmer of some prominence in the Mormon community in Alberta, in our own Northwest, was recently sent out for his two years' service. Coming East as far as Manitoba, and not finding the work to his liking he returned, and was given the alternative of supporting three widows for an equal length of time, which he gladly accepted.

OPEN LETTER FROM DR. ROBERTSON.

TORONTO, July 29th, 1901.

Editor RECORD.

The General Assembly appointed a committee to consider how the growing needs of the Home Mission field may be more adequately supplied. In New Ontario and Western Canada from 40 to 50 new missions should be started every year. Where are we to get missionaries? Our own colleges cannot furnish them, for the number of students is decreasing rather than increasing. Nor do our own graduates readily volunteer for the mission field, or continue being in it when they enter it. Many regard the work as beneath them.

From British colleges much help cannot be expected, for theological classes there have wasted to the veriest skeletons.

In Harley College, London, the Bible Training Institute, Glasgow, and similar institutions in Britain and Canada, a number of men, impelled to engage in Christian work, are being trained. The course extends over from 20 to 32 months; it is an English course, although N. T. Greek is taught in Harley and Toronto. The Bible is studied from Genesis to Revelation, and so studied that men can use it. Apologetics, Church History, Homiletics, Systematic, Evangelistic and Biblical Theology form part of the course. From these institutions men are prepared to volunteer for mission work in Canada, provided there is a prospect of their being ordained after two or three years' service, and after they have proved themselves efficient missionaries. Could not our Church give such men appointments, prescribe a course of study for them, extending over two or three years, with suitable examinations, and so test them as to mental ability, aptitude for study, suitability for service, etc., and, if found faithful and efficient, could they not be ordained?

"Will they not come and serve as Catechists?" asks some one. Shall we ask these men to come out to go into hard fields, to do arduous work, and, when good congregations are built up, refuse the men who gathered them the right of being called to be their pastors? Shall we ask them to move to a second and a third difficult field to do hard service and then hand over the congregations so gathered and organized to men who refuse to gather congregations for themselves?

These men can get appointments to South

Africa, Australasia, India, China, Japan, etc., and ordination as well; why should they come to Canada to be hewers of wood and drawers of water for men not a whit their superiors—men who would not labour as missionaries, but would like to enter into the labours of other missionaries?

"Why can they not take the regular college course?" Some of them are too old, some are married, while others do not think that, at their age and with their previous training, they could spend time profitably in the study of Greek and Hebrew and other college subjects.

"But is there not great danger of our getting a number of inferior men in that way?" The Principals of these institutions select the men whom they regard as suitable for our work; such men are recommended to the Conveners of Colonial Committees, the Conveners examine them for themselves, and, if satisfied, certify them to us. Have we such care exercised in the case of our own students?

Several students of this class have come to us already, and they are doing efficient service in different Presbyteries, and H. M. Conveners under whom they serve are so well pleased with their work that they ask the General Assembly to legislate for their admission to the ranks of the ministry.

"But will not such action tend to lower the ministerial standing in the Church?" This is a measure to meet an emergency. If a better method of meeting the need can be suggested, let us have it, and we shall promptly set this aside. But is it more important to maintain a high scholastic standard than to do the work of the Church? Would Christ rather see tens of thousands perishing than that our ministerial standard should be touched? Let us get the work done with the best men available, but get the work done.

This standard bogey has cost the Church dearly already, and unless care is taken it will cost her more. And who are the men who raise it? For the most part men who know but little of the needs of new settlements, and who feel no responsibility for their religious well-being.

I would like a frank expression of opinion on this question. And from any who know of these exceptional students I would be glad to receive an estimate of their work and worth. The Committee meets in Winnipeg in September

Yours truly,

J. ROBERTSON.

EDUCATION IN QUEBEC PROVINCE.

REV. P. BOUDREAU, QUEBEC.

Educational matters in the Province of Quebec are in a somewhat unsatisfactory state.

Much has lately been said about the educational exhibit of the province at the Paris Exhibition. The press from one end of the province to the other has extolled our success and gloried in the honours reaped.

But the fact is that the primary R. C. schools of the country are, to a great extent, worthless. The children who attend them learn very little that is calculated to prepare them for a life of usefulness as citizens. From the time of entering school at the age of six, to leaving it at the age of twelve or fifteen, they learn very little except memorizing their catechism and Latin prayers. It is not an uncommon occurrence to find young men of eighteen or twenty years of age unable to sign their names properly. And yet these young men have attended these primary schools for some years.

Moreover, thousands of children do not go to school, because, as the parents are themselves very ignorant, and therefore do not know the value of education, and as there is no outward influence bearing on the family to lead it to seek training for the children, there is no incentive, no encouragement to study and no ambition to excel in any pursuit.

An attempt was made last winter by the Parliament of Quebec to take the children from the streets to the schoolroom. A bill was presented, supported by several educated men in the Provincial Legislature, for the purpose of rendering school attendance obligatory.

But the bill was never passed. Two main arguments were presented in opposition to it. The first was that it is not right to educate a child against the wishes of his parents; and the second, and more significant, was that the members of Parliament should be careful not to alienate from themselves the goodwill of the clergy (R. C.). The sum of it was that nothing should be done to protect a child against the ignorance of parents who cannot appreciate the advantages of education, and that the bill should not be pressed, as it was not agreeable to the clergy.

It had already been stated that no bill on educational matters that was not first approved by the clergy of the Catholic Church could be enacted by the government of this Province.

The mass of the people feel that the children are not properly trained for the work of life. Many would hail a change. Many educated and prominent laymen are impatient and dissatisfied, longing for a reformation in our educational system, but they hesitate to undertake to lead the people out of this land of bondage, fearing the iron grip of the hierarchy, and they sit and wait.

The hard, unrelenting and universal grip of ecclesiastical power is becoming more and more oppressive, intolerable. How strange! The French Catholic Church of Canada was, under French rule, Galican in doctrine and policy; under the free, beneficent rule of England it has become more ultra-montane, more absolute than even in Italy or in Spain. How is it that the tree of absolutism has grown so luxuriantly under the clear, free sky of British freedom?

But there are signs of awakening. Muttering voices are heard, in a whisper for a time but will soon change and become as loud as the voice of many waters. There is scarcely a parish around the city of Quebec and along the lower St. Lawrence where the people have not been aroused by some act of tyranny. They chafe under an iron rule and look for deliverance from a state of things that has become intolerable.

Quebec, 19th July, 1901.

Some of our ministers in Winnipeg have approached the Government of Manitoba regarding compulsory education among the Galicians. These people are largely ignorant, and if left to themselves would remain so, and would be a hindrance if not a menace rather than a help to the well-being of the country. Education and evangelical Christianity are the only gastric juices capable of digesting these foreign elements, whose traditions are in some cases hostile to our own. Let the church supply the Christianity by her various agencies. The education, on a sound moral Bible basis, the Government should give.

The annual conference of the German Evangelical Lutheran Synod of Canada met in Toronto 6 June ult. In Quebec there are two congregations, in Ontario a larger number, the total in the two provinces being about 10,000 communicants. In connection with the meeting was celebrated the Jubilee of the German Church in Toronto.

MINISTERS' COLUMN.

CALLS.

From Tilsonburg, Ont., to Mr. J. J. Brown, of Bothwell.

From Watford, Ont., to Mr. E. B. Horne, of Brantford. Accepted.

From Deer Park, Ont., to Mr. D. C. Hossack.

INDUCTIONS.

Into Almonte, Ont., St. John's Ch., July 30, Mr. J. McLean.

Into West Ch. and Sapperton, New Westminster, B.C., July 19, Mr. R. A. King.

Into Maitland, N.S., Mr. G. E. Ross.

RESIGNATIONS.

Of Holstein and Fairbairn, Ont., Mr. Miller.

OBITUARIES.

REV. JAMES BENNETT, D. D., passed to his rest at his home in St. John, N. B., 3rd of July, 1901, in the 85th year of his age. He was born at Boardmills, Co. Down, Ireland, Jan., 1816. After his Arts course in Ireland he took his Theological course in the original Burgher Hall, Glasgow. He was licensed by the Presbytery of Belfast in 1842 and was ordained in his first charge in Tassagh, Armagh Co., 30th March, 1844. After a pastorate of eleven years he accepted a call to St. John's church, St. John, N. B., where he was settled in Nov., 1855, remaining there as pastor well on to thirty years, until he resigned and retired from the active work of the ministry in 1882. Besides the work of his congregation, he was a frequent writer in the secular and religious periodical press and an author in more permanent book form as well.

REV. A. B. MACKAY, D. D., was very suddenly called away by death from apoplexy at Seven Islands, Que., on the 25th of July. He was born in Montrose, Scotland, in 1842, studied in Edinboro and London, and was ordained as minister in Worcester, England, in 1869. Called to Brighton in 1872, he was pastor there for seven years; accepting a call (the second call, the first was declined) from Crescent St. Church, Montreal, in 1879, where for more than twenty years he was minister until his death. For the past twelve years he conducted on Saturdays at 4 p. m. a S. S. teachers' class, which was largely attended by all Protestant denominations. During his vacation months, July and August, he preached regularly at Cap à l'Aigle, having erected a neat church for the summer residents. His life was thus one of constant work. He received D.D. from Pres. Col., Montreal, in 1889, and wrote several books, "The Glory of the Cross," "The Story of Naaman," "Apples of Gold on Salvers of Silver," etc. The end came suddenly when on a brief yachting and missionary trip down toward Labrador.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 21 Aug., 10.30 a.m.
2. Inverness, Whycocomagh, 10 Sept., 11 a.m.
3. P. E. Island.
4. Pictou.
5. Wallace, Amherst, 2 August.
6. Truro, Moser River, 3 Sept., 3 p.m.
7. Halifax.
8. Lunenburg and Yarmouth, 2 Sept.
9. St. John.
10. Miramichi.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 10 Sept., 8 p.m.
12. Montreal, Montreal, Knox, 17 Sept., 9.30.
13. Glengarry, Lancaster, 10 Sept., 10 a.m.
14. Ottawa, Ottawa, Bank St., 10 Sept., 10 a.m.
15. Lan. & Ren., Carleton Pl, 15 Oct., 10.30.
16. Brockville, Winchester, 10 Sept., 10 a.m.

Synod of Toronto and Kingston.

17. Kingston, Kingston, St. A., 17 Sept., 2 p.m.
18. Peterboro, Campbellford, 17 Sept., 10.15.
19. Whitby, Bowmanville, 15 Oct., 10 a.m.
20. Lindsay, Cannington, 17 Sept., 11 a.m.
21. Toronto, Toronto, 3 Sept.
22. Orangeville.
23. Barrie, Midland, 17 Sept., 3 p.m.
24. Algoma, Little Current, Sept.
25. North Bay, Magnetawan, 24 Sept., 10.30.
26. Owen Sound, O. Sd., Kx., 3 Sept., 10 a.m.
27. Saugeen, Mt. Forest, 10 Sept., 10 a.m.
28. Guelph, Guelph, 17 Sept., 10.30 a.m.

Synod of Hamilton and London.

29. Hamilton, St. Catharines, 10 Sept.
30. Paris, 10 Sept., 10.30 a.m.
31. London.
32. Chatham, Ridgetown, 10 Sept.
33. Stratford, Motherwell, 3 Sept., 11 a.m.
34. Huron, Brucefield, 8 Oct., 10.30.
35. Maitland, Ripley, 17 Sept., 9 a.m.
36. Bruce, Port Elgin, 10 Sept., 10.30 a.m.
37. Sarnia, Sarnia, St. A., 16 Sept., 8 p.m.

Synod of Manitoba and the Northwest.

38. Superior, Keewatin, 10 Sept., 10 a.m.
39. Winnipeg, Man., Coll.
40. Rock Lake, Pilot Mound, 3 Sept.
41. Glenboro.
42. Portage, Neepawa, 3 Sept., 2.30 p.m.
43. Brandon,
44. Minnedosa.
45. Melita.
46. Regina, Regina, 3 Sept.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Red Deer, 3 Sept., 3 p.m.
49. Kamloops, Enderby, 4 Sept., 10 a.m.
50. Kootenay, Cranbrook, B.C., 27 Aug.
51. Westminster, Chilliwack, 17 Sept., 8 p.m.
52. Victoria, Victoria, 3 Sept., 10 a.m.

THE SABBATH IN THE MADAGASCAR OF TO-DAY.

BY THE REV. J. PEARSE.

In the year 1895 I wrote in the "Antananarivo Annual" to this effect: "In all parts of Madagascar where I have lived and laboured, or where I have visited, the Sabbath is as well observed outwardly as in any place with which I am acquainted in England or Scotland." I think the statement still holds good; but, alas! in both countries there has been retrogression rather than advance in the outward observance of the Sabbath, and in Madagascar the Continental Sunday is beginning to take the place of the old-fashioned Sabbath.

From the time when the Queen, Ranavalona II., publicly announced herself a Protestant Christian, she exerted an influence in favour of the outward observance of the Sabbath. No government service was required to be performed; public markets were closed by proclamation; labour of all kinds was discouraged; and the Sovereign herself was a regular attendant at the religious services which were conducted morning and afternoon in the Chapel Royal, within the Palace enclosure. At the time of the French occupation of Madagascar the observance of the Sabbath in Imerina—the central province of the Island—had become quite Puritanical in its character, and the "rigid Sabbatarianism" which existed at that period was made the subject of ridicule and satire by a certain "special correspondent," whose book, published after his return to England, shows that he had not much sympathy either with their Sabbath keeping or with any other expressions of the religious life of the Malagasy, among whom he sojourned for a few months only—those months covering the period of the greatest crisis in their history, when everything was, perforce, in a most abnormal condition.

There is now a considerable change—especially observable in the city of Antananarivo. All public offices are closed on the Sabbath, and no Government service is required from the people, or in any way encouraged by the head officials; but the general tone of the French influence in relation to the religious observance of the day is either negative or directly adverse to the former "rigid Sabbatarianism" of the author of the book I have referred to. During the early hours of the Sunday morning, in that part of the bazaar which is devoted to the sale of provisions, what takes place differs but little

from what may be observed on any other day of the week, and buying and selling go on pretty freely. In the afternoon, from five till six o'clock, the Government band plays in the Place de Jean Labord. Official gentlemen and colonists, with their families, promenade around the flower-beds or lounge on the seats placed near the bandstand. When the weather is favorable a large number of natives gather at this spot.

During 1899 a theatre was built in Antananarivo, the working at which was not suspended on Sundays till 11 a.m.; and after it was completed and opened, during the theatrical season, Sunday afternoon matinées were given at hours corresponding to those during which the afternoon services have always been conducted in the churches of the different missions. Other Sunday theatrical representations have offered attractions to the natives. In the newspaper called *Ny Vaovao*, published weekly in the vernacular, there was this announcement a short time ago: "Next Sunday afternoon, at 3 o'clock, there will be a theatrical representation at the Café Français, at Isoanierana. Both the French and Malagasy languages will be used. It is anticipated that a great crowd will attend, as the representation is reported to be most fascinating."

A Sports' Club has been formed in the city, in connection with which public competitions in various sports are occasionally organized and prizes awarded to the successful competitors. Sunday is the only day on which I have known this club to celebrate its fêtes, which are great attractions and draw a large number of spectators.

French influence has introduced a new condition of things rather than radically changed what were the previous religious habits of the nominally Christian portion of the community. Previous to the occupation almost the only persons you met or overtook in the public thoroughfares of Antananarivo on Sunday were those who were going to the services at one or other of the places of public worship. Now, in the morning you meet many persons returning from the bazaar with their purchases; and, side by side with these you observe men and women and children in large numbers, in clean and neat attire, and with Bible and hymn-book in their hands, quietly wending their way to the House of Prayer, where, according to my observation, the attendance has not much decreased from what it was during the reign of the ex-Queen Ranavalona III.—*The Chronicle, L. M. S.*

AN EVENING STROLL AT BETTER HOPE.

BY REV. G. A. SUTHERLAND.

Better Hope, Demerara, 20 June, 1901.

Dear RECORD.

Cropper you know. The appointment of Grant is fresh in memory. May the signature at the end of this note enable your readers to complete and hang up for reference their mental catalogue of the three missionaries of our church in British Guiana.

Had you gone out with me a couple of hours this evening you could see with your eyes more of the real nature of the work than I could tell in a volume. You would have seen one bit of it and it would help you, just as a glimpse of the Rockies helps you to understand "the mountains."

There seemed to be nothing I could do for the evening. My catechist did not come and I had not enough Hindi to work alone, so I took out my wheel with intent to push it down to the shore and call on the watchman who talks what charity teaches us to call English.

Some three hundred yards from the house is a little bridge over the draining trench. This bridge I found covered with people (nothing at all unusual) and I rang my bell warningly.

"Salaam Sahib," "Good afternoon minister," "mornin' parson," and the crowd divided promptly. As it did so it revealed the figure of my catechist Nohar engaged in animated discussion with three or more opponents at once. I dismounted to see the debate out.

He had been passing the bridge two hours before and a heathen man asked him to read him a chapter. Out of that the discussion arose and a crowd soon gathered. The Hindus were there in majority, mostly in East Indian dress, some in European, some in combinations of all sorts and little children with none at all. The blacks were there in excited interest. Portuguese looked on with curiosity. A Chinaman passed by attending to his own business. An English planter paused for a short chat about the day's fishing (he sent some to the manse later). Such is Demerara, a meeting place of nations, the white man dominant, but the East Indian holding the stage.

The discussion is the centre of interest, and one of the disappointments of the new man to listen to a discussion he little understands. But one could understand its main features. It was an odd medley.

There were several Hindus in the debate. They believed all that was said of Jesus but they

held Ram was good enough for them, "Let the white man keep his religion and leave us alone." One question asked was: "If Jesus was God, how could he die?" The reply was Hindu. "If Ram was God, why did he cry when some one struck him."

Then the Kabhir man was there. "There is no God but one, and he has neither hands feet nor body." He is one of the Hindu reformers who is ready to help the Christian in his arraignment of idolatry.

The Mohammedan was also there, and he was also a helper until the divinity and work of Christ was touched and then he was the most bitter opponent. He attacked the Kabhir man's God for being too vague and impersonal.

Then the blacks who understood some Hindi put in their say in English.

One woman passing with a huge bundle on her head, seeing the catechist a bit excited, stopped and gave him an exhortation on faith. We meet those good souls everywhere who imagine Christianity is an unseaworthy craft and shut their eyes and piously pray: "give me faith to believe I am afloat whether I am drowning or not." Let teachers of pulpit elocution take a hint from the bundle.

One man said, "God is in every man."

I wanted to probe his pantheism to see how far it went.

"Are you as good as God?" I asked, "Yes, I am God."

This is the special claim of Brahmins.

"Do you ever sin?"

"No, I do nothing but work and pray."

Finally he admitted he did sin. The Indian consciousness of sin is generally strong, but the Brahmins will not own to it before the other castes.

"Did Ram ever sin?"

"Yes, he made the world and made it so that people could not help sinning."

"Do you think it wrong for anybody to sin?"

"Yes certainly."

"Why do you sin then?"

"We can't help it."

"Did Ram think it wrong to sin?"

Here he evidently became afraid that he might compromise the character of Ram and refused to answer. Being pressed he left the circle. It will be seen however that this unlettered shilling-a-day toiler carried out consistently his pantheism to its logical conclusion, blotting out the distinction between sin and virtue.

In the middle of this discussion a man approached who attracted general attention. He was little more than the frame of a man to which hung a long loose gown, a string of large beads and some ornaments and a bag thrown over his back. He pushed his head an uncanny distance beyond him into the circle. His face would have taken a fine picture for a famine victim. Only there was a nervous twitching in one of his sunken cheeks about his mouth and around those eye sockets that seemed empty for the little black eyes set in the back of them that was not of famine. When the Hindu spoke of being sinless he shrugged and moved restlessly but never spoke; he was too far out of the world for that. He was a Mohamedan holy man and a beggar who lived thus to wash away his sins and to get rich.

Then a smart looking Hindu, "a new coolie," came along. He said those people were ignorant and did not know what they were talking about. "We know that Hinduism is to pass away and Christianity will rise over it. Many wise men in India who have read all the books have become Christians and all will when they know too."

"Why do you not become a christian then?" put in the catechist. "Oh, I can't become a Christian, I must wait until God comes and makes me one. I will be ready when he comes."

"I will give you a bible and teach—"

"No, no. I don't want any. I'll be just what God makes me when the time comes."

The fatalism of the Indian is universal and deep rooted, Pantheism again.

This is the religious broth that is now seething in British Guiana for her children. "There is death in the pot." It is not yet too late to bring a handful of meal and cast it in, that they may be saved.

GOOD NEWS FROM INDIA.

LETTER FROM REV. J. BUCHANAN, M. D.

Amkhut, Babhra, P. O., Central India,
21 June, 1901.

My Dear Father,

Surely on the longest day of the year I can find time to write a line to those to whom I owe most.

Both of your kind cheques came to hand and are truly acceptable. Some other money has been coming in. The government has given me for distribution Rs. 2,000 (about \$660), and I have bought some 200 oxen, and out of relief work put up a shed for them.

Most of the bullocks being from special funds such as your own, I am going to keep in the hands of the mission, and let them out to needy persons year by year; because all the bullocks I can get would not begin to meet the need, so those who are helped this year may be able next year to stand on their own feet and let others be helped.

But the great source of help has been the Bhil Building Fund that I raised when home.

I wrote the first year that I was building very slowly, not using to any extent trained men, but taking the Bhils of the jungle, and doing the work by them.

I did not adopt this method because I foresaw a famine, for God only knew that, but because I hoped by means of the building work to have an opportunity for close contact day by day with the Bhils. But the all-knowing Father saw from the beginning, and so the money that was thus contributed has been much blessed. It has been used for necessary buildings, which have cost, in personal labor to myself infinitely more, but in money much less than if they had been built in the ordinary way, by contract, with outside labor.

Then it has been blessed as a technical school in which the gospel has had a double place. Then in the famine it has enabled us to bring relief to many people without pauperizing.

These three years of closest contact and constant drill and pleading the cause of Christ has been much blessed, and now we are having more people coming into the church than we can look after and do the other necessary duties. I have in the past eight weeks, of the Bhils, apart from orphans, baptized thirty-seven, and expect to baptize eight more on Sunday.

While I feel utterly unworthy to have a share in such a blessed work, yet I rejoice with a great joy to be in it. Still with these Christians, only babes in the jungle, telling about their friends and in their own way teaching them voluntarily such as they can and bringing them to the missionary from surrounding villages, the responsibility becomes tremendous. I have never seen anything like it in India.

If we could only get for this Bhil work a half dozen men and as many women, we could by the blessing of God now win this Bhil country in large part for Christ. While the people are newly coming out they have special power with their fellows, if only properly instructed.

Later, the Christians will be looked upon as almost another caste, and so have much less influence over their own people.

IN PERILS BY WILD BEASTS.

LETTER FROM MRS. DR. BUCHANAN.

Amkhut, Central India,
21st May, 1901.

My Dear Father and Mother,

We are having a terrible time in Amkhut these days. I wrote you some time ago of a man in a village near here being carried off and killed by a tiger or leopard, and of a woman who was mauled by the same creature on the same night, having been brought to John for treatment; then of our dog being carried off.

We heard nothing more of this animal till a few days ago, Chimeria, one of our Bhil Christians, saw a leopard prowling about in the evening, and shot at it with his bow and arrow, but missed it.

We have all been sleeping outside again, as it was very trying in the verandah, and yesterday morning, just as we had risen, a man came and told us that a woman living just by him had been killed. Her husband is just now in Dohad. He went out to bring in some things for us, and this woman was alone with her three children, while three or four other Bhil houses were very near.

John at once got on his horse and went over. When he returned he said "It was an awful sight." The brute had entered the house just at the break of day, caught her with his teeth on the side of her neck and sucked the blood from that side, then caught the other side and sucked the blood from that. He was then dragging away the body when the children awoke, and ran out screaming in terror. People from the other houses rushed out and the creature was frightened away.

Shortly after John's return a woman was brought terribly mangled. The creature had gone to her home (some distance from the house where the woman was killed) before going to the latter place. He had caught this woman too by the neck, but there were several other women in the house—no man—and they frightened it off. It grabbed her a second time and they again frightened it off, and a third time it seized her, when they succeeded in frightening it quite away. John says she must have had at least twenty wounds.

All day yesterday we had men working at a trap in order to try and catch the brute, but this morning before we were dressed, Bogli, one of our Christian women, baptized a few months ago, came where we were dressing, and said her husband had been taken last night.

John went over and has come back. Their little hut is quite a distance from any other house. The brute came in last night before they went to sleep and seized the man. Bogli and their children were there, and she caught her husband's feet to try and keep him from being dragged off, but could not, and had to let him go, and go back to her children.

The greater part of the poor man's trunk is eaten this morning. The remains were found some distance off in the jungle.

Poor man, he had been acting very badly the time his wife was baptized, had been drinking and beating her. Some weeks ago, however, he too came asking for baptism, but of course was not received. He had not been at all well lately, and now this has happened.

Four of our Bhil Christians are to-day making a death-trap where the mangled remains of the body were found this morning. Many of the people are asking to come and live by us for protection for a time, and we gladly welcome them.

Many of the smaller jungle animals have died during this famine, and so these creatures cannot get their usual food in the jungle.

John has no gun, but we are expecting a Government agent in to-day, and hope he may be a sportsman, and able to help in ridding the people of this terror. Government offers a reward of Rs. 25 (about eight dollars) for the head of a man-eating creature like this.

Later, 28 May.

The man-killing leopard or leopards are still at large, but no more of our people have suffered thus far, though all are very much alarmed. Two hyenas were killed last night by people watching for the leopards. Night before last a leopard was seen going down through our compound. On Sunday night John and the children and I after church went for a mile or more to see some sick people, and on the way saw the footprints in the sand by the river.

It gives one a strange feeling to be out about dark when these creatures are around. Night before last a camel was killed just near the house where our Christian woman's husband was killed, and some nights before that a man was killed in a village a few miles away.

Mr. Stewart, the political agent, came, and the night he was here stayed up in a tree with his rifle until the moon went down, but did not see anything.

OUR CHINESE SCRIBES.

REV. D. MACGILLIVRAY.

Dear RECORD.

"The best translator would be he who was as much at home in Chinese as in English:" these words in a previous letter may suggest to some that the person most likely to be equally familiar with both tongues is not the foreigner, but the native who has received an English education. Will not he be the ideal translator, and should not the Diffusion Society employ such men to translate instead of asking the Missionary Societies to set apart one of their number to come to Shanghai and join their staff? At first sight this plan promises a saving of money and large increase of the number of books, if not increased excellence as well.

We have had the matter before our minds for some time, but so far we have not been able to utilise natives in this way. In the first place, such English-educated natives far enough advanced to translate intelligently are so far few in number. They can command as high salaries as foreigners. Even if we could get them it would be no economy. But Commerce and Customs and Civil Service swallow them all.

But even if such men were available for translation there is still a further objection to their use, a statement of which will surprise my readers. It is their ignorance of their own language. Let us hear one of themselves, a man educated in America. "The returned student's great draw-back is his woeful ignorance of his own language, having either forgotten it during his lengthy stay abroad, or never having had a thorough knowledge of it in the beginning, which is the more usual case. It seems a pity that the versatility of man in linguistic powers should be limited. In the rush for English education it is to be feared that the death-knell of the Chinese language and literature has been sounded." Doubtless the day will come when we can develop along this line, but meantime we use natives as scribes, not as translators. As our helpers they are indispensable.

Although it is conceivable that we translators could do without them, composing, translating and transcribing the characters, yet a brief consideration of the matter will shew how necessary Chinese writers are. To begin with, owing to the nature of Chinese writing symbols, it is extremely difficult for an adult foreigner

whose fingers have become fixed, to acquire the art of Chinese writing. If the Chinese had an alphabet it would be easy enough, but each word has a separate symbol.

To write rapidly and unerringly therefore one must be able to recall instantly the correct symbol out of five thousand in common use. It takes the natives years of practice to reach this stage, and few foreigners have had the time to spend in this way. Writing, while not impossible for a foreigner, is always slow and laborious. By using a Chinese amanuensis, therefore, our work is immensely accelerated, somewhat as the business man saves time by dictating to his stenographer, instead of writing letters with his own hand.

But there is still another accomplishment in which we foreigners cannot hope to equal the natives, namely the art of composition in the book style, which I may remind my readers is altogether different from the spoken speech which I use in dictating. Our books to reach all in the empire must avoid mere dialects and be in the style universally understood by the educated. No foreigner can hope to equal in elegance the compositions of those who, with Chinese as their mother-tongue to start with, have spent years in studying the best Chinese literary models.

We translators dictate in colloquial, our writers take down the sense and return next day with that sense expressed in clear book style, for the sense of which we are responsible, but for the niceties of the style of which the writers are responsible. In two hours my two writers take down sufficient to occupy them for the rest of the day. Next morning it is my business to examine their work and see that they have faithfully represented the author whom we are translating. Our own writing would be rough at best in comparison with theirs who are so well able to polish and prune.

There is yet another reason for using scribes. In their persons we have specimens of our future readers. How useful therefore are they to consult about the intelligibility or adaptability of what we translate! By their aid we are able in some measure to put ourselves in our readers' place, needless to say an advantage to any who desire to reach the public.

I employ the whole time of two helpers. Li Ting-hsing comes from Kuei Linfu, the capital of Kuangsi, the province West of Canton in South China. He spent some years, however in Peking, the literary "eye" of the empire, where he studied to such good purpose

that he took his M.A. in Chinese literature. Li Ch'ao-shih, my second helper, is a Shantung man who spent some time in Doctor Mateer's school.

It is no easy task to get men suitable for our work. The literati either know too little or too much; if too little, their style will bring ridicule on our publications, if too much, their pride will seek to insinuate their own ideas into the work in spite of remonstrance, and instead of assistants they become chiefs.

Here in Shanghai we have the best possible chance to get the right men, but in the interior it is so difficult that many a missionary would like to translate, but cannot for want of a competent native to help in literary matters. We hope that with the growth of the Church more educated men will be found with the necessary gifts and training to aid in literary work, nay more, we hope to see a large number who themselves will compose books for their countrymen.

So far the number of original works from native Christians is very small, and it seems likely that the work of foreigners will be needed for many a year to provide the Chinese with missionary literature. When a strong indigenous literature shall supplant our Western exotics, then will our work as missionaries be indeed completed.

LETTER FROM REV. J. GRIFFITHS.

CHEFOO, CHINA, May 22, 1901.

On the 11th inst. our messenger, Wang Hsin Ch'eng, arrived from Honan via Tientsin. He reports travel on the eastern half of the route peaceful, but from Tung-ch'ang Fu westward people dare not travel early or late in the day for fear of robbers. The first part of this statement is somewhat counterbalanced by the fact that the "wolf-boy" and a companion Hwoa Ting Poa started for Chefoo, but were robbed about 100 miles east of Chinan and had to return. The messenger went to Tientsin by water because it is safer than by land.

He brought letters from nearly all parts of the field, and most of them spoke of the storm being calmed. Persecution had ceased. The magistrates throughout Chang-te prefecture had issued proclamations forbidding the removal of "a brick, a tile, a stick, or a stone" of mission property, giving protection to the Christians,

and forbidding also the use of the terms "foreign devil" and "secondary devil."

Word has been received for the first time from Wang Fang Fan in the district of Tung Ming, east of the Yellow River. He has suffered the most among our Christians. On the 11th of last July some hundred men of the Big Sword Society gathered to attack him saying they had Imperial and Provincial orders to do so. The town gates were closed so that they did not get an entrance, but they seized several of the townsmen in the fields whom they held pending Mr. Wang's ransom, failing which these men were to be killed. Mediators agreed on the sum of 200,000 cash (\$125.00 gold) as ransom. Thirty thousand was paid down, and the remainder to be paid in five days. Now the townspeople made trouble as they said they would not guard the town if he gave his money to the robbers who had, in the interval, robbed a neighbouring village and killed some men (not Christians). Wang was obliged to divide all his grain among his fellow-townsmen. Meanwhile the district magistrate had authorized the confiscation of Christians' property. Though the local constable suppressed this in the town, an outside military lieutenant hunted out the Christians, and the magistrate fined Wang 2200 thousand cash (\$1,375.00 gold), to raise which he had to mortgage his property. His class leaders are bringing strong pressure to bear upon him to compel him to forsake Christ, and the attitude of the people is still hostile. He ends his letter with a request for us to bring him, on our return, one Old Testament, three New Testaments, a complete commentary on the N. T., and several other books.

THE FAMINE.

Our last "Refugee" reported a snow-fall during the winter, and prospects of some crop, but there has been no rain this year up to the time our messenger left. Added to this there have been severe hurricanes, variously described as yellow winds, black winds, and black yellow red winds. What with the driving sand cutting off the sprouts, the powdery earth blowing from the roots, and a subsequent cold snap, all hope of a wheat crop seems to be cut off. Men and animals are reported lost and houses destroyed in the storms. Grain is selling at just about twice the ordinary rate. In the Hui Lung region girls of 15 years are being sold for five or six thousand cash each (\$3.50), the written contract providing for either concubinage or slavery.

FAMINE FEVER.

Famine (or relapsing) fever broke out in the 2nd month and is making deadly havoc. The messenger says that about 30 per cent. of the people are ill. Already over fifty have died in the south-east corner of Ch'u-wang town. Many of the Christians have been attacked by the disease—whole families being ill at once—but only one death was reported, viz., that of Kao P'eng Shâng.

OFFICIALS.

The anti-foreign Intendent of the three prefectures north of the Yellow River has been removed and cashiered forever. The district magistrate of An Yang (Chang-te Fu) has also been removed. He is at present in the Provincial Capital prosecuting a law-suit against Colonel Chu who was in charge of the mission compound. The magistrate blames the Colonel for the loss of goods from the mission house, while the Colonel maintains that the magistrate had them all removed to his yamen. Unfortunately the Colonel has invited two or three of the church members into putting both their own names and those of other church members to a paper saying that Chu was careful in guarding mission goods. We regret that they have allowed themselves to be drawn into it.

MISSION PROPERTY.

There is no longer a guard in the mission compound at Ch'u-wang, but only proclamations forbidding the removal of anything. Mr. Mackenzie's new two-story house has an uninterrupted view from cellar to roof.

The soldiers have also been removed from the compound at Chang-te Fu. The deputy who escorted the missionaries to Wei-hui Fu last summer has been put in charge of the repairs. The trenches have been filled in, the compound wall repaired, and repairs are proceeding on the houses. The hurricane blew the roof off Dr. Mensies' house and half the roof (north side) off the chapel. The injured sheets of roofing from Dr M's house are being replaced by good ones from the chapel, while the latter will be repaired with roofing from Ch'u-wang, which, though stolen, the authorities knew where to find. The head mason and head carpenter, who built the houses have been called in and told to put them in the condition in which they were when the foreigners left. They are to be responsible for any defects which the foreigners find. Strange to day, the head carpenter was able to sell the magistrate 12,000 cash worth of foreign screw-nails required for replacing iron roofing!!

The anti-foreign rising has had the effect of hastening the introduction of the foreign telegraph. Heretofore we have had none in North Honan, but now the magistrates are buying poles for a line from K'ai-feng Fu through Chang-te to connect with Paoting Fu on the north.

The French, by seizing the salt-stacks at Tientsin, have broken the government salt monopoly in Chili, and salt-boats flying French flags are up nearly to Lin-ch'ing in Shantung. Any one is allowed to buy or sell it, and the magistrates, far from punishing for the sale, will even investigate cases of alleged robbery from those who are selling. Up to the present, however, this salt has not reached Honan, and very dirty salt sells for 40 cash a catty.

THE CHRISTIANS.

The letters from nearly all are bright, speaking of the stilled waves and increasing calm. During the first month of the year station classes of a week's duration were held at Hsin-ts'un, Yuan-Ts'un, and Ta-Kwan-chuang. Worship is held regularly each Sabbath at the various out-stations, the average attendance at Hsin-ts'un being between thirty and forty.

From the increasing peace of the country the Christians were hoping we would soon be back. However, some days after the messenger left Hoa, I leaving six members of his family ill at home with famine fever, started in haste for Tientsin to warn us not to go in. Large numbers of Ma San Yuan troops had arrived from the south and taken up their position at Chang-te, which had thrown the neighbourhood into confusion because of the uncertainty of their object, and the added burden such an army will be to a famine-stricken region. Wild rumors were flying about, and the countryside had been secretly placarded urging a rising on the 15th of the 3rd moon (possibly for the purpose of plundering the wealthier people). The word is indefinite and the Christians may be unduly alarmed, but we cannot say at present.

Mr. Wilder reports from Tientsin: "We hear that south of Paoting Fu the country is very unsettled. The Lien-chwang Hui is organizing the villages to resist all comers, to resist the payment of indemnity. In some parts it is a resistance to Catholic aggressions."

Dr. Guinness reports that a letter just received from South Honan speaks of present active persecution and massacres of Christians, and of a very strong resistance, in some places, to settlements of R. C. claims.

World Wide Work.

ANTI-PAPAL MOVEMENTS IN EUROPE.

All Europe has been moved by uprisings against the Roman Catholic Church. We have already referred more than once to the agitations in Austria and France, and in this number give an account also of the uprising in Spain.

In Austria the movement has assumed a semi-political aspect and has shaken the foundations of the empire. Recently it has taken on a decidedly Protestant aspect and thousands have allied themselves to reformed churches. It looks as if the days of papal supremacy were numbered unless that hierarchy changes her methods and demands to suit the occasion. In Italy the revolt has been less open and marked, but no less real. There has been a quiet but increasing defection among priests and people both in connection with Protestant propaganda and quite independent of it. In France the priests who have left the Romish Church and become Protestants have been especially numerous, and this has so alarmed the Church as to call for active measures to stop it. Spain is the last to join in the cry of "Away from Rome!" and there it is more anti-clerical in name but no less anti-papal in fact.

In countries where she has had full sway, Rome and her emissaries have long stood for oppression, repression and depression. Enlightened reason revolts against the dictation of Pope and priests, therefore the people are kept ignorant. Superstition helps to fill the coffers of the Church, and the confessional gives added power to the clergy. Priests with great power too often find the temptation to abuse it too great and become selfish, indolent and vicious. Therefore the people are degraded rather than elevated.

But in many places they await only a leader to revolt from the iron hand of Rome. The evidences of the effect of priest-rule are too potent and numerous to require argument to prove its baneful effects. There comes a time when the people weary of selfish and incompetent teachers and leaders, and desire to see the Church purified, the State freed and their children educated. The crisis has already come in Austria—it is coming fast in Spain and France, and will yet come in Italy. In Spanish America the State and Church are separate with few exceptions, and individuals at least are seeking the light. Let us pray that with

the exit of papal dominion there will enter a reign of righteousness, and that the people will look to God as their ruler and Christ as their Saviour and their Guide.—*Quarterly Register.*

CHINA'S UPHEAVAL.

THE PAST.

Rev. J. Webster, of the United Free Church of Scotland Mission, Manchuria, North China, says: "The Manchurian converts suffered terribly. They were hunted like wild beasts upon the mountain, robbed of their earthly possessions, their houses burned, their lands confiscated, they themselves in many cases tortured even to the death. Many in one fashion or another denied the faith. They were but Christians of a day; temptation was great, life was sweet, they were Chinamen, and the lie seemed a little thing. Many, again, were fortunate enough to escape in time, and though they lost all their earthly goods, their lives were spared and their honour. The majority of those who died seemed to have been done to death without any question of recantation. They were Christians, and that was enough. In some cases the distinct issue was put before them—Christ and death, Buddha and life. It is to the glory of the Manchurian Church that there were those, both men and women, who had no hesitation when the test was applied in accepting death with Christ."

THE FUTURE.

Dr. Griffith John, in an address at the annual meeting of the Central China Religious Tract Society, at Hankow, January 11, 1901, said: "In the years to come we shall look back upon the year 1900 as the most terrible in the annals of the Christian Church in China, and we shall look back upon it too as the most pregnant with blessings. I believe that all that has transpired will be made conducive to the best interests of China and the Church in China. It is my conviction that the cataclysm of last year was absolutely needed in order to clear the way for the new day. The new China will be a different one from the old. It will be a thirst for Western lore and Western methods; the Chinese will turn to the West for instruction and guidance as they have never done before; there will be a full and complete opening of the empire to foreign intercourse; mines will be opened; railways will interlace the empire; hitherto closed doors will be thrown open to the Gospel, and the hearts of the people will be better prepared than ever for the reception of the truth as it is in Jesus."

DEMON POSSESSION.

BY REV. J. L. NEVIUS, D.D., CHINA.

We believe that the language of the Bible with reference to demon-possession is to be interpreted in its ordinary literal sense; that it represents actual occurrences; that there were unseen spirits in Judea; that they sought opportunities to possess themselves of the bodies of men; that they did so, and, while in possession of those bodies, gave evidence of that possession which was palpable and unmistakable. They conversed through the organs of speech of the persons possessed, and gave evidence of personality, of desires, and fears; and acknowledged God's authority over them. Our Saviour cast them out by His word, and gave the same authority to His disciples, though it does not clearly appear in the Scriptures how long that power was to continue.

In a word, we believe that our Saviour said just what He meant; and that He was perfectly acquainted with this whole subject in all its facts and bearings.

It thus appears that the hypothesis of demon-possession may claim a divine sanction, as well as the common consent of all nations and ages. The question of such events being repeated in the world's history is simply a matter of evidence. Let us determine then by comparison how far the manifestations or symptoms of demon possession correspond with those presented to us in the New Testament.

(1) In China persons afflicted are of both sexes, and of all ages. The same is true of the cases in Scripture.

(2) A marked characteristic of the cases which have been met with in China is that the attacks are occasional, and commence with some physical disturbance or bodily convulsion. This corresponds with the cases given in Scripture: "Lo! a spirit taketh him and he suddenly cryeth out; and it teareth him that he foameth again, and bruising him hardly departeth from him." (Luke ix., 39. Compare Mark ix., 18, and Luke viii., 29.)

(3) In many of the cases which have come before us the demon declares that he will never cease to torment his victim unless he submits to his will. The subject bemoans his deplorable and hopeless condition, and sympathizing friends intercede for him. Frequently the victim pines away and dies. The correspondence of these characteristics to the cases given in Scripture is too obvious and striking to require pointing out.

(4) We have had presented in some of the cases before us instances in which the subject has received bodily injuries or scars as if from an unseen hand. So we read of the cases in Scripture, that they were thrown down, torn and bruised, and that one cut himself with stones.

(5) Some cases before us are easily cast out, and others with great difficulty. The Scripture narrative presents the same difference.

(6) We see a correspondence also in the individual peculiarities of the spirits, more or less wicked, more or less violent, and more or less daring, the cases bearing a general resemblance, while each one has its own special peculiarities.

(7) Another point of resemblance in some of the persons possessed is the shameless tearing off of clothes and an utter disregard of propriety and decency in language and behaviour.

(8) Nothing has excited more surprise in connection with these manifestations in China than the fact that the subjects of these manifestations have in some cases evinced a knowledge of God, and especially of our Saviour; and acknowledged our Saviour's authority and power. The correspondence of this fact with the statements of Scripture is apparent.

(9) We notice in cases of possession in China and in those given in Scripture, in some instances, a kind of double consciousness, or actions and impulses directly opposite and contrary. A woman in Fuchow, though under the influence of a demon whose instinct it was to shun the presence of Christ, was moved by an opposite influence to leave her home and come to Fuchow to seek help from Jesus. So the demoniac who dwelt among the tombs, "When he saw Jesus afar off, he ran, and worshipped Him," although the spirit still manifested a feeling of antagonism and dread, saying: "What have I to do with thee, Jesus, Thou Son of the Most High God? I adjure Thee by God that Thou torment me not" (Mark v., 6, 7. Compare Matt. viii., 28-29; Luke viii., 27-28.)

(10) We have had cases before us in which the same human body was possessed by several demons, three, six and more. So in Scripture we have cases of possessions by seven demons and by a legion. (Lk. viii., 2; Mrk. v., 9.)

(11) One of the most common characteristics of the cases met with in China is the instinct or longing of the spirit for a body to possess, and their possessing the bodies of inferior animals as well as men. So in Scripture we have spirits represented as wandering about

to seek rest in bodies, and asking permission to enter into swine. (Matt. xii., 43 ; viii., 31.)

(12) In the cases before us, as well as those given in Scripture, we have the spirit cast out seeking to return again. (Matt. xii., 44.)

(13) We have exact correspondence also in the assertion of a new personality, and the instinctive recognition of this new personality, by all present, long conversations being carried on with this new personality precisely as between two human beings, the possessed subject being in most cases entirely ignored. In this distinguishing feature of possession the correspondence between cases of demon-possession generally and those found in Scripture is very striking.

(14) We have another correspondence in the fact that in attempts to cast out demons in the name of Christ there has been no failure.

(15) Demons are cast out by others than Christians, and by different methods, so in the Scriptures. Witness the existence of exorcists in Judea, and our Saviour's words, "by whom do your sons cast them out?" (Matt. xii., 27., Luke xi., 19.)

(16) We have cases of casting out demons by those who have afterwards been guilty of gross immorality, and have been cast out of the church. So our Saviour declares "many shall say unto Me in that day, have we not cast out demons in Thy name," etc., to whom He will declare "I never knew you." (Matt. vii., 22.-23.)

(17) There is a correspondence in the effects produced by casting out demons in the name of Christ. When the Gospel was first preached in Judea, and now when it is first preached in heathen lands, the effect produced by casting out demons has been to arrest public attention, and give evidence readily appreciated and understood by the masses, of the presence and power of Christ, thus convincing men of the divine origin and truth of Christianity, and preparing the way for its acceptance.

(18) In some cases we have specific testimony given to the character of the missionary, similar to that given by the damsel in Philippi to the character of the Apostle Paul and his associates in the words: "These men are the servants of the Most High God which show unto us the way of salvation." (Acts xvi., 17.)

(19) The cases in China and in the Scriptures are recognizable by the people who speak of them as if there could be no reasonable doubt concerning them.

(20) There is an exact correspondence in the representations given of the condition of these spirits as free, and for the present roaming about at will, such as are by these spirits clearly understood and fully acknowledged.

(21) The evil spirits spoken of in Scripture are represented as belonging to the kingdom of Satan, and in direct and acknowledged opposition to the kingdom of our Lord. In China, as a rule, the cases which we have been considering are directly or indirectly connected with heathen temples and idolatrous worship. The Chinese attribute these cases to unclean and malicious spirits, who are the enemies of men, and are constantly seeking to injure them.

(22) In one of the cases referred to we hear of a female slave possessed by a spirit, who was highly prized and used by her master as a means of gain. Compare the case given in the 16th chapter of Acts.

(23) The testimony upon which the cases of demon-possession and demon-expulsion in the New Testament rest is of virtually the same character as that upon which the authentication of the cases presented from China rest; viz., the testimony of intelligent, unbiased, common people who were eye-witnesses of the events. The assumption so often heard nowadays, that no testimony should be received in such investigations but that of so-called "experts," finds no sanction in the Scriptures. In investigations of this kind, who are the experts?"

(24) In reviewing the cases of "demon-possession" in China, we find that they are very rare in large cities, and that they occur principally in rural and mountainous regions. The same is true of the cases recorded in the Scriptures. We read of none occurring in Jerusalem. One occurred in Capernaum, in the very beginning of our Saviour's ministry: Mark i., 21-28; Luke iv., 31-37. The others were met with in Galilee, Gadara, the region of Tyre and Sidon, and that of Cæsarea Philippi.

As the result of the comparison which has been made, we see that the correspondence between the cases met with in China and those recorded in Scripture is complete and circumstantial, covering almost every point presented in the Scripture narrative. The frequent assertions, made in extracts which we have taken from a variety of authors, that the possession phenomena of Judea found in the Bible are identical with those of other lands seems justified, and we may inquire into the language of Bishop Cardwell of India. "If the cases now-

adays differ from those of the Hebrews in the time of Christ, will anyone point out the exact bound and limit of the difference?"

Now, as we have the highest authority for referring the phenomena presented in the Scriptures to the agency of evil spirits, the conclusion that the same phenomena met with in China and other lands is referable to the same cause is irresistible.

It was my hope when I began to investigate the subject of so-called "demon-possession" that the Scriptures and modern science would furnish the means of showing to the Chinese that these phenomena need not be referred to demons. The result has been quite the contrary.—*Miss. Rev.*

A BIRD'S-EYE VIEW OF AFRICA.

BY REV. THOMAS MOODY, CONGO MISSION.

Africa is roughly divided into North, Central and South Africa.

1. North Africa is mostly under British and French rule. England has access to the Soudan by way of the Nile from the Mediterranean, and by the Niger from the west coast. This is, roughly speaking, a territory of six million square miles, with a population of about sixty millions. France has access to the Soudan by way of Algiers in the Mediterranean, and also from Senegal on the west coast.

A very successful missionary work has been carried on in Egypt by the United Presbyterians. They commenced work in 1860, and from that time to the present the Lord has wonderfully blessed their undertakings. We are told that from the beginning to the present time the church membership has numerically doubled every five years, and they now have in church fellowship five thousand seven hundred persons.

2. South Africa is a country embracing three million square miles, with about fifty million people. These are mostly under British rule. Portugal holds the east coast and Germany the west coast of this part of the continent. This portion of the country is covered pretty fairly with missions. Nearly all denominations are working here, and are organized into unions and assemblies; besides doing work among the white population, they are also doing some work among the native peoples. Several societies of Europe and America have work in this region.

3. Central Equatorial Africa. Here we have

a section of country stretching from ten degrees north of the equator to ten degrees south of it, containing about forty million square miles and an estimated population of fifty millions. It is the worst section of the world for white men to attempt to live in. This country is occupied by Germany on the east and also on the west coast; the British also are on both coasts. The Portuguese are on the west coast, and also the French are on the west coast and the Congo. Independent Congo State is in the centre, with the king of the Belgians as its sovereign. Roughly speaking, one out of every three who go from Europe or America to this country dies or returns home; the others are usually able to stay for several years.

The Church of England Missionary Society labours in Uganda, on the east coast, and God has wonderfully blessed the work from the days of Mackay till now. They have passed through persecutions and revolutions and trials of all sorts, but their work has spread as far as Toro, at the south of the Albert Nyanza. There is a church there now of five hundred and sixty-three members, where five years ago there was not a single Christian. This work was started by the Uganda native evangelists. At the present time they have over two hundred out-stations and seven thousand church members. This work was begun in 1876, as the result of Stanley's letter to the *London Times* and the *New York Herald*, in which he appealed for some godly practical missionaries to come out and teach king Mtesa and his people the way of life.

The British Congregationalists are labouring at Lake Tanganyika, and the American Congregationalists at Benguela, on the west coast. The British Wesleyans have a grand work at Sierre Leone, where they have laboured for years, and now they have one hundred and fifty out-stations and twenty thousand church members. The Basle Missionary Society is labouring at Lagos and Camaroons, where they have ninety-seven missionaries and eight thousand church members.

In all Africa there are two hundred missionary societies at work, and they enroll half a million church members and a half million adherents.

4. The Congo Independent State. Here we have a section of country of a million square miles, or as large as the United States east of the Mississippi River, with about twenty million inhabitants. The following is the missionary force working there:—

Society.	Stations.	Mission-aries.	Church Members
English Baptist.....	12	45	500
Congo Bololo Mission..	6	25	.....
Free Church, Sweden.	7	25	1,500
Christian and Miss. Al- liance.....	4	10	.....
Presbyterian, U. S. (South).....	2	10	200
Disciples of Christ....	1	5	.....
American Baptist Un..	9	30	2,900
Totals.....	41	150	5,100

These stations stretch from the mouth of the Congo to Stanley Falls, a distance of fourteen hundred miles inland. Between Stanley Falls and Toro is a distance of four hundred miles before we have another link in the chain of missions across Africa.

The Congregationalist Bololo missionaries are working on the Lulanga River, the Southern Presbyterians on the Kassai. Both these rivers are on the right bank of the Congo, and empty into it far in the interior.

God has wonderfully blessed these Congo missions. Their work was only begun in 1878, the year following Stanley's descent of that mighty river, and now, in that country where life was not safe, there are Christian towns—towns which are as Christian as any we can find in America; and all this has been brought about in the last few years! We thank God and take courage, knowing that He that has blessed will bless.

A word more about the Soudan and the northern portion of the Congo. Here we have a vast country occupied by European governments and traders, yet up to the present the missionary has not entered it. Here is a vast territory of four million square miles, a country larger than the U. S. A., all open and waiting for the Gospel. How long shall they be kept waiting? Ethiopia is stretching out her hands unto God, and shall we not embrace this opportunity? For four hundred years Europe and America stole Africans and made them slaves. At present Europe has possession of eleven-twelfths of all Africa; only Liberia and Abyssinia are left. Do we not owe them something—the best thing we have: the Gospel of the Son of God.—*The Missionary Review of the World.*

It is reported that there have been 100 orphanages established in the famine districts of India, to care for thousands left homeless and friendless.

THE ANTI-CLERICAL MOVEMENT IN SPAIN.*

BY PROF. A. BEAUMONT, PARIS, FRANCE.

For the last two years Spain has been in the throes of an important movement on the part of the clergy against the bishops and higher ecclesiastics. The name "Anti-clerical" has been chosen by the authors of the movement, though in reality it might be called an "Anti-Papal" movement.

The leading spirit of this bold struggle for freedom is an eminent Spanish priest, Pey Ordeix. He was born in Vich, in the north of Spain, took his degree in the University of Salamanca, and for a number of years was a parish priest in Mallorca and Barcelona. He was first aroused by the arbitrary acts of the Bishop of Mallorca against a number of earnest priests who had the good of the people at heart. Next he inveighed against the rapacity of the same bishop and several of his colleagues, who, not content with robbing the poor people, also insisted on extorting all sorts of contributions out of the clergy. The despotism of the bishops became so offensive to this fervent apostle that he began to combat them openly in a weekly paper which he published and called *El Urbion*. This paper was soon suppressed by the Bishop of Mallorca, and Pey Ordeix then went to Barcelona. Here he founded a second paper, which was also suppressed, and then a third, *El Cosmopolita*, which was condemned last November. A climax was reached when the Bishop of Barcelona ordered all his priests to keep a monthly balanced account of the donations they received for masses. Pey Ordeix rose up and said:

"If the bishop takes all his priests for robbers, why does he not suspend them? And if he wants us to keep an account of every little gift we receive for his inspection, why does the bishop not also publish an account of his receipts, and, above all, of the way he spends his money and fabulous wealth for our inspection?"

Pey Ordeix was supported in his indignant protest by about two hundred priests of the diocese of Barcelona, and the bishop became so frightened that he called upon the government to arrest the refractory priests. The government took some steps in that direction, but halted for fear of a general disturbance. Pey Ordeix was publicly suspended by the bishop and forbidden to enter a church. The heroic priest replied:

* Condensed from *The Converted Catholic*.

"You forbid me to enter the church? Well and good; I can speak to the people in the theatres and public halls just as well as in a church. You forbid me to administer the sacraments, but I am free to preach the Gospel in the open air, on the streets and public highways. The day when I respected your tyranny and rapacity is over, and I shall go forth with as many friends as will follow me to preach Christ and the Gospel."

Pey Ordeix has become a hundredfold more popular since the bishop suspended him than he was before. Not only do immense crowds gather at all times to hear him, but nearly two-thirds of the clergy of Barcelona are eager to support him and help his cause. During the months of February and March he went from town to town addressing sometimes audiences of several thousand people and rousing popular indignation against what he calls the yoke of clericalism. Like Luther, when he first broke loose from the Church of Rome, Pey Ordeix seems to be still groping in the dark as to his ulterior direction, but one thing is plain, he hates clericalism, and though he does not seem to realize it fully himself, clericalism is Romanism in the Catholic Church. In the first week of March he delivered an address to nearly two thousand people at Villanueva, at which the mayor and a number of government officials were present. His speech was one of the most fiery and impressive that could be imagined, and after he finished the people almost trampled on each other in their enthusiasm to go and shake his hand and encourage him in the good work. The following are some extracts from his speech:

"I have come to speak against clericalism, and I shall do it without beating about the bush. In the clerical theory the idea of a God disappears, for the cleric usurps the attributes of God for himself. He strips God of His prerogatives and assumes them himself, calling himself infallible, so that we are supposed to believe blindly everything clericalism asserts. The clericalist calls himself indefectible, by which he means that even when he tells us falsehoods we must believe them true; his assertions are held to be incontrovertible, and not only what he says, but also what he does, must we approve. Such is the clerical idea; in the parish it is the parish priest who is infallible; the bishop claims infallibility for the diocese, and the Pope for the whole Church and all Christianity. They tell us to believe all they say blindly; to reverence all they do; to obey in everything they command; never to distrust, never to criticize, never to judge their actions or their motives. What do they do but set themselves up in the place of God? Is this not claiming omnipotence and omniscience for humanity? Clericalism supplants

God in the human conscience; it dethrones Him in order to take His place, and in place of religion it gives you the priest.

"They speak very much and very piously of God in order to conclude by saying, 'I am God!' (Enthusiastic cheers greeted the speaker all through this part of his discourse).

"Clericalism wants to suppress the individuality in every man by making him a blind, obedient beast. It wants you to sacrifice your reason, and with your reason your intelligence. When the priest says black is white you are to believe him, for is he not your superior? Is he not your God? With reason they also take away liberty; you are not to know why anything is commanded; you are not to know why you ought to obey. You are supposed to be as a stone in their hands, like a beast that they can move and place where they like, and this is their ideal of human perfection and liberty. (Applause.)

"Clericalism wants your conscience for itself. No individual is supposed to have a conscience, to be allowed to choose between right and wrong. All conscience is in the hands of the superior, who claims to be infallible. In the place of a man clericalism sets up a beast without knowledge and without liberty. What I am telling you is not an invention. I am taking these facts from the catechism, where you can all see them. These are the doctrines taught in the seminaries, and which the bishops want us to teach you. And they want you to be especially blind and obedient, and to bring all the money you can to the church without looking at it, without counting it. And then they raise an outcry when we preach against their infamous traffic, when we wish to drive the buyers and sellers out of the temple. Clericalism wants us to become mute, and when we were not silent they persecuted our periodicals and excommunicated the pages that held them up to infamy. (Loud applause.)

"They say that we lie, and yet do you not hear them in their pastorals, in their sermons, always crying out for what is yours? They want everything; they say it is for God, for pious purposes, but it is for themselves. They pretend to be poor in order to get alms from the poor; they set themselves up as agents for the souls of purgatory, as representatives of the saints in heaven to have your alms, to induce you to pull your purse, and to offer it to them on the pretext of piety and religion. (Applause.)

"And then they have the audacity to say that you cannot do without them; that in case the priesthood should fail you would no longer have any communication with God; thus they make themselves lords and masters of heaven and of earth. As you see, even in politics they want everything. Religious government, they say, is to political or civil government what the soul is to the body. As the body should not move without a command from the soul, so there should be no civil government without the intervention of the priest. Thus it happens that the parish priest assumes the functions of the mayor of the town; the bishop

becomes governor of provinces; the nuncio becomes king; and the Pope becomes emperor, claiming whatever else is on earth. They do not use the title of king or emperor; they want to have the power without the responsibility. The privileges are for themselves; responsibility, obedience and slavery are for the laymen. This theory has been effectually put in practise by invisible threads called the confessional, the pulpit and spiritual direction of souls. The family, the city, the nation is moved by these secret strings, and no one dares take a step without the intervention of the priests. These men plunge into the very depths of consciences, and there they exert their despotic, blind, absolute and inquisitorial dominion. (Prolonged and reiterated applause.)

"In a country, alas! where such theories have been put in practise there is no God; the clergy is God. All the scapulars and medals you are told to wear, with holy water sprinkled over them, are nothing but symbols of your slavery, symbols of idolatry. You are reduced to stupid, ignorant beasts without conscience, without virtue and without honour. The most apostolic virtue is to obey blindly and to act like a brute. (Applause.) Why should it not be so, when among the greatest criminals in history we can mention Popes, such as Sixtus IV., who had the Medicis assassinated (1478), and that in the very church where he was saying mass, and at the moment he raised the host in sacrilegious mockery? What are the virtues that such models can command?"

"You have your political organizations. Fight clericalism whenever and wherever you can. Keep together. Call in whoever wishes to help you in the good work in your own way. You fight clericalism in politics and we shall fight it in religion with the habit and the cassock, which we persist in wearing in spite of the bishops and excommunications. Let us all, cleric and lay, pursue the same end. Let us work together like brethren. And I beg you, wherever you see a poor priest, wandering about alone, outlawed by the clerics, excommunicated and suspended because he is anti-clerical, give him your hand; comfort him; let him be your friend. Let him be a cleric, but a decided enemy of clericalism and its vices." (Loud and prolonged applause.)

The enthusiasm excited by the discourse of Pey Ordeix was indescribable. It was midnight before the hall was cleared, and it was remarked that two members of the Spanish Cortes were present and applauded him throughout, accompanying him after the address to the railway depot. The lecture created a sensation in the Catholic press, and as Pey Ordeix has since given three or four lectures a week in Barcelona and neighbouring places, the whole north of Spain is in a ferment, and on many occasions the people have formed in the streets and marched *en masse* to the Jesuit convents and threatened to destroy them.

It is evident from his discourse, Pey Ordeix, while calling himself merely anti-clerical, is in reality a staunch Protestant. He cannot attack the infallibility of the popes and bishops as he does the doctrine of purgatory, the wearing of medals and scapulars and the confessional without putting himself outside the pale of the Roman Catholic Church. Words matter little; the important thing is that in a priest-ridden country like Spain a deep, popular agitation such as this should at last be started, and as Pey Ordeix has large numbers of fellow-priests on his side, who support and encourage him, it is likely that the movement will have lasting and beneficial results.

MISSIONARY WORK IN JAPAN.

There is no man better qualified to speak of missionary work in Japan than Rev. H. Loomis, who writes as follows in *The Gospel in All Lands*:

The statistics of Christian and missionary work in Japan for 1900 give the total number of missionaries (including wives) as 757, being an increase of 30 over 1889. The total number of baptisms was 3,139, and church membership 42,451, being a net gain of 653 during the year. The number of churches is 443, of which 95 are wholly self-supporting. The number of Sunday schools is 949, with 36,310 scholars. There are 120 theological students and 321 native ministers. The total contributions were \$51,114.25 United States gold, being an increase of \$3,976.86 over the previous year.

Only a part of the churches report the male and female members separately. It is interesting to see that in all the reports but one the number of men is in excess of the women.

In estimating the work done during the year the number of converts is not the only index. There are influences at work that cannot be tabulated or measured that are also important, and form a very essential part of the total result of Christian effort.

Any person who is familiar with what is transpiring in Japan may readily see that the tone of the people is changing, and this is apparent in almost innumerable ways. Referring to such conditions a teacher in one of the schools for girls recently wrote as follows:

"The twentieth century opens with a clearer atmosphere here in Japan, an atmosphere more favorable for the true moral and mental development of women. Surrounded by this atmosphere, charged with the education of girls, the very air of the new century should blow away

some hindrances and give us fairer winds for work. We shall have an environment that is helpful rather than the contrary; one that has been adjusting itself more and more to the work we have to do, and in the formation of which the missionary has had no small part.

"We really begin the new century from a new standpoint from that at which we began twenty or thirty years ago. We should in the years to come see progress more rapid and deep, progress moral and mental, minds receiving training more readily, hearts more awake to grasp the truth, characters stronger, purer, more noble."

A university for ladies is about to be opened in Tokyo, with the support of many leading men, and is another step in the line of progress. The head and founder is a Christian, and it will be conducted like similar institutions in Christian lands. The number of applicants for admission to each department has already exceeded the prescribed limit.

For a number of years the work of publishing and circulating the Bible in Japan was carried on by three Bible societies working separately. It was found that in so small a field such a system was attended with serious difficulties, as well as much extra cost.

In order to render the work more systematic and less expensive, and at the same time do away with all rivalry and competition, a union of the three Bible societies was effected in 1890, and has now completed ten years of joint work.

As the result of this union the work is going on with entire harmony and satisfaction. By a division of the labor two agents are able to properly attend to the work of publication and distribution, and at the same time take a careful supervision of the work in the field.

Since the beginning of this union there have been circulated 1,010,300 Bibles, Testaments and portions of the Scriptures, and the cash receipts were upward of \$25,000. The year 1900 was much the best of all. During that year the total circulation was 136,029, and receipts \$4,213.

One important fact in connection with this distribution of the Scriptures is the eagerness with which they are being read and studied. A man of considerable literary reputation in Tokyo is conducting a Bible class by means of correspondence, and upwards of 3,000 persons in various parts of the country are thus being taught the truths of Christianity. Some of the missionaries have similar classes, and issue a monthly sheet explaining the portion of Scrip-

ture which is being studied. They have between eight and nine hundred under instruction in this way. Many of these students of the Bible are priests, officials and other persons who would not at present attend a Christian service, or have it publicly known that they are interested in the subject. But when they come to understand what Christianity is and accept its teachings they become bold and earnest followers of Christ.

At the General Conference in October last a committee of the missionaries was appointed to co-operate with the native preachers in a general movement for the evangelization of Japan. The joint committee has been vigorously at work in perfecting plans to carry out this purpose. Fortunately, the time has been propitious, and the work is going on prosperously. Efforts have been made to secure special services all over the country, and the best speakers have been engaged to conduct such meetings. There has never been among the Japanese preachers such a deep sense of their own responsibility and at the same time such a responsive spirit to this evident call of God to make known Christ to all the people of the land.

This state of affairs is certainly something that should fill us all with joy and gratitude. It must produce a change in many hearts and lives. Every day makes it more evident that only the Gospel of Christ can supply the basis of that civilization for which this country is striving. Many already recognize this fact, and even those who are unwilling to take up the cross themselves.

Whatever effects the moral and religious character of Japan will have its effect upon the other nations in the East. She is in close touch with Korea and China, and is exerting an ever-increasing influence on their social and religious life. If Japan can once be evangelized it will become an important factor in the renovation of these other nations. May God speed the day.

A new method of mission work comes from Hiroshima, Japan. The missionary advertised in the daily paper, offering to give Christian literature to any who would like to investigate Christianity. That first advertisement brought fifty-three requests, from all parts of the province. Two of the inquirers, a well-to-do farmer and a telegraph operator, have since asked for baptism. Further efforts on the same line have resulted in a considerable correspondence class.

Pulpit and Pew.

MINISTRIES THAT BLESS.

REV. J. R. MILLER, D.D.

We mistake when we think that only great deeds make worthy service. In no life can there be many large and conspicuous things; the years must chiefly be filled with little things.

Take even the story of the life of Jesus. In it there were, as recorded, a definite number of miracles which stand out in the narrative as stars of the first magnitude in the heavens. But strewn through all the days, filling all the moments, crowded into all the interstices of that wonderful life, were innumerable kindnesses and thoughtfulnesses, unrecorded, even unremembered words and acts. Jesus was not always working miracles, but He was always doing good, and the greater measure of the blessing He left in the world came, not from His few supernatural works, but from the countless common human kindnesses He wrought.

It is so in every really great and good life. Now and then there may be some conspicuous deed done which wins the applause of men. But on all the days of all the years there is going on a ministry of love which makes many people happier, which gives pleasure to old and young, which leaves inspiration of good or of beauty in countless hearts, which makes one spot of the world sweeter.

Sometimes it happens that those who seek human applause for what they can accomplish, striving to do things that are conspicuous and that make a sensation in the world, have no beautiful ministry of kindness to fill and brighten the days of their common life. When they do alms they sound a trumpet proclaiming the fact that their good deeds may be seen and praised of men. But when they are not exhibiting their charity or their generosity—that is, when others are not watching—they are neither charitable nor generous. They do not take the trouble to be kind or loving when there is nothing to be gained by it. That is, their doing of good is spurious, because it is something enacted for men's eyes, not for God's. The staple of their life is selfishness. When they are not posing for effect their days are full of things which are not lovely.

It may be set down as a principle that the true test of a life is found in the things that are done when no eye is watching—the things of the quiet days. The ten thousand little acts and words and manifestations of disposition which make up the substance of living much more fairly index the real character than do the one or two things which people talk about.

After all, the greatness is not in the conspicuousness of that which is done, but in its spirit, its moral quality: "With God there is neither little nor great; there is only straight or crooked." That which we do really for God is great, though it seems but a trifle in human eyes.

That which we do only for men is small, though it bulk large as a mountain.

We never know what will be the end of the smallest good we do in this world. It may start a series of blessings which shall extend, with increasing benefit, through centuries. There are single sentences in the Bible which have been helping, comforting, strengthening, guiding, cheering and inspiring men and women for thousands of years and in all lands. There have been single acts of simple kindness, done even without the thought that they would be helpful, which have proved the beginning of endless chains of blessing. Says Faber: "When men do anything for God—the very least thing—they never know where it will end nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God and not to mind because they are very little ones."

When they get home at last and all the harvest of their lives has been gathered in, good people will experience two great surprises. They will be surprised to find that certain things which they have done, which they regarded as great things, beautiful and good and largely useful, were really of very small account, received but slight commendation of God, and left but small blessing in the world. But they will be surprised, on the other hand, at the great beauty and the rare value of other things which they have done, which they had not considered as of any importance—things, perhaps, they do not even remember doing, they were done with so little thought that they could be of any worth.

It is a law of God's kingdom that what we do with thought of self lacks one of the finest elements of moral quality. Consciousness of being beautiful mars the beauty. What we do, intending that it shall be fine and winsome, is of far less worth in God's sight than what we do when our left hand does not know what our right hand is doing!

There are two classes of ministry in every life. There are the things which a man does purposely, which he plans to do, and which he trains himself to do, which he does with special thought and deliberation. Then there is a wayside ministry, which he does without previous purpose, as he goes along through life engaged in his allotted duties. This embraces the countless little things of common courtesy and kindness, the things done on the instant, the greetings, the amenities of the street, the words of cheer, comfort or encouragement spoken as men meet each other. We are apt not to make much account of these wayside services, while we usually set a high value on the things we have done with care, thought and preparation. Yet it may be that oftentimes the former are of more worth to God than the latter.

"Never are kind acts done
To wipe the weeping eyes,
But like the flashes of the sun
They signal to the skies;
And up above the angels read
How we have helped the sorer need."

—*Christian Intelligencer.*

Dr. BABCOCK ON MINISTERS SMOKING.

The late Rev. Dr. Babcock, of Brick Ch. Presbyterian, New York, one of the most brilliant men of the time, and good and true as he was brilliant, who died recently in Italy when on a vacation, when lunching one day with some business men in New York was offered a cigar, and a hope was expressed that he would join the others in a social smoke. Instantly his face lighted up with one of his winning smiles, and he said to the speaker:

"Thank you very much for your kindness. But you know I have a profession that means more to me than anything else in the world. I guard it very jealously. I am liable to be called out at any time of night or day in the service of my profession, and, if I were called suddenly to the bedside of some one who was dying, it wouldn't seem just right—would it? if I had the odor of tobacco in my clothes and on my breath. So you'll pardon me, won't you, if I don't join you in this?"

LOST IN SIGHT OF HOME.

A few years ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down and die almost in range with the "light of his own window" which his wife had carefully placed there to guide him.

All alone she watched the long night through, listening in vain for the footsteps that would come no more; for long before morning dawned the icy touch of death had forever stilled that warm, loving heart—the sad death made still sadder by the fact that he was lost in sight of home. ☹

How many wander from the Father's house, and are lost in full glare of the gospel light. They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's promises, all tending to direct their footsteps heavenward, and yet from all these they turn away, and are lost at last in sight of the many mansions.

See that this may not be your case. "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."—Heb. iv. 1. (Ex.)

HOW TO GET RID OF BAD HABITS.

Suppose, some cold morning, you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask what he was doing, and he should reply, "Why, I am trying to remove the frost, but as fast as I get it off one square it comes on another;" would you not say, "Why, man, let your windows alone and kindle a fire, and the frost will come off!"

Have you not seen people trying to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost away from his windows. Let the fire of love to God, kindled at the altar of prayer, burn in your heart, and the bad habits will soon melt away.—*Ex.*

GOOD MANNERS AT HOME.

Practical jokes are rarely indulged in by persons of nice perceptions, and teasing passes the bounds of good taste when it ceases to be a matter of pure fun on all sides. Inquisitiveness is always bad form. "Whom is your letter from?" "What makes your eyes so red?" are interferences with one's rightful privacy. A closed door should be respected and give assurance of seclusion.

One who is so disloyal as to repeat to any outsider, however intimate, anything to the discredit of the family deserves to forfeit all family rights and privileges.

There are no terms strong enough to condemn the vanity of parents who will allow a daughter's charms, prospects and advantages to be advertised in the public prints.

Society requires, that whatever their private relations, husband and wife face the world as a unit, harmonious, and with interests identical.

One thing good form imperatively demands—that by no mischance, no loss of self-control, shall family discords be revealed to strangers, children or servants.

An uncontrolled voice is always unmannerly and undignified.

A readiness to give up little things is the most tactful appeal possible for a return of courtesy at other times when the matter may be of importance to us.

Personalities that are made to do duty as family jokes are never funny to strangers.—Mrs. Kingland in *Ladies' Home Journal*.

AN UNBALANCED MEMORY.

It is so easy to forget a kindness, and to remember a kick. Yet controlling our recollections is almost as important as controlling our temper. We are apt to forget completely a hundred little kindnesses and courtesies which one has shown us, and to remember a single, careless slight or thoughtless word. ☹

Often we hear it said of some wrong or foolish deed, "I have never thought so well of that man since then; it was there he showed his real character,"—as if a man's real character appeared more in one separate deed to which, perhaps, he was sorely tempted, than in the striving and overcoming of many days and years.

One of the legends about George Washington is that he once amazed his friends by appointing to an important and lucrative office a member of the Continental Congress who had done much to injure him when he was a general in the army. Explaining the appointment, the President said that the injuries to the general must not be remembered by the president, while the long and faithful service which this man had given to his country was just the kind of a thing which a president should remember. That showed a well-trained memory.

Let it be part of our Christian endeavour and education to gain memory as well balanced and self controlled.—*S. S. Times.*

THE EFFECT OF BOOKS UPON CHARACTER.

Perhaps there is no one thing which enters more deeply into the very warp and woof of one's character than the books one reads. One of the greatest blessings that can come to a young life is the love of good books. The practice of keeping before the young, growing mind, beautiful and uplifting images, bright, cheerful, healthy thoughts from good books, is of inestimable value.

The difference between the future of the boy who has formed the habit of good reading and the one who has not is as great as that between the educated and the uneducated youth, between the boy who is reared in a poverty-stricken district and the one who is brought up in a comfortable home, amid pleasant surroundings.

Next to the actual society of a noble, high-minded author is the benefit to be gained by reading his books. The mind is brought into harmony with the hopes, the aspirations, the ideals of the writer, so that it is impossible, afterwards, to be satisfied with low or ignoble things. The horizon of the reader broadens, his point of view changes, his ideals are higher and nobler, his whole outlook on life is more elevated.

The importance of having great models, high ideals, held constantly before the mind when it is in a plastic condition, cannot be over-estimated. The books we read in youth may make or mar our lives. Many a man has attributed his first start and all his after success to the books read in his boyhood. They opened up to him his possibilities, indicated his tastes, his tendencies, and helped him to find his place in life. They permit men and women to form examples that are useful in carrying out high ideals, and they bring pleasure and contentment to all.—*Success*.

CHARACTER MADE UP OF LITTLES.

Dr. Pentecost related his conversation with a stonemason whom he saw trying to break a large stone with what seemed a very small hammer.

"You never can do it," said the preacher.

"Sure, sir, that's all you know about breaking stones," replied Paddy, as he hammered away industriously.

After hundreds of these peckings there came a slight crack. A few more, and the great stone fell apart.

"Now," asked the Irishman, "would your honour tell me which one of those blows it was that broke the stone?"

"Why, the last one, to be sure."

"There you're wrong, sir. It was the first blow and the last blow, and all the middle ones, sir."

Dr. Pentecost told this to illustrate the value of persistence in Christian work.—*War Cry*.

Which glass of liquor makes a man drunk? Is it the last which completed the work? Or, is it the first glass and the last glass and "all the middle ones"?

YOU WILL NEVER BE SORRY.

For harbouring clean thoughts.

For discounting the tale-bearer.

For being loyal to the preacher.

For standing by your principles.

For stopping your ears to gossip.

For asking pardon when in error.

For the influence of high motives.

For being courteous as a duke.

For bridling a slanderous tongue.

For being square in business deals.

For sympathizing with the oppressed.

For being generous with an enemy.

—Ex.

TITHING.

"For a number of years I have put aside a tenth of all the money that comes to me, and I certainly have never been sorry. Owing to ill-health my income is small and uncertain, and I probably would feel that I could not give anything, scarcely, if I did not tithe it. I wish all God's children could be induced to do this."

"During the year 1899," he says, "I gave only about \$1.50 to missions, in addition to my contributions to other church work." But during the past nine months he has given about \$10 to missions, besides increasing his other offerings fourfold. "The nine-tenths," he adds, "seems to go farther than the ten-tenths used to."

The late A. J. Gordon, D.D., said "Christians will never give as they ought until they keep two purses, one for their own necessary expenses and one for the Lord's work, to be used as a sacred trust."

There is a good deal of religious life that is much like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place; then they lift up the other foot and put it down in the same place. They are marching, but they are not moving. So it is with many who are "going through the motions" of a Christian life, but are not getting on. They are saying their prayers, but are not praying; they are going to church, but not to heaven; they are talking in meeting but bearing no testimony.—*Church Army Gazette*.

"What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"—Dr. Josiah Strong.

SOME BIBLE QUERIES.

Travelling over the deserts, climbing the mountains, and wandering through the wilderness, human feet grew weary and sore, and people soon learned to protect them by some sort of foot covering.

Who was it that tried it first? Did some mother try to save the tender feet of a complaining child by binding thick leaves about them? Did some foot-sore messenger who was forced to keep on his way, try to relieve his suffering by fastening to his feet skins of wild animals? The shoes of the Bible are only sandals, but we find mention of them early.

Where is the shoe or shoe latchet first mentioned?

Where do we first find the removing of a shoe as a mark of reverence?

Who drew a shoe from his foot as a sign of redeeming an inheritance?

In what connection did a great preacher mention the latchet of a shoe?

What men put on old shoes to pretend that they had come on a long journey?

Where is a shoe mentioned as showing the intended possession of a country?

Where does the Bible speak of buying the needy for a pair of shoes?—*Sel.*

MISSIONS AND POLITICS.

BY BARBARA GRIFFITHS.

"Folks is cur'us in their logic," said Uncle Zeph thoughtfully. "Now, there's Jim Wilkins—fast-rate business man Jim is (or thinks he is, anyway), 'nd whenever you ask him fer a cent fer missions Jim allers begins the same old way. 'I'm a business man, 'nd what I want to know is how these mission boards are run, 'nd how much gets to the heathen, 'nd how much is wasted in salaries, 'nd so on, 'nd so on, 'nd the end of it is Jim never gives a cent, 'nd the man that hez asket him oncet never tries askin' him again.

"Now, when it comes to campaigning, Jim is teetotally different. 'I'm bound that my side shall win if I can help it along,' he says, 'nd to win they've got to have money, 'nd I'm going to do my share.' And then he draws his cheque, 'nd hands it over. The fellows on the campaign committee say Jim is a typical business man, the way he supports his party. 'Nd he doesn't ask questions, either. Politics is a sight more wasteful than any mission board I ever heerd tell of; but Jim's business principles don't seem to give him any trouble in drawin' his campaign cheque. 'Millions for campaignin,' but not one cent for Christianity,' might be Jim's motto, I guess, 'nd there's plenty of others like him. But what I want to know is where is the business logic of it, seein' that that's what Jim prides himself on so, in refusin' to give to the church,' and Uncle Zeph's eyes twinkled as he folded up his newspaper."—*Er.*

A FAMOUS PRESCRIPTION.

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more!"

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated with kindly authority, "then come back to me a month from to-day."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person! But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," said he, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill." I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called, not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—*California Christian Advocate.*

KNOX AND THE REFORMATION IN SCOTLAND.

BY REV. PROF. KILPATRICK, D.D., WINNIPEG.

John Knox! A man hated, abused, misrepresented, both in life and in death. Yet confessed, by foes and friends alike, the greatest of Scotsmen; the one man of Scottish nationality who not only dominated the history of his own people, but directly influenced the history of the whole world besides. Surely this is a man worth knowing, not merely by those who still dwell in the land that gave him birth, but by those also who inhabit lands of which he had barely heard and yet are heirs of blessings he toiled to secure, and, if they would but understand it, are successors in the task he inaugurated.

I. THE MAN.

See him as he looks out on us from the canvas of history, confronting us, even as he faced prince and monarch, strong, fearless, confident. He is under the middle height. His frame is spare, worn with work and suffering. His piercing grey blue eyes are set deep in his head. His complexion is florid. His beard falls long and grey upon his breast. A favourite misrepresentation of John Knox is that he was rude, uncultivated, boorish, addicted to making ladies weep. Nothing could be more absurdly false. His life left little opportunity for recreation. But we know that he was a lover of hospitality, a genial and courteous host. He was the associate through all his public life of men of the highest character and the most liberal culture, and was recognized and treated by them as an equal.

His work dealt largely in educational and political affairs, but he had an inner life of soul culture and fellowship with God, which was the undoubted secret of his strength, and this shines forth for us in his correspondence. Many of his friends were women, honourable in rank, devout in spirit and deeply tried in experience. To them he was a true comforter, and the man who blew so mighty, and, we must say, so ill-judged a blast "against the monstrous regiment of women," appears in his letters to the sex he so mistakenly maligned, tenderly sympathetic and endlessly patient, drawing consolation for them and for himself from the secret places of divine grace. The characteristic qualities of Scotsmen are to be found in him, strong resolution, indomitable perseverance, glowing enthusiasm, absolute fearlessness. Of him it may be said para-

doxically that he at once embodied and created the national type in its most intense, vivid form. The crown of his personal character, the hidden spring of his influence, was his deep experimental religion, nourished in meditation and prayer, educated and enlightened by earnest study. "Ye will not be always at your book," said the wrathful Queen. The religion of Scotland has always been a religion of the Book, and has at once stimulated and demanded vigour of mind.

II. HIS WORK.

Knox began his ministry in St. Andrew's in 1547, but was interrupted in his labours when they had scarce begun. The Castle of St. Andrew's was captured by the French, and for 19 months Knox toiled as a galley slave. Even after his release Knox was unable straightway to begin his work in Scotland. His first sphere of labour was in England. The great need of England in that day was for preachers of the Word; and as the native supply was inadequate help from abroad was invited. Knox was stationed first at Berwick and later at Newcastle. He received the appointment of Royal Chaplain at a salary of £40 a year. He was also largely employed in itineracy. He was employed by the young King Edward VI. in connection with the preparation of the Prayer Book, and might have obtained both benefice and bishopric had he been willing to accept them. The death of the King imperilled the cause of the Reformation in England, and sent many of the reformers into exile.

From England Knox went to the Continent, and spent a few years of incessant toil. His first post was at Dieppe in the north of France. This he transformed practically into a Protestant town. Knox put his mark upon the French Reformed Church, and there has always been in consequence a close relationship and warm sympathy between the churches of France and Scotland. For a time Knox was pastor of English congregations in Frankfurt and in Geneva, and the opportunity of intercourse with French and Swiss theologians was not lost by him. In particular, he felt the spell of Calvin's personality; and, though by no means a slavish borrower, he carried from Geneva to Scotland the leading principles of policy for Church and State, which have been for three centuries the strength of Scottish Presbyterianism. He had paid one brief visit to Scotland from the home of his exile in 1555; but it was

not till 1559 that he was able to settle in Scotland and carry out his life work.

The Scottish Reformation, in the broadest sense of that phrase, is the work of John Knox. It is true there had been precursors of the daylight. Saints and martyrs had lived, and shed their blood to be the seed of a church pure and free. A genuine revival of religion had begun, and had laid wide hold upon the people. manifold corruptions had made the ruin of the Roman Church inevitable. The Reformation, however, became incarnate in John Knox. He was its head and heart, its inspiration and its guide. In him the Scottish nation reached consciousness of itself, and became aware of its relation to God and of its destiny in the world.

In 1560 the Scottish Parliament accepted the Reformation, and forever renounced the supremacy of the Pope. It seemed the hour of victory. In fact, it was but the inauguration of a long warfare, which did not cease till, in 1691, the Church of Scotland obtained recognition from the State, and was left, for a time at least, free to carry out her vocation according to her own cherished principles. If that warfare was accomplished, if to-day the Church in Scotland and the daughter churches of the Presbyterian order throughout the empire are free and strong, to this one man, weary, well nigh heart-broken by many a sore disappointment, yet steadfast and unflinching, under that God whose servant he was, we must gratefully ascribe the achievement.

It is impossible here to give details, but three aspects of his work must be noted.

1. The conflict with Queen Mary. The popular view of Mary, Queen of Scots, as a lovely and hapless being, overtaken by undeserved doom, is absurdly in error. Lovely she was, and doomed she was. But she was, also, the willing and consummately able agent of a great effort of the Papacy to obtain control of the English power. Had Mary succeeded in winning Scotland to her side, she would, with the support of France, have proved too strong for Elizabeth. She would have ascended the English throne a devoted servant of Rome. Had the project of her marriage with Don Carlos been carried out, she would have been Queen of Scotland, England, Ireland, Spain, Flanders, Naples and the Indies. Throughout that wide domain Papal supremacy would have been absolute. The whole course of European history would have been altered. There would have been no free United Netherlands; the Thirty Years' War would have given victory to Rome. There would have been no Protestant Germany; and, above all, there would have been no British Empire, and Canada would have remained a fragment of French absolutism. That all this was prevented is due, not to the Scots Lords, not even "the good Lord James," but to this plain-spoken preacher, whose deadly offence in some quarters is that he made Queen Mary cry!

2. The Constitution of the Scottish Church. In the First Book of Discipline we have Knox's

conception of a Christian Church in a Christian State. (1) Its office bearers: (a) Minister, (b) Doctor or Teacher, (c) Ruling Elder, (d) Deacon, (e) Reader (in churches where there was no minister), (f) Superintendents. (2) Its government: (a) Kirk Session, (b) Presbytery, (c) Synod, (d) General Assembly. (3) Education: (a) Parish School, (b) Collegiate School, (c) University. Education was to be at once compulsory and free, from the Parish school to the University. (4) Finance: To provide for maintenance of religion, for the development of education and the relief of the poor. Knox looked to the patrimony of the church, *i. e.*, the wealth of the Roman church, which had been accumulated, nominally at least, for these very purposes, and would have been amply sufficient for their realization. He was baffled, as is well known, by the greed of the nobles. The church was stinted and education suffered. Still Knox's statesmanship has remained the ideal, and has inspired the course of Scottish history. The Church of Scotland received a stability, which has withstood the assaults of hostile powers through three centuries, which will now enable her to stand fast by her witness, and confront new dangers and tasks with confidence and hope.

3. The cause of religion in Scotland. Knox was no mere ecclesiastic. His deepest interest was "the Evangel." His arrangements for public worship as sketched in what is known as "Knox's liturgy" included two services on Sabbath, one being catechetical; one mid-week sermon; daily prayer and reading of Scripture in church; communion service four times a year. His own labour as a preacher was incessant. His great aim was to bring the Gospel, in all its Scriptural fulness, to the mind and heart of every Scottish man and woman. From John Knox the Scottish Church learned to believe in the power of the preached Word, and to seek at all costs to provide for her pulpits men trained in biblical learning and competent to declare the Gospel message in its breadth of application and fulness of meaning. We shall do well in Canada to abide by this conviction, and follow in this endeavour.

On Monday, 24th November, 1572, John Knox lay dying. "Go read," said he to his wife, "where I cast my first anchor." She read in the 17th chapter of John. When the evening prayer was ended they asked him if he had heard. "Would to God," he answered "that you and all men had heard them as I have heard them; I praise God for that heavenly sound." At 11 o'clock he said "now it is come." His faithful servant quoted to him some of the Gospel promises, and asked for a sign that he had heard. The dying man, gathering his strength, lifted up his right hand, and with this last witness passed into the presence of his Lord.

On Wednesday he was buried under the shadow of St. Giles, and the Regent Morton who loved him not "gave him an honourable testimony, that he neither feared or flattered any flesh."

ONE DAY OF LAZINESS.

A RECITATION FOR FOUR BOYS.

Laziness at Home.—Laziness began the day at home by getting up too late for breakfast with the rest, and so making extra trouble. He whined when asked to do an errand, slighted the work he ought to have done before school time, and rushed off complaining that he was the most abused and unhappy person in the world.

Laziness at School.—Laziness soon quit rushing on the way to school, and took a rest. He was late, as usual. His lesson looked so hard, and it was so comfortable just to lean back and gaze dreamily at the others, that when class-time came Laziness knew nothing about the lesson. In trying to recite he stammered and halted and was told to sit down in disgrace. Laziness declared, at recess, that he knew the teacher had a spite against him.

Laziness at Play.—It would seem as though Laziness ought to have been perfectly happy at play. But he wasn't. The boys that studied hard liked to play hard. They made fun of Laziness because he growled about having to chase the ball, and he always wanted the easy places in the game. They called him a shirk and a sissy, and told him to go and play with the girls. But the girls teased him as unmercifully as did the boys, and so Laziness had a hard time of it on the playground.

Laziness in Business.—Laziness got a position as office boy. He had seen men sitting in cushioned office-chairs, and thought business would be easy. But all day long it was "John, get this," "John run after that," "John answer the telephone," "John, why don't you hurry and copy those letters?" and if he tried to steal a nap, or to enjoy an hour's idleness, he was told that no boy was wanted in that office that did not step lively. So Laziness was not popular in business.

WHAT A TRACT DID.

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on Missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result, they set out for Ceylon, and, later, India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the Scudders—have given 529 years to India missions.—*Sel.*

SOME YOUNG PEOPLE I MET.

One evening last week I entered a room where several young people, with books and work, were sitting around the lamp. The young man with the lexicon and the grammar on the table before him was the busiest of the group; and he instantly arose and remained standing until I had taken my seat. The little action was automatic. The habit of this family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women.

Equally charming are the manners of the girls in the home I speak of—gentle, soft-spoken, appreciative, considerate and reverential. To old people they are tender, to children kind, to each other lovely.

One cannot too sedulously look after the small courtesies in one's conduct, and, if one be charged with the management of a household, in the accustomed ways of the family. Habits count for everything here, and example is better than precept.—*Sel.*

A HAND TOUCHED HER.

Some rude children in Madagascar were one day calling out, "A leper! A leper!" to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady, who was near by, put her hand on the woman's shoulder and asked her to sit down on the grass by her. The woman fell sobbing, overcome by emotion, and cried out: "A human hand has touched me! For seven years no one has touched me."

The missionary lady says that at the moment it flashed across her mind why it is repeatedly recorded in the Gospel that Jesus *touched* the lepers. That is just what others would not do. It was the touch of sympathy as well as healing power.—*Mission Worker.*

CHICAGO AND CIGARETTES.

The Chicago post-office authorities have taken a step forward. Heretofore there has been a rule in force that boys employed by the office could not smoke while working, but, believing that smoking has a demoralizing effect, and because of the need of the most intelligent and active boys, it is thought wiser to make closer restrictions. An examination is soon to be held, when 700 youths will enter into competition for positions in the post-office.

The clause relating to cigarettes says: "No small boys will be allowed to participate in the examination, since only the best equipped boys mentally and physically are wanted in this service, and under no circumstances will a boy who smokes cigarettes be employed."

The service referred to is that of special delivery messengers, for which appointments are made from this examination.

Jesus said:—Come unto Me all ye that labor and are heavy laden and I will give you rest.

THE SORROWS OF CHINA.

BY THE REV. J. SADLER, OF AMOY.

I.—*The Killing of Baby-Girls.*

What sorrow of heathenism can be more distressing than the destruction of the lives of infant girls, while there is no law to put down such child murder?

Mothers have no heart for the deadly work ; it is usually done by the fathers, either by choking, smothering, throwing into ponds or towers, or doing up the infant in a parcel and allowing it to float down a stream.

I have heard even of a father who was foiled in his attempt to destroy the life of his little girl ; she was strong and vigorous, and writhed so to get away from her murderer that at last his heart failed him, and he said, "Heaven seems to intend that this one should live."

Christian influence is most beautiful in caring for young life. The influence is exerted not only in stopping the dreadful practice in Christian families, but also in heathen.

Particular care has often been exercised by Christian neighbours at a birth, and when they knew of a young girl's life being threatened they would step in and ask that instead the child might be given to them. Perhaps after a short time the parent's heart would be turned to the little newcomer ; they would even ask for their child back again.

Foundling houses are established by missionaries, and some who might otherwise have been left in the gutter are taken up and beautifully cared for till they can happily sing the praises of their heavenly Father, and show lasting affection to their earthy benefactors.

II.—*The Sufferings of Lunatics and Incurables.*

These give us a vivid sense of the great helpless suffering of heathendom, the cry of sin and pain that goes up to God every day.

It would be too harrowing to enter into the cause of lunacy in China ; vice, superstition, insufficient feeding, brutal treatment, crushing care, bereavement and all the untold sorrows of life, unrelieved by the thousand generous helps at home, leave a most deplorable and saddening state of things.

And yet it is very remarkable what faith springs up in the relatives of lunatics and incurables, so that they are wonderfully ready to bring them along to Christian healers and helpers.

The fear of devils is mitigated by the hope that amongst Christians there is an unseen and real power at work to save, or at least help, in these very distressing cases.

We know how our Saviour cast out devils at His word ; the new spirit of hope given to persons in desperate circumstances produces the same blessedness as that diffused by our Saviour.

When these terrible evils of human nature can be eradicated or over-ruled, the poor unhappy idiot may yet have sense enough to know that he has found a new friend in some Christian worker, and, under the influences of gracious care, the former ice-bound soul is

thawed, wintry experiences give place to those of spring. God is found to be good, the soul is brought into touch with Him, the mental faculties receive a new bent and inspiration.

III.—*Evils of Opium.*

Opium-smoking is a terrible subject, and has often been dealt with. Let us take the encouragement afforded in Christian work, which in many cases shows cheering results.

We lay stress on the word *Christian* work, for although many means of help are provided for the opium smoker, yet it is only in Christianity that men can find the best help against the frightful craving for the drug.

When the will is reinforced by the love and mercy of God, and by the generous care of true-hearted, painstaking friends, then the poor opium slave finds himself in a new atmosphere and breathing a new and invigorating air.

We have not only known church members converted from opium-smoking, but from amongst these there have been raised up some whose characters have become so established that they have been enabled to render many years of effective Christian service.

The devotion of a pastor's wife to the saving of opium-smokers was shown when her husband failed to obtain money for carrying on an opium refuge. The good woman collected all her jewellery, wrapped it up in a handkerchief, handed it to her husband and said : "Take and use this for the opium refuge." When she was asked : "Did you not as a woman, and specially as a Chinese woman, feel the loss of your ornaments?" she quietly answered : "The Lord has done much more than that for me."

IV.—*Beggary and Blindness.*

Amongst the evils of heathenism this must not be unnoticed. Often blindness is added to beggary, as we find in the New Testament, and thus there is an accumulation of evil. Blind men in heathenism seem more naturally to sink to beggary, yet, praise to our Saviour, His gracious working is seen to-day as in the olden times.

One day I was walking down a chief street of the city of Chin-chiu. Suddenly we met a man evidently blind, yet marching along with a step of assurance and having a manner of thorough respectability. The lady I was with accosted the man, and I soon perceived that he was one of the triumphs of the English Presbyterian Mission in that city. The blind are being cared for in many parts of China, and many who might have sunk to beggary are by Christianity raised to positions of honour and usefulness.—*News from Afar.*

A boy in a mission school in India complained to his teacher : "That boy called me a liar." "That was very wrong," said the teacher : "but it is often done in India ; why do you complain of it?" Because he called me a liar in English, and I won't stand it!"

Receipts. For the month of July by Rev. Robt. H. Warden, D.D., Agent of the Church. Address: — Presbyterian Offices, Toronto.	Aberdeen E. wp..... 2 10 0 Dyce, bc... 9 8 J E S 50 0 0 Edinbo', Mayfield 1 2 6 Glas'g, Claremont 45 0 5 Falkirk, St Anne 1 19 6 Dalkeith, St John 1 0 0	Maple Creek 3 Toledo 14 65 White Lake..... 10 E Wawanash.... 1 Drumbo 22 50 Roxboro..... 5 40 Franktown 18 Clinton, Willis. 20 Tweed, Fuller... 10 Uxbridge..... 8 Belgrave..... 5	RESERVE FUND. Est R M Hay Paisley.....\$100 WIDOWS' AND ORPHANS' FUND. Reported .....\$489 56 Centreville..... 5 20 W'mst'n, St A... 4 Carleton Pl, Zion 20 Mrs AR Creelman 1 Barton 1 Nairn 1 85 Win, Wmstr. 15 Okotoks, Hi Riv.. 2 Mono Mills 1 Strabane 2 White Lake 5 E Wawanosh.... 1 Atheistane..... 3 50 Roxboro..... 4 Tweed, Fuller... 2 Uxbridge 5 Belgrave 3	White Lake. ... 2 St Thomas, Alma 2 Tweed, Fuller... 1 Uxbridge..... 3 Belgrave. 1
KNOX COLLEGE FUND, Reported.....\$192 65 Barton 1 Carluka, St Pa... 4 15 Bryanston. 3 Mono Mills 1 Strabane 2 Lost River. 1 50 Lake View. 1 Napier. 5 E Wawanosh.... 1 Drumbo 5 Bolton. 16 Uxbridge..... 7 Belgrave..... 2	£232 16 2 \$1,133 Lambton, l & ico. 66 Kingston, Pres U 25 Barrie ce 7 Williamsford... 3 50 Desboro 8 66 Gamebridge... 45 Malta, ce..... 1 Sydenham, St Pa. 46 Beverly..... 21 Otta, St Anne whms. 160 Barton. 15 Arthur, ss..... 8 27 Osgoode..... 2 Scarboro, St Anne ss 30 " ce 13 61 Grand Bend..... 5 Burnstown..... 10 50 Sarnia, Albert ms 8 Bryanston. 4 Cumberland..... 10 London, St Anne ss 2 M Forest 8 85 Okotoks, Hi Riv. 10 Motherwell..... 9 Avonbank 7 Mono Mills 12 Strabane 12 London, Kx.... 150 Per Dr Robertson. 100 " " 250 Napier, ... 18 Edmonton..... 38 McGregor..... 5 Nassagaweya... 23 " yps. 5 60 Maple Creek.... 6 50 N Erie, uss.... 1 St Columba, mb. 2 10 White Lake..... 20 E Wawanosh.... 12 Atheistane..... 14 Roxboro..... 10 Viriden..... 1 40 R C W..... 5 Clinton..... 20 S Luther, ss.... 3 25 Bolton, ss..... 5 35 Tweed & Fuller.. 10 Caledon, Mel... 5 Dunnville..... 14 Uxbridge..... 10 Belgrave 16 Stony Mt..... 5 Avonmore..... 36 Jas Fraser..... 3	Total .....\$1,080 94 FOREIGN MISSION FUND. Reported .. \$18,757 77 J M E Osborne.. 2 Okanase..... 8 05 Cromarty, ce.... 9 Selkirk 3 20 Boissevain..... 9 70 Win, St Giles... 5 40 Glenboro..... 8 30 Keewatin mb... 10 Norman 5 Rat Portage.... 15 Tor, Bloor 10 Com. Cable Co 230 Lambton, l.i.co. 64 Metcalf..... 12 83 Motherwell..... 8 Avonbank 10 Jas McMullan.. 5 Malta, ce..... 3 E Adelaide..... 11 55 Kendal 4 38 Paisley, Kx.... 75 80 Barton 12 Carluka, St Pa. 21 85 Tor, Wmstr. 25 Iroquois, ss.... 1 90 Osgoode..... 2 W Hooey 15 Burnstown 6 50 Petrolea ss.... 3 67 Vancr, St Anne ce 15 Sarnia, Albert ms 8 J F Fletcher ... 4 Bryanston 3 Kennebec, Rd... 16 Priceville..... 30 Swinton Park... 26 30 Lon. St Anne ss.. 2 Carluka, St Pa. 5 Mt. Forest..... 16 20 Moore, Burns... 34 Finch 77 74 Crysler..... 26 Prospect..... 29 Mono Mills..... 4 Strabane 8 Pt Edward..... 4 50 " ss... 1 60 Nassagaweya... 22 Jas McKnight... 5 White Lake..... 10 E Wawanosh.... 10 Drumbo 35 Mt, Pleasant wfms 6 50 Roxboro..... 10 Lamon 1 50 Viriden..... 1 50 Pilot Md, ss... 1 50 R C W..... 5 Bolton 38 25 Mitchell mb... 4 76 " wfms... 14 50 Tweed, Fuller 10 D McMichael... 15 Caledon Mel... 5 Jas Drannen... 2 Uxbridge..... 5 Belgrave..... 12 Avonmore..... 30 50 Que, St Anne mb. 25 Jas Fraser 2	\$566 11 Ministers' Rates. Reported .....\$669 Rev H Cameron. 26 Rev J Turnbull... 8 Rev J R Fraser. 34 48 \$737 48 AGED AND INFIRM MINISTERS' FUND. Reported .....\$210 92 J.M.E.Osborne. 1 Wmstn, St Anne.. 4 Carleton Pl, Zion. 20 Mrs AR Creelman 1 Barton 1 Nairn 2 Burnstown 4 Bryanston 2 Win, Wmstr. 25 Ailsa Craig..... 9 15 Carlisle 1 25 Mono Mills 2 Strabane 2 Lost River 3 Lakeview 2 Napier 4 50 Warwick 2 White Lake..... 5 E Wawanosh.... 1 Drumbo 5 Tweed & Fuller.. 1 Uxbridge..... 5 Belgrave..... 2	Reported .....\$2,589 04 Centrevill 17 D. Monroe 10 Com. Cable Co...100 Glasgow, Belhav. 24 83 Lambton, L. I. Co. 64 Carleton Pl, Zi... 50 Wmstn, St. And.. 24 86 Mecalf 9 Thedford 23 10 Barton 2 Arthur, ss..... 6 55 Osgoode 2 Winchester Spgs. 5 Burnstown..... 6 50 Cobden 2 Wroxeter 12 60 Laguerre, P.Lew. 3 25 Mt. Forest..... 1 25 Carlisle 1 25 Mono Mills 4 Strabane 5 Napier 6 Mandaumin..... 8 Warwick 9 25 Bobcaygeon. 3 35 White Lake..... 10 E Wawanosh.... 3 Apple Hill. 7 " ss... 5 Roxboro..... 10 Tweed, Fuller... 2 50 Corunna..... 1 60 Blake 7 Uxbridge..... 4 Belgrave..... 6
QUEEN'S COLLEGE FUND. Reported .. \$59 30 Point Fortune... 4 07 Mono Mills 1 Lake View. 1 Lost River. 1 50	\$66 87	Reported .....\$18,757 77 J M E Osborne.. 2 Okanase..... 8 05 Cromarty, ce.... 9 Selkirk 3 20 Boissevain..... 9 70 Win, St Giles... 5 40 Glenboro..... 8 30 Keewatin mb... 10 Norman 5 Rat Portage.... 15 Tor, Bloor 10 Com. Cable Co 230 Lambton, l.i.co. 64 Metcalf..... 12 83 Motherwell..... 8 Avonbank 10 Jas McMullan.. 5 Malta, ce..... 3 E Adelaide..... 11 55 Kendal 4 38 Paisley, Kx.... 75 80 Barton 12 Carluka, St Pa. 21 85 Tor, Wmstr. 25 Iroquois, ss.... 1 90 Osgoode..... 2 W Hooey 15 Burnstown 6 50 Petrolea ss.... 3 67 Vancr, St Anne ce 15 Sarnia, Albert ms 8 J F Fletcher ... 4 Bryanston 3 Kennebec, Rd... 16 Priceville..... 30 Swinton Park... 26 30 Lon. St Anne ss.. 2 Carluka, St Pa. 5 Mt. Forest..... 16 20 Moore, Burns... 34 Finch 77 74 Crysler..... 26 Prospect..... 29 Mono Mills..... 4 Strabane 8 Pt Edward..... 4 50 " ss... 1 60 Nassagaweya... 22 Jas McKnight... 5 White Lake..... 10 E Wawanosh.... 10 Drumbo 35 Mt, Pleasant wfms 6 50 Roxboro..... 10 Lamon 1 50 Viriden..... 1 50 Pilot Md, ss... 1 50 R C W..... 5 Bolton 38 25 Mitchell mb... 4 76 " wfms... 14 50 Tweed, Fuller 10 D McMichael... 15 Caledon Mel... 5 Jas Drannen... 2 Uxbridge..... 5 Belgrave..... 12 Avonmore..... 30 50 Que, St Anne mb. 25 Jas Fraser 2	\$737 48 Ministers' Rates. Reported .....\$669 Rev H Cameron. 26 Rev J Turnbull... 8 Rev J R Fraser. 34 48 \$737 48 AGED AND INFIRM MINISTERS' FUND. Reported .....\$210 92 J.M.E.Osborne. 1 Wmstn, St Anne.. 4 Carleton Pl, Zion. 20 Mrs AR Creelman 1 Barton 1 Nairn 2 Burnstown 4 Bryanston 2 Win, Wmstr. 25 Ailsa Craig..... 9 15 Carlisle 1 25 Mono Mills 2 Strabane 2 Lost River 3 Lakeview 2 Napier 4 50 Warwick 2 White Lake..... 5 E Wawanosh.... 1 Drumbo 5 Tweed & Fuller.. 1 Uxbridge..... 5 Belgrave..... 2	Reported .....\$2,589 04 Centrevill 17 D. Monroe 10 Com. Cable Co...100 Glasgow, Belhav. 24 83 Lambton, L. I. Co. 64 Carleton Pl, Zi... 50 Wmstn, St. And.. 24 86 Mecalf 9 Thedford 23 10 Barton 2 Arthur, ss..... 6 55 Osgoode 2 Winchester Spgs. 5 Burnstown..... 6 50 Cobden 2 Wroxeter 12 60 Laguerre, P.Lew. 3 25 Mt. Forest..... 1 25 Carlisle 1 25 Mono Mills 4 Strabane 5 Napier 6 Mandaumin..... 8 Warwick 9 25 Bobcaygeon. 3 35 White Lake..... 10 E Wawanosh.... 3 Apple Hill. 7 " ss... 5 Roxboro..... 10 Tweed, Fuller... 2 50 Corunna..... 1 60 Blake 7 Uxbridge..... 4 Belgrave..... 6
MONTREAL COLLEGE FUND. Reported .....\$107 45 Mono Mills 1 Lost River. 1 50 Lake View. 1 Drumbo 5 Roxboro..... 8 Chatham 7	\$130 95	Reported .....\$18,757 77 J M E Osborne.. 2 Okanase..... 8 05 Cromarty, ce.... 9 Selkirk 3 20 Boissevain..... 9 70 Win, St Giles... 5 40 Glenboro..... 8 30 Keewatin mb... 10 Norman 5 Rat Portage.... 15 Tor, Bloor 10 Com. Cable Co 230 Lambton, l.i.co. 64 Metcalf..... 12 83 Motherwell..... 8 Avonbank 10 Jas McMullan.. 5 Malta, ce..... 3 E Adelaide..... 11 55 Kendal 4 38 Paisley, Kx.... 75 80 Barton 12 Carluka, St Pa. 21 85 Tor, Wmstr. 25 Iroquois, ss.... 1 90 Osgoode..... 2 W Hooey 15 Burnstown 6 50 Petrolea ss.... 3 67 Vancr, St Anne ce 15 Sarnia, Albert ms 8 J F Fletcher ... 4 Bryanston 3 Kennebec, Rd... 16 Priceville..... 30 Swinton Park... 26 30 Lon. St Anne ss.. 2 Carluka, St Pa. 5 Mt. Forest..... 16 20 Moore, Burns... 34 Finch 77 74 Crysler..... 26 Prospect..... 29 Mono Mills..... 4 Strabane 8 Pt Edward..... 4 50 " ss... 1 60 Nassagaweya... 22 Jas McKnight... 5 White Lake..... 10 E Wawanosh.... 10 Drumbo 35 Mt, Pleasant wfms 6 50 Roxboro..... 10 Lamon 1 50 Viriden..... 1 50 Pilot Md, ss... 1 50 R C W..... 5 Bolton 38 25 Mitchell mb... 4 76 " wfms... 14 50 Tweed, Fuller 10 D McMichael... 15 Caledon Mel... 5 Jas Drannen... 2 Uxbridge..... 5 Belgrave..... 12 Avonmore..... 30 50 Que, St Anne mb. 25 Jas Fraser 2	\$737 48 Ministers' Rates. Reported .....\$669 Rev H Cameron. 26 Rev J Turnbull... 8 Rev J R Fraser. 34 48 \$737 48 AGED AND INFIRM MINISTERS' FUND. Reported .....\$210 92 J.M.E.Osborne. 1 Wmstn, St Anne.. 4 Carleton Pl, Zion. 20 Mrs AR Creelman 1 Barton 1 Nairn 2 Burnstown 4 Bryanston 2 Win, Wmstr. 25 Ailsa Craig..... 9 15 Carlisle 1 25 Mono Mills 2 Strabane 2 Lost River 3 Lakeview 2 Napier 4 50 Warwick 2 White Lake..... 5 E Wawanosh.... 1 Drumbo 5 Tweed & Fuller.. 1 Uxbridge..... 5 Belgrave..... 2	Reported .....\$2,589 04 Centrevill 17 D. Monroe 10 Com. Cable Co...100 Glasgow, Belhav. 24 83 Lambton, L. I. Co. 64 Carleton Pl, Zi... 50 Wmstn, St. And.. 24 86 Mecalf 9 Thedford 23 10 Barton 2 Arthur, ss..... 6 55 Osgoode 2 Winchester Spgs. 5 Burnstown..... 6 50 Cobden 2 Wroxeter 12 60 Laguerre, P.Lew. 3 25 Mt. Forest..... 1 25 Carlisle 1 25 Mono Mills 4 Strabane 5 Napier 6 Mandaumin..... 8 Warwick 9 25 Bobcaygeon. 3 35 White Lake..... 10 E Wawanosh.... 3 Apple Hill. 7 " ss... 5 Roxboro..... 10 Tweed, Fuller... 2 50 Corunna..... 1 60 Blake 7 Uxbridge..... 4 Belgrave..... 6
MANITOBA COLLEGE FUND. Reported .....\$102 50 Barton 1 Mono Mills 1 Lost River. 1 50 Lake View. 1 Maple Creek, ... 3 Drumbo 5 Tweed & Fuller. 1 Uxbridge..... 3 Belgrave 2	\$121 00	Reported .....\$18,757 77 J M E Osborne.. 2 Okanase..... 8 05 Cromarty, ce.... 9 Selkirk 3 20 Boissevain..... 9 70 Win, St Giles... 5 40 Glenboro..... 8 30 Keewatin mb... 10 Norman 5 Rat Portage.... 15 Tor, Bloor 10 Com. Cable Co 230 Lambton, l.i.co. 64 Metcalf..... 12 83 Motherwell..... 8 Avonbank 10 Jas McMullan.. 5 Malta, ce..... 3 E Adelaide..... 11 55 Kendal 4 38 Paisley, Kx.... 75 80 Barton 12 Carluka, St Pa. 21 85 Tor, Wmstr. 25 Iroquois, ss.... 1 90 Osgoode..... 2 W Hooey 15 Burnstown 6 50 Petrolea ss.... 3 67 Vancr, St Anne ce 15 Sarnia, Albert ms 8 J F Fletcher ... 4 Bryanston 3 Kennebec, Rd... 16 Priceville..... 30 Swinton Park... 26 30 Lon. St Anne ss.. 2 Carluka, St Pa. 5 Mt. Forest..... 16 20 Moore, Burns... 34 Finch 77 74 Crysler..... 26 Prospect..... 29 Mono Mills..... 4 Strabane 8 Pt Edward..... 4 50 " ss... 1 60 Nassagaweya... 22 Jas McKnight... 5 White Lake..... 10 E Wawanosh.... 10 Drumbo 35 Mt, Pleasant wfms 6 50 Roxboro..... 10 Lamon 1 50 Viriden..... 1 50 Pilot Md, ss... 1 50 R C W..... 5 Bolton 38 25 Mitchell mb... 4 76 " wfms... 14 50 Tweed, Fuller 10 D McMichael... 15 Caledon Mel... 5 Jas Drannen... 2 Uxbridge..... 5 Belgrave..... 12 Avonmore..... 30 50 Que, St Anne mb. 25 Jas Fraser 2	\$737 48 Ministers' Rates. Reported .....\$669 Rev H Cameron. 26 Rev J Turnbull... 8 Rev J R Fraser. 34 48 \$737 48 AGED AND INFIRM MINISTERS' FUND. Reported .....\$210 92 J.M.E.Osborne. 1 Wmstn, St Anne.. 4 Carleton Pl, Zion. 20 Mrs AR Creelman 1 Barton 1 Nairn 2 Burnstown 4 Bryanston 2 Win, Wmstr. 25 Ailsa Craig..... 9 15 Carlisle 1 25 Mono Mills 2 Strabane 2 Lost River 3 Lakeview 2 Napier 4 50 Warwick 2 White Lake..... 5 E Wawanosh.... 1 Drumbo 5 Tweed & Fuller.. 1 Uxbridge..... 5 Belgrave..... 2	Reported .....\$2,589 04 Centrevill 17 D. Monroe 10 Com. Cable Co...100 Glasgow, Belhav. 24 83 Lambton, L. I. Co. 64 Carleton Pl, Zi... 50 Wmstn, St. And.. 24 86 Mecalf 9 Thedford 23 10 Barton 2 Arthur, ss..... 6 55 Osgoode 2 Winchester Spgs. 5 Burnstown..... 6 50 Cobden 2 Wroxeter 12 60 Laguerre, P.Lew. 3 25 Mt. Forest..... 1 25 Carlisle 1 25 Mono Mills 4 Strabane 5 Napier 6 Mandaumin..... 8 Warwick 9 25 Bobcaygeon. 3 35 White Lake..... 10 E Wawanosh.... 3 Apple Hill. 7 " ss... 5 Roxboro..... 10 Tweed, Fuller... 2 50 Corunna..... 1 60 Blake 7 Uxbridge..... 4 Belgrave..... 6
HOME MISSION FUND. Reported .....\$6,712 70 Tor, St Anne hmaux 37 Cromarty, ce... 15 Glasgow, Belhaven £ 68 9 6 Aberdeen W, ladies' wp 10 0 0 Aberfeldy 2 4 7 Glasgow, Pollokshiels... 50 0 0		Total ...\$19,938 25	\$315 82 Ministers' Rates. Reported .....\$148 30 Rev J Turnbull.. 1 50 \$149 80 ASSEMBLY FUND. Reported .....\$613 03 Wmstn 4 Thedford 4 Burnstown..... 2 Bryanston 1 Kennebec Rd... 3 Wroxeter 4 85 Covey Hill, Rusltn 2 50 Lost River 3 Lakeview 1 Warwick..... 1	Reported .....\$502 46 Brandon ss..... 15 Miss M McDonald. 1 Pr Miss Hoskisson 11 46 Greenbush ss, ... 24 40 \$554 32 Unapportioned Contributions. Appin .....\$12 Tor, Bloor 134 20 Glencoe 73 84 Acton 17 05 Dundas 8 05 Stratford, Kx... 100 Tor, O St Anne... 305 Embro 120 Thamesford..... 65 50 Dundas 35 Mount Forest .. 38 70 Meaford..... 90 Acton 27 35 Elora Chal. 19 Esquesing Bos... 19 Belmont, ... 53 50 Kilmartin..... 43 10 Dundas 19 60 Elora, Kx..... 75

St Helen's..... 43	Mrs Ross, West	Truro, St P..... 75	Pointe aux Trembles.	Blackville Indian
Dunwich, Chal. 54 50	Branch..... 2	Woifville..... 35	Reported..... 21 03	town..... 13 65
	Maitland St, D. 6 05	Covehead..... 24	Clifton, N. Lond. 2 60	Lit. Harbor..... 32
	New Richmon... 46	Parrsboro, St Ja. 15		Pictou Lan'dg... 1
ATLIN HOSPITAL.	Merigomish lms. 5		23 63	Black River, St S 14
Miss JN Laidlaw. \$4	Alberton..... 6 70	\$1,286 65	Grand Total.. \$505 03	Whycocomagh... 3 25
Mrs A. Mitchell. 2	R. John Salem ce 5	COLLEGE.	ASSEMBLY FUND.	Economy, Five
\$6	Mid. River, cb. 12 40	Reported..... \$987 45	Reported..... 45 20	Islands..... 39 40
Receipts.	Millert'n, Chelm- sf'd and Derby 14 22	Div. Bk Mont... 130	Rext'n Richb'to.. 4 50	Cape North..... 45 75
June and July 1901, by Rev. E. A. Mc- Curdy, Agent at Halifax, Office, Her- ald Building.	Noel Shore, ce... 6	" " of Com. 140	Mid. Riv. P. Co.. 2 20	Wentw'th, West- chester..... 8
	Dartm'th ypms.. 40	" " " 28	H'x Coburg Rd.. 4	N Glasgow PEI. 176 50
	Pugwash..... 5	Mrs ECamer'n int 36	Truro St, P..... 5	Rev J W Nichol- son..... 15
	Richmond Bay, e 25	FD Laurie int... 21 94	Kentville..... 3	Alberton..... 0
	H'x, Coburg Rd.. 7	Royal InsCo Rep. 3 50	Richmond Bay E 1 13	Boularderie..... 27 63
	Horton Chal.... 5	Woodstock, St P. 8 11	St Croix Elersh'se 4	Glance Bay..... 710
	Earltown..... 9 55	Ed Keeler int... 48	Loggieville..... 5	Richmond Bay E 100
	Mrs. Clish..... 2	Rent Prof house, 300		John R McLean. 11
	Covehead..... 23	" " " 200		Bloomfield, etc.. 9
	Parrsboro St.... 18	W T Harris & son. 78		Escuminac..... 15
FOREIGN MISSIONS.	Total.. \$3,586 18	Dr J W Ried int. 30	\$ 74 03	N Riv Miss. fld.. 10 25
Reported..... \$2473 14	HOME MISSIONS.	J W Ouseley int. 45		Rev J A Mc- Glashin..... 50
Durham S. S..... 5 45	Reported..... \$1751 60	Pictou Prince... 63 95	CENTURY FUND.	Bridgeport..... 200
Friend, Parsbo. 50	J. S. Fraser... 2	Hx, Coburg Rd.. 10	Reported total \$60, 117.07, less 19.80 credited to Forks Baddeck, making total	Up Stewiacke... 21 50
Sydney St And... 110	Hubley int..... 50	Kentville..... 12	Reported..... \$60,097 27	Wm Ewing..... 1 25
Boularderie ce... 5	Sherbrooke.... 22 50	St Croix, Ellers- house..... 6	H'x St Johns ce.. 45	Yarmouth..... 12 50
Late Miss McRae 5	Goldenville.... 16	Covehead..... 10	Onslow..... 75	Elmsdale..... 35
Marshfield ce... 5	Wine Harbour. 2	Parrsboro, St J... 5	Forks Bakdeck.. 10	Nine Mile Riv... 2
Jas, Frier..... 5	Wallace..... 20	Marks int..... 77 55	Churchville..... 18 85	Mittle Narrows. 1 76
Little Harbor... 15 25	Sydney, St. A. 100	B L Stewart int.. 45	Mid. Riv. Pictou. 10 60	Truro St A.... 1,553 75
Pugwash St. Matt 3 50	Pugwash, St M. 3 50	\$2,285 50	Chipman..... 61 25	Moncton..... 53 32
Springville ce 5	Que Poor Mu Fd 50	LIBRARY,	Geor'n St D. 2nd.. 86	Monton..... 253 70
Louisburg wfms. 15	Maitland St. D. 5	Reported..... \$34	Fredericton St P. 3	Up Musquod... 20
New Castle St J. 48 25	Antig'n'h St ce.. 69	Rv J W McLen'an 10	Truro, First.... 1733	Norton Stat.... 1 75
New Castle up ss 2 20	Beq. G. Hattie 100	44 00	J. St C Moore... 50	Millerton, etc.. 20
Antig'n'h St ce.. 69	Ordained Miss. 6 25	AGED MINISTERS.	Clyde River..... 36	Interest..... 11 28
Great Village ce. 5	Noel..... 20 75	Interest and Collections	Black Riv. St S.. 38 50	J Nicholson.... 10
"From a friend". 28 38	St Croix Elersh' 17	Reported..... \$659 82	Nappan..... 50	Local Un y psce
Paspebiac..... 4 54	Elmsdale..... 15 45	H. A. Moore, Int. 15	Orwell..... 100	N Col. W Pictou 15
Port Daniel..... 6	Nine Mile Riv. 11 10	Mrs. E. Chipman. 18	Lit. Narrows.... 8 25	W Malcolm..... 5
New Carlisle, mh 5 57	Truro St A M B 50	Int. on Deposit.. 11 64	St Johns, St A.. 59 45	Fairville..... 33
Kempton, ce..... 5	Stellarton Shar. 66 51	Delaney Int..... 18	Folly Vil..... 53	Truro, First.... 47 30
Rev. J. McGMcKay 5	Wallace..... 30	Wallace..... 5 80	Princeville..... 9	Rev J R Munro.. 8
Geddie Mem..... 85	E S Hubley int. 25	Jos. Burril Int... 35	Grand Falls.... 1 75	Antigon St J bc. 25
New Glasgow Jas, ladies..... 20	Summerside... 17 43	Alb. Paul Int.... 33	L, Stewiacke.... 82 80	Clam Harbor... 5 25
Bedford, ce..... 5	Brookfield M S. 34	H'x Coburg Rd.. 5	Lit. Bras d'or.... 75	R Colquhoun... 5
Elmsdale..... 16 75	Musquodoboit.. 31	M. Campbell int. 15	Mrs. H Maclean. 50	Dorchester..... 14
Nine Mile Riv... 10 25	Musq' Har ss... 5	Kentville..... 5	Mid. Stew., Bro'k- field..... 100	St. Leonard.s... 1 45
Lawson Mem F.. 15	Rev. W. McLeod 102	Covehead..... 5	West Cape, P.E.I. 2	Richmond Bay, West..... 200
Elmsdale ce..... 5	Fred'ric't'n St P 13	\$826	Sydney St A.... 26 60	Bedeque P.E.I.. 275
Chipman..... 14 60	H'fax Coburg R 10	Rates.	Sherbrooke..... 22 85	Rev. L. H. Mac- Lean..... 30
Mrs. N. Strattan 10	M'gomish LMS 2 05	Reported..... 85 73	West Bay, C.B.. 150	Woodville..... 16
Westville, Car. ce 25	Noel..... 25	Rev. J. R. Coffin... 6	E. Lake Ainslie. 12	St. Peters Road. 26 08
Sheet Harbor, wfms..... 5 55	Dartm'h, ypms. 25	91 73	St Peters Bay.. 200	Kerrs, Gay's Riv. 1 75
Moncton..... 3 80	L. Stewiacke... 32	Grand Total... \$917 99	Rev. J. W. Mc- Kenzie..... 100	Dundas..... 29
Milford, ce..... 4 67	Richmond Bay E 15		Belfast, P.E.I... 93 50	New Annan..... 2 15
Dr. Henderson.. 5	H'x Cobg Rd. ce 7	FRENCH EVANGELIZA- TION.	T. A. Cossman... 2	Earltown..... 7 25
Kouchibouguac. 7 36	Horton Chal.. 5	Reported..... \$339 80	Maitland..... 18 40	Murray Harb. N.
Merigomish, ce.. 7 50	Wolfville..... 57	Woodstock St. P. 8	Urbania..... 6	St. Peter's Rd.. 191 30
Div. Arcadia Ins. 4	S John WFMS.. 202 90	Saltsp'gs Eben.. 27	Orwell..... 5	Red Bank, Whit- neyville..... 45
Mrs. McNaughton 5	Covehead..... 22	Summerside..... 3 60	St Croix N.S.... 33 50	Salina..... 33 25
Nashw'ak St ss.. 5	Parrsboro St J. 15	Kentville..... 10	Clyde..... 17 50	Saltsprings.... 14 25
Summerside..... 34 85		Richmond Bay E. 7	Pugwash..... 65 65	J. S. Sutherland. 10
Brookfield ms... 8	North West.	St Croix Elersh'se 4	Freem'n Sellars.. 1	Total.. \$69,293 30
Bridget'n aux... 10	Reported	Dalhousie..... 62	Valleyfield..... 177	CENTURY FUND.
Musquodob'tHar 3	Truro St A lms 50	Covehead..... 8	Masstown..... 20	SABBATH SCHOOLS.
Wm. McBeath... 5	Mulgrave St M. 5 24	Parrsboro St. J.. 12	C'mpb'll't'n, StA 500 63	Reported..... \$8,505 11
Whycocomagh... 5	Truro St P. CE 5	481 40	Newport..... 61 50	Chipman..... 28
Chatham St ss... 4 33	Total..... \$3045 34		Princetown..... 334 50	Red Bank..... 2 75
Mid. Nappan, ce, 15	AUGMENTATION		St John St Matt.. 5	Sydney St A.... 55 07
Sale of Map..... 2 31	FUND.		Three Brooks... 5	Pugwash..... 3
Mt. Uniacke, mb 5	Reported..... \$976 88		Shediac, Kx..... 9 93	St. John, St M.. 11 33
Ferrona, wfms.. 10	Hx, Chal..... 95		Dalhousie..... 93	Bathurst, M Riv. 7
Truro St. P ce.. 6	L Stewiacke... 27 77			Great Village... 11
Orangedale ce... 10	Summerside.... 8			Total.. \$9,623 26
Scotsburn Beth. 11 25	Milfrd, Gays Riv. 40			
Rev. W. McLeod, 20				
New Glasgow.... 19 45				
Mrs. C. Jack..... 2				
Dr. Grierson, ref 23 36				
L. K. S. 8				
H'x, Coburg Rd. 14				
A. Halliday 5				

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A list of sermons or subjects on which sermons were preached on a recent Sabbath in Chicago is thus given by a Monday paper:—"Professor Herron's Teachings," "Mrs. Humphrey Ward's Eleanor," "The Almighty Dollar," "Tragedy of Human Greatness," "Doctrine of Spiritualism," "The Card-Playing Habit," "The Religious Situation," "The Churches and Bigotry," "Three-fourths or Four-fourths of a Man," "Review of the Trial of Dr. Thomas for Heresy," "The Southern Negro." "Whereat the *Sentinel of Liberty* aptly remarks:—"Has the Christian pulpit ceased to preach the Gospel? Are the clergymen of the various denominations laboring under the delusion that they must get away from the teachings of the lowly Nazarene in their pulpit discourses in order to hold their congregations?"

If religion has done nothing for your temper, it has done nothing for your soul.—R. Clayton.

Our influence is eternal—it can never be gathered or buried with us.

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HEALTHY TOO.

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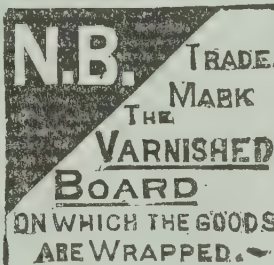
An Elgin Watch always has the word "Elgin" engraved on the works.

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Chief Willis T. Moore, of the Government Weather Service, has issued an order prohibiting persons connected with the service from smoking cigarettes during office hours; and stating further, that those who smoked cigarettes at any time would be mentioned in the confidential reports which are made quarterly by chiefs of the several offices and divisions throughout the entire service. This action is due to the growing carelessness of cigarette smokers.

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Self-seeking has spoiled more good plans for advancing the Kingdom of Christ than any other sin.

I know no failure save failure in cleaving to the purpose which I know to be the best.—George Elliott.

An orator or author is never successful till he has learned to make his words smaller than his ideas.—Emerson.

The great thing in this world is not so much where we stand as in what direction we are moving.—Holmes.

Nobility of character manifests itself at loopholes when it is not provided with large doors.—Mary E. Wilkins.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards.

“Do not despise any opportunity because it seems small. The way to make an opportunity grow is to take hold of it and use it.”

Our real measure of ability and willingness is in our doing the little that we can do, and not the great deal that we would like to do.

Greatness lies not in being strong, but in the right using of strength. He is greatest whose strength carries up the most hearts by the attraction of his own.

Anxiety is the poison of life, the parent of many sins and of more miseries. Why, then, allow it, when we know that all the future is guided by a Father's hand?—Blair.

It is the doing of the little that accomplishes the great thing. The waiting to do the great thing is only the waiting; neither the great thing nor the little thing is done in that way.

“After all,” says James Russell Lowell, “the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, colour and value from that.”

An attempt to put an end to troubles by a skilful or adroit settlement of affairs in some other way than the right way is sure to be a failure. “Nothing is settled until it is settled right.”

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One single sin indulged in makes a hole you can put your head through.—Charles Buxton.

Woman's influence in politics lies in the home—her natural sphere. In the home alone she can leave her stamp on the destiny of nations; on the platform she is not herself.—Mrs. Gladstone.

Teach self-denial in your homes. It is not kind to the child to allow him everything he asks. Teach him that the truest and greatest happiness is to be found in denying himself and helping others.

Daniel Webster was once asked: “What is the most important thought you ever entertained?” The answer of the great orator and statesman was: “The thought of my individual responsibility to God.”

When Satan wants to upset some plan that will greatly increase the working force of the Church, he sets one of those interested to thinking and scheming how much he can get of fame or pleasure or profit out of it.”

No one can justly censure or condemn another, because, indeed, no man truly knows another. This I perceive in myself, for I am in the dark to all the world, and my nearest friends behold me but in a cloud.—Sir Thomas Browne.

The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then death or victory!—Fowell Buxton.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—Ruskin.

“I didn't like your prayer very much this morning,” said a fault-finding deacon to his minister. “I am very sorry it meets with your disapproval, deacon,” the good man responded, “but you must bear in mind that the prayer was not addressed to you.”—*Ohio State Journal*.

Little self-denials, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the simple threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Archdeacon Farrar.

A good character is more than reputation, for that may be an error; it is more than a worthy name, for that may be maintained by a skilful concealing of the facts; it is more than the estimate that our friends may have of us, for they cannot read beneath the surface. It is the true self as God knows it.

An atheist, who spent a few days with the saintly Fénélon, said, “If I stay here much longer, I shall become a Christian in spite of myself.” Fénélon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life—a consistent walk and conversation.—*The Missionary Record of the United Free Church of Scotland*.

It used to be the mark of a gentleman that he would instantly resent an encroachment on his rights, and pick a quarrel at an moment's notice. To-day that would be a mark of ill-breeding. Where education and Christian culture have done their fullest work, there is most patience and gentleness, and yet there has been no loss of dignity and self-respect in the process.—*S. S. Times*.

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PREACH • THE • GOSPEL •
ALL • THE • WORLD • AND
TO • EVERY • CREATURE •

The PRESBYTERIAN RECORD.

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THE ROYAL VISIT.

Forty years and more have come and gone since, in 1860, the largest division, territorially, of the British Empire had a Royal visit in the person of the Prince of Wales, now His Gracious Majesty our King, Edward VII. Members of the Royal family have at different times visited our shores, the Dukes of Edinboro and Connaught, brothers of the King, also the "sailor prince" who is now here and his elder brother, since dead. But these were not "Royal visits." This one is the first since 1860.

How great the change in that time, and in nothing more apparent than the mode of royal travel. Then the "wooden walls of old England," with towering masts, far-reaching yards and swelling sails, bore proudly, week after week, Britain's heir apparent to our shores. Now 'tis done in days instead of weeks, by ships steel-clad, steam-driven, one of which could in a little destroy the world's navies of those days, the while herself unharmed.

How great too the change in the country to which royalty has come. Then the Western half was practically unknown. Indian and buffalo were tenants there. Fort Garry and the Red River of the North, though only mid-continent, were far in the region of mystery, and Niagara was the limit of royal travel. Now in a more luxurious and completely equipped train than probably even Royalty ever saw before our visitors speed west through fair and fertile territories with growing towns and cities, from sea to sea, farther toward the setting sun than ocean's span from Britain to our shores.

But the people though changing are the same, and now as then leal hearts bid gladdest welcome to a future King—and Queen.

One incident may be given. Then the writer stood near the stand erected on the "grand parade" in Halifax, where sat five thousand children to give welcome. When the youthful Prince of Wales on horseback riding between

two others at the head of the procession reached this point, he halted with bared head while the children rose and sang, as only children can, "God Save the Queen." One verse ended, they began the second, but carried away by their enthusiasm broke into cheer after cheer, and royalty and its following moved on.

To-day in Montreal the writer again stood near a stand where sat five thousand children of the Protestant schools, each with a miniature flag, ready again to sing that grand old National Anthem which like the Empire can so well adapt itself to King or Queen. The rain was beginning to fall. The royal procession had quickened its pace. The advance escort of cavalry swept by with carriages following. The children were wildly cheering, and almost ere they were aware the Royal party had passed with the song unsung. But each had sung a national anthem of his own, the cheer of the loyal and free, which seemed almost the echo of that cheering of long ago, and which is in all ages the best defence of throne and country.

Such visits do their part in banding the Empire. They foster the ever-deepening idea that Canada is not merely a dependency of a Kingdom beyond the seas, but an integral part of an Empire whose bugle call posts sentries round the world.

But better than her material greatness is the work which the Empire has been privileged to do as the champion of the oppressed, the friend of the weak and the helpless, the first great nation to free the slave throughout her wide dominions, a generation before they were freed in the United States, and still unselfishly using her great moral and material power in the cause of human freedom and righteousness.

As passing years carry with them their generations of kings and people, may they strengthen the bands that make the Empire one, and one with the Kingdom that never ends.

ANOTHER ROYAL VISITOR.

Our country from sea to sea is rejoicing in the presence of the heir apparent to the throne and Empire, and all join in welcoming him. Another King, the King of Kings, comes to us asking our allegiance. Some welcome Him with joy and speak His praise. Some refuse obedience. How shamed would we be, if, on the whole, our royal visitors got as poor a welcome as does the King of Kings.

They are winning golden opinions by their kindly graciousness. What grace does the Christ King shew to all who meet with Him. It is said that the more they are known the better they are liked. How much more true of Him.

To earthly royalty few can have access. The multitude must view them from afar. The Heavenly King is not only accessible to all, but seeks by all the persuasion He knows to win men to Himself. "Whosoever will let him come"—and—"Him that cometh unto me I will in no wise cast out."

Earth's royalty can do but little, and that for but a few. Its powers are very limited. This King can supply our need not only for time but for eternity. For prince and peasant alike He can forgive sin and make of them sons and daughters of the Lord Almighty.

Earth's royalties are with us for a day and then they are gone. His promise is, "Lo I am with you alway."

They come to visit us as their loyal subjects. He comes to make us heirs with Himself, to reign with Him.

Who would not give the best allegiance of heart and life to such a King who has shewn His love for us by giving His life; who died that we might live?

ANOTHER MARTYRED PRESIDENT.

Would it be unkind, unfeeling, to suggest that the deepest thought and most intense feeling awakened by the death of the late President McKinley—a feeling deeper and more intense than sorrow at the sad and sudden ending of so great and good a life by the bullet of the assassin—should be gratitude to God that at the head of a nation of such potency and promise He is placing a succession of men of such high moral and religious character.

Sixteen months ago, at the World's Missionary Conference in New York, the greatest missionary gathering of history, one evening was

devoted to welcome, from the City, State and Nation. Ex-President Harrison, a Presbyterian elder; President McKinley, a Methodist; and Hon. Theodore Roosevelt, a Presbyterian, now President, all spoke; and the one thought outstanding in the perspective of distance is the high moral and distinctively religious tone of all that they said, words which the lives and deeds of all of them as well as the peaceful triumphant deaths of two of them prove sincere.

Who would not die with President McKinley's trust and triumph? "Good-bye all! Good-bye! It is God's way. His will is best." And then the faint and fainter:

"Nearer my God to Thee,
Nearer to Thee"

as he moved gently in the direction of his prayer to glad home welcome of the "Father's house."

So long as the choice of rulers by a great nation embodies itself in such men, so long there need be little fear for her prosperity. She may have within her petty strivings of men and classes and parties; some of them, more loud than strong, unfriendly to our Empire, but these are only storm clouds hurtling low, while above them exalted in righteousness rises the national sentiment and ideal embodied in its chosen head.

THE PROBLEM OF ANARCHY.

The word anarchy means literally "away from rule" or rulers. It resents all restraint and authority. How to reconcile freedom of speech with proper restraint of anarchy is a problem now directly before the U.S.A. and indirectly before all other free countries. Liberty unrestrained is certain to degenerate into license. The killing of President McKinley was no doubt incited by the speeches and writings of anarchists. All agitators should have fullest freedom of speech so long as they agitate changes along legal and constitutional lines; but speech that advocates hurtful or unlawful doings should be punished as certainly as the unlawful deed to which it incites. If a term of strict confinement, longer or shorter, where one would have no opportunity to exploit in the newspapers, were the penalty for such speech, both it and the crime to which it incites would materially lessen. All language tending to unlawful acts should be treated as aiding and abetting such acts.

TWO REASONS FOR FOREIGN MISSIONS.

WHICH NONE CAN GAINSAY.

On Sabbath, 1 Sept., the evening service in Erskine Church, Montreal, took the form of a farewell to Miss King, a member of the congregation, who was leaving the following day, via Vancouver, for her mission field in China, from which she had been driven by the Boxer rising. The sermon, by Rev. Dr. Mowatt, is on another page of this issue.

Miss King, by request, spoke a few words of farewell, in the course of which she said: "I will try to answer as I have answered in private, a question often asked during the past few days: 'Why are you going back to China'?"

For two reasons:

(1) God has commanded it. Missionaries have no choice in the matter. "God so loved the world," not merely a small section of it, "that He gave His only begotten Son" to redeem it. And Christ's parting command to His Church, His people, was, "Go ye into *all* the world," etc. Mission work is not a human device, but a divine command. It is not of man but of God. He has bidden it, and that is reason, chief and sufficient.

(2) A second reason why I am going is that I know the misery and wretchedness of China's women, their lives so sad and burdened that sometimes they put to death their baby girls rather than let them grow up to the miseries which they themselves endure. Six hundred thousand people were in the city where I laboured, while cities, towns and villages, in great number, lay all around in the darkness of heathenism.

I have been asked: "Do you think that all these people will go to hell if they do not receive the Gospel." My answer is: "I know what these women suffer now, and I know what the Gospel can do to brighten and bless their lives."

There are two very plain practical reasons for Foreign Missions that require no argument, and that rest upon no set of theological opinions. That Christ said "Go ye into all the world and preach the Gospel to every creature," and that the command applies to all his followers according to their ability to go or send, every believer in the Bible will admit. That the women of China suffer much in consequence of the heathenism of the country, from which the Gospel has delivered women in Christian lands, is a matter of testimony which cannot be

doubted. With the heathen, by their very misery and helplessness, saying "Come," and Christ saying "Go," the true Christian, if he will but think, with open ear and heart, cannot stand idle.

ASSEMBLY'S S.S. COMMITTEE.

The last General Assembly having decided that "under the direction of the General Assembly's Sabbath School Committee," a portion of Children's Day Fund is to be used "to aid the Presbyterian Sabbath Schools in needy districts in the matter of S. S. Literature,"—the committee announce that all applications for such aid are to be sent to the Secretary of the Committee, Rev. W. W. Peck, Napanee, Ont. All applications will receive immediate attention.

Presbytery clerks are requested to forward, at the earliest possible date, to the Secretary of the Committee, the name of the Presbytery's S. S. Convener for 1901-2. The forms for reporting Sabbath Schools in Mission Fields should have been issued the first of September, but have been delayed because all of the Convener's names are not yet known.

From a number of places where it seems impossible to organize a Sabbath School, because there are but few children, or because of the distance of the children from the preaching place, come requests for suitable reading matter for the winter months. A number of Sabbath Schools in the newer districts are also very much in need of libraries. Should any school wish to use its surplus papers or library books by giving assistance in such cases, the Secretary of the Committee will be pleased to forward particulars.

W. W. Peck, Sec. S. S. Com.

There would be much less complaining in this world if the fact were always borne in mind that God supplies our real not our imaginary needs. His supplies are to meet our necessities, not our wishes. Sometimes they are in direct opposition to our desires. Considering their character, their circumstances, their high destiny, God so deals with his people that He could not possibly deal with them more bountifully or more munificently. "No good thing,—that is, no good thing for them will He withhold from them."

W. F. M. S. SEMI-JUBILEE.

A glad and grateful semi-jubilee was celebrated in St. Andrew's Church, Halifax, 11th Sept., by the Woman's Foreign Missionary Society, East. More than half a century ago there have been women's missionary societies organized in different congregations in the Maritime Provinces, the result of the first missionary enthusiasm of our Church in connection with her work in the South Seas. Twenty-five years ago, in 1876, the year after the Union, began the movement to unite the women of the Church in one organization, for work more especially among the women and children in heathen lands. This movement has grown until to-day it has in the Eastern Division, the Maritime Synod, ten Presbyterials with 265 Auxiliaries and 6,929 members, with total givings during the past year of \$13,730.19, an increase on the previous year of \$1,858.66.

In 1876-77, the first regular year of the United Church after the Union, the total giving for Foreign Missions from all sources was: East, \$10,445.53; West, \$15,039.24.

B.C. ENDEAVOUR CONVENTION.

The Eighth Annual Convention of the British Columbia Christian Endeavour Union was held at Nelson, B.C., 4th-8th Sept.

How much of history and progress is contained in that simple statement; and how much more in the names of ministers attending, and places from which they came;—Wright, of Nelson; Robinson, of Rossland; Menzies, of Kaslo; McColl, of Nakusp; Young, of Ymir; McKee, of Slocan City, etc., places, the most of which were nameless wilds among the mountains a dozen years ago. And from Vancouver the Macs, Beth and Farlane, coming in among the Kootenays by rail and steamer and rail again, hundreds of miles, from a big city that a few years ago was wilderness, to a Provincial C. E. Convention at Nelson! It was a typical C. E. Convention of the good kind. Our missionary from Neenach, Rev. Wm. Wilson, who is visiting the churches in the B. C. Synod, was present and helped.

A strong resolution was adopted regretting the action of the General Assembly's committee proposing a modification of the C. E. pledge and constitution, and desiring to stand by the C. E. Society as it is. The West is strenuous and practical. It has great difficulties to meet in Christian work, and it wants the best and

most direct means of meeting them. B. C. Christian workers do not believe in dilution of truth or method. They want it "straight," like B. C. miners—their medicine.

—

MEN FOR THE MINISTRY.

Editor RECORD,

Having had exceptional opportunity to know the needs of our mission fields in the Northwest, and having a large and intimate acquaintance among the ministers and missionaries of our own and other denominations (men for whom I have the highest regard) I want to second most heartily the suggestion made by Dr. Robertson in the September RECORD relative to the supply of men.

I think I fully appreciate the importance of the most complete intellectual furnishing (never more necessary than to-day) for this great work. It is true, however, that not a few men who have degrees from our universities and have passed the examinations of our theological colleges and presbyteries, have made dismal failures, while some who have no degree and have never "taken orders" are qualified by nature and Grace, and also by experience, to render acceptable and efficient service to the church and the country as preachers and teachers of the Gospel of Christ.

Our men who went to South Africa were not professionals, yet they rendered a good account of themselves.

The United States, three and a half years ago, raised an army of 250,000 men, who, with few exceptions, had not received any previous military training, except possibly a few days at an annual State encampment, yet they did the work laid upon them even if not always according to the methods of the schools.

If, as Dr. Robertson says, there is an emergency, and no one is in a better position to know, let us meet it in the regular way, if possible, but let it be met and promptly met. The Dr. suggests ample safeguards if they are wisely applied.

LAYMAN.

—

The total revenue of the English Presbyterian Church from all sources during 1900 was £298,710, as compared with £306,847 in 1899. The decrease of £8,137 is more than accounted for by the fact that the 1899 total included £22,000 contributed to the College Building Fund, whereas in 1900 only £2,000 were contributed for this purpose.

TRAINING OF SUNDAY SCHOOL TEACHERS.

BY REV. PRINCIPAL MACVICAR, D.D., LL.D.

All are agreed that Sunday-school teachers should, in addition to possessing the requisite intellectual and spiritual qualifications, be thoroughly trained for their sacred office. The reasons for this seem self-evident and indisputable. It is a notorious and deplorable fact, for example, that many parents are incapable of conducting the religious education of their offspring, and many more culpably relegate the work to Sunday-schools.

Are these schools fit to assume this responsibility? Not a few of them are confessedly characterized by considerable imperfections; and the progress of secular education, the professional skill and efficiency of those who conduct it, the excellent appliances placed at their disposal, and the critical irreverent spirit of the age, which affects children as well as adults, all tend to increase the difficulty of the Sunday-school teacher's task. Active restless boys and girls will no longer put up with teaching on Sunday greatly inferior to that which they receive during the week. Why should they? It is not their fault but the fault of the Church that they are placed at this disadvantage. She has talent enough within her ranks to meet the emergency, but it is not sufficiently utilized. Hence the practical questions are: How are Sunday-school teachers to be trained? What should their training embrace?

It seems pretty obvious that the work must be conducted chiefly by ministers. Doubtless there are others competent and willing to undertake it, and the services of such should always be secured, but I am convinced that the number of them is utterly inadequate to meet the present want. And if it should be thought unreasonable to burden pastors with this additional service, I venture to think it so important and urgent, and so certain to prove abundantly fruitful of beneficial results as to justify them in limiting the time and energy devoted to other ministerial duties in order to make room for it. Why not for this purpose abolish some piece of superfluous congregational machinery of modern growth? The spiritual power of Presbyterianism in future as in the historic past will depend upon effective teaching of the Word rather than upon associations, conventions and an elaborate and æsthetic ritual. Hence there are few better services which a pastor can render to his flock and to the

Church at large than the training of an enthusiastic company of co-workers in this department.

How is he to secure such a class? It must be selected chiefly from among the young—boys and girls from fifteen years old and upwards. The pastor should see them one by one and obtain their definite consent to be enrolled as students in training for three or four years. Each one should subscribe the class roll, and these autographs should be preserved and handed down to posterity as part of the records of the Church. This may seem a small matter, but it means methodical procedure, and has its attractive and educative influence with the young. Boys and girls are more or less gregarious, and hence when three or four subscribe the memorial roll others will follow. It may be necessary, and well worth while, to see some of them repeatedly in order to gain their consent, and it will be wise in all cases to present the proposal not as a gloomy disciplinary drudgery, but as a most enjoyable privilege, and to point out the high honour put upon them by being asked to aspire to the distinction of becoming teachers of others.

To hold up lofty ideals and to inspire enthusiasm at the outset is the true way to achieve ultimate success. The author of "Ecce Homo" correctly said that no virtue is safe unless it is enthusiastic. And in seeking to create such enthusiasm among members of the class the work should be spoken of from the pulpit cheerfully, and with the unwavering conviction that it is bound to succeed.

But suppose a class enrolled, where and when should it meet? In a suitable room, not too large or too small, furnished with proper seats, blackboard, maps and other appliances. A church is not the best place, and the minister's study or parlor should not be appropriated for this use, although I have known this to be done. It is surely time that congregations should be made to understand that the spiritual care of the young is one of the most essential factors in their Christian activity, and should be treated accordingly in the outlay of financial resources for church equipment.

When and how often should the class meet? This is the more perplexing question and can only be answered by each pastor in view of all his parochial engagements. The vexing problem in church life now is to diminish the number of societies, committees and appointments of various sorts demanding the attention of pastors. There is a limit to the capacity of service

and endurance in ministerial ranks as well as among secular toilers, and what seems wise and inevitable is to concentrate our best efforts upon what is obviously fundamental and do what we can for the rest.

To do justice to the courses of study I am about to suggest, an hour a week during six or eight months for two or three years would hardly be sufficient.

I. The elements of pedagogics.

I should begin with this subject on account of its fundamental importance, and because it is likely at once to elicit interest and command attention. The discussions proper to this department meet the natural desire of young teachers to know how to proceed in the preparation and delivery of lessons. Ignorance in this respect is a very common impediment. Very many are quite willing to work, but they know not how, and so waste time in vague wandering thoughts, become discouraged, and either abandon further effort or resort to some printed "helps" or teachers' meeting which may supply them something to say to their pupils. Failing these sources of relief they sometimes tell a story, and thus consume the time that should be used to illustrate and enforce the specific truths of the lesson. All this is surely unsatisfactory; but what is the remedy? It consists in the teacher being thoroughly drilled:—

(1) In the nature and rules of definition that he may become expert in setting forth accurately the force of terms and sentences. He should be confined to this one subject with numerous and varied exercises until he has acquired the mastery of it. He may profitably use the syllabus of Sunday-school lessons for this purpose and go over not one but a score of them, testing his progress and skill in the difficult and most essential art of definition. It is only by insisting upon such training that we can hope to banish loose and meaningless statements so lamentably current and which breed indifference, contempt and scepticism in strong-minded pupils.

(2) Let the teacher be fully instructed in the true method of analysis. Here there is no inscrutable mystery to intimidate and repel the uninitiated. The process is simple. What a beginner needs is firmness of determination in following it. He should begin with a short and easy sentence. Presently he may undertake several sentences, then later a whole chapter or book. But what is he to do? He is to observe the elements of which the sentences,

chapter and book are composed—to note the persons, places, things and thoughts to which they refer. Then let him discover the dominant thought, and set down all others in the subordinate positions which belong to them. This is absolutely necessary in order to do justice to the writer and to avoid conveying a meaning which he never intended. The ruling thought is sometimes plainly enunciated in a passage so that nothing but obstinate perversity can get away from it. For example, Jesus spake a parable to this end "that men ought always to pray and not to faint" (Luke 18:1), and every syllable and word in the parable bears on this ruling thought.

Sometimes the supreme thought is not formally stated, and must be discovered by diligent study of the passage and its context, and by comparison of it with kindred ones which are less obscure. In this connection there is scope for protracted, delightful and most profitable exercise. I have witnessed among students invigorating emulation in impromptu efforts at analysis and in determining the fundamental thought of a passage. By continued practice in this work and by testing, the true scientific spirit is gradually developed which demands that final judgment be suspended until all the facts bearing directly and indirectly on the case have been ascertained.

(3) Rules of Logical Division. These being properly understood and applied enable the teacher to present in lucid order the elements of a passage ascertained by analysis, and at the same time secure the three prime qualities of a well prepared lesson, essay or sermon, viz., unity, progress, completeness, and this necessarily excludes repetition and the introduction of extraneous matter.

The order to be followed and the substance of the truth to be presented being thus determined the teacher should be trained to judge wisely how much can be effectively taught in the limited time at his disposal. It is an injurious mistake to teach too much or too little. In the former case mental assimilation and spiritual growth are hindered, and in the latter languor and inattention follow. Senior and capable pupils often absent themselves from Sunday-schools because they get nothing worth thinking about in their classes. Their intelligence is underestimated and they feel that they are being trifled with.

Definition, analysis, division, being attended—what next?

(4) Selection or preparation of illustrations. Their nature and use should be distinctly understood. They should always serve three purposes, viz., to make truth plain, convincing and memorable, as was the case with Nathan's illustration when he taught King David (2 Sam. 12: 1-7). When illustrations fail in these respects they should be unhesitatingly rejected. They should always be pure, elevating and of intrinsic value, and therefore should be drawn largely from the Word of God, while literature, history, science and the incidents of daily life may furnish many. We cannot in this connection do better than study and follow the method of the Great Teacher whose parables and illustrations of all sorts were characterized by unrivalled completeness and power, and always conformed to the rules just stated.

The lesson thus prepared should be so imprinted on the teacher's memory as to render him independent of notes in the class-room. He should speak from the fulness of his heart with strong conviction of the truth and imperishable value of what he utters. Very much depends upon this, for the feelings dominant in the teacher are propagated in his class.

Having indicated these few points in the wide field of pedagogics I now mention without discussion other lines of study which the Sunday-school teacher should pursue:

- II. *Structure of the Bible, including its limits and growth.*
- III. *Authenticity of the Bible and integrity of the text.*
- IV. *The testimony of modern discoveries to the truth of the Bible, especially of recent researches in Egypt, Babylon, Assyria and Palestine.*
- V. *Introduction to the several books.*
- VI. *Geography, topography and natural history of the Bible.*
- VII. *English translations and history of the English Bible.*
- VIII. *Jewish customs, sects and parties.*

It may be said that profound learning has been displayed in dealing with these subjects, and this is true, but very much that is thought about and discussed among young people and should be known to their teachers can be easily grasped by persons of average intelligence and education. I have not therefore suggested what is impracticable, and it should be remembered that the resources of those entrusted with

the intellectual and spiritual development of the young cannot be too ample. They should know far more than they teach.

The books that may be consulted upon the subjects mentioned are numerous, elaborate and bewildering. Instead of advising teachers in training or their instructors to attempt to collect and study them, I recommended as preparing the way for deeper and more extended research the mastery of the articles bearing upon these subjects contained in "The Parallel Bible," printed by the Universities of Oxford and Cambridge (1890) and in "The Cambridge Companion to the Bible" (1893).

THE PRESBYTERIAN CHURCHES—THEIR GIFT OF LIBERTY TO THE MODERN WORLD.

REV. JAMES FALCONER, B.D., TRURO, N.S.

Liberty is a word to conjure by; nor is there another that is more popular in this new world. It is inscribed upon our banners with large letters, and men are confessedly drawn to these shores because they expect to escape from many of the annoying constraints of the older civilization and to enjoy the freedom of a land untrammelled by effete customs and laws.

However, it is no easy task to define liberty and to describe its most characteristic features. This virtue appears to be subject to the influence of climate and education. Those results which by some peoples are regarded as the prized blessings of freedom are held by others to be the pernicious growth of anarchy. For example, we esteem it a high privilege that we have liberty of speech, and that in the press and on platform the most vital questions of Church and State may be discussed without let or hindrance; but such a license is elsewhere regarded with abhorrence as an effectual agent of revolt. On the other hand, these same nations which limit the freedom of speech might chafe against some of the moral and religious laws which by us are most dearly prized. A German would probably severely criticize our Sabbath laws or our endeavours after more extreme temperance legislation. That which we believe to be a forward movement in freedom he would esteem a step backward. Thus in the details there may be much diversity of opinion.

But in its broad relations we are all agreed that liberty is one of the supreme blessings of mankind, and that they who aid the world in the further possession of it are to be enrolled among the saviours of society. No country can

lay claim to national greatness as long as its policy is drawn from the councils of a foreign potentate, and the first duty of every State is to rule in its own right. Hence the admiration for such a people as the Greeks, when, notwithstanding their limited population, they ventured out to oppose the hosts of Persia. This was an heroic stand for national freedom. Marathon will ever create a thrill of wonder.

Neither can an individual enter upon his full inheritance ere he has had his day of independence. The possession of a mind with its innate power to form decisions carries with it as an implication that we must not draw our opinions from others, but must trust our own judgment in the greatest issues of thought. Our faculty will only be at its best when it is free. Francis of Assisi said that he was like the bird which is only at home when it is in the free air. Similarly with religion; what is forced carries little merit. Religion must issue as the spontaneous act of the soul, which goes forth in love to God. The spirit must make its own journey into the mysteries of the eternal will of God, and there for its own self seal the agreement of friendship with a loving Saviour. To use the words of our *Confession*:—"The liberty which Christ hath purchased for believers under the Gospel consists in their free access to God and their yielding obedience to Him, not out of slavish fear, but a child-like love and willing mind."

But man has not always been permitted to make this free entrance to God, and the story of his religious emancipation is one that covers many centuries and includes many a tragic incident. Religious liberty is the prize of a strenuous conflict. Others have laboured and we have entered into their labours. We need but recall the martyrs of the early Church who suffered cruel death at the hands of Nero or Domitian or Decius, those Emperors of Rome who would not brook a worship which did not include a servile obeisance to their own person. And this same Church, when she waxed strong and gained for herself the reverence of Europe, in turn became the persecutor of all who dared to teach a different religious doctrine, so that in her inquisition she imitated only too successfully the evil practices of the heathen Emperors.

The bitter controversies of orthodox with heretic, of Greek with Latin Christianity, are also proof that liberty of opinion was a slow growth. Indeed, the grace of tolerance is so modern that even in this free age there are vestiges of the former intolerance. "A Por-

tuguese who publicly apostatizes from the Catholic Church is punished by twenty years' suspension of political rights." * How slow have been the conquests of liberty; how difficult were the conditions of her task when she came down from her throne to work among the sons of men.

"Of old sat Freedom on the heights,
The thunders breaking at her feet;
Above her shook the starry lights;
She heard the torrents meet.

Then stept she down thro' town and field
To mingle with the human race,
And part by part to men reveal'd
The fulness of her face."

The Church of Christ has admittedly done very much to aid in the expansion of freedom; and we proceed to enquire what part has been taken by that branch to which we belong; we note the gifts of the Presbyterian Church to the world.

1. THE PRESBYTERIAN CHURCH WAS A PARTAKER IN THAT REFORMATION WHICH FREED EUROPE FROM THE POLITICAL OPPRESSION OF ROMAN CATHOLICISM.

The desire of the Roman Church after temporal honours had resulted most disastrously for Europe. At an early date the Popes had sought to cultivate a likeness with the rulers of the land, and by degrees had acquired ascendancy over many of the reigning sovereigns. Leo. IV. had united forces which resulted after many centuries in the victory which Hildebrand or Gregory VII. gained over Henry IV., when the proud Emperor was forced to plead as a suppliant in the snows at Canossa before the throne of the Pope. In the 13th century under Innocent III. the papal power rose to its utmost height. The consciousness of sovereignty from this time was present in the minds of the pontiffs, and for the most part their claims were acknowledged by Christendom. The spiritual was admitted to have rule over the temporal. The Popes claimed the right to excommunicate sovereigns, and thereby were the practical rulers of these lands.

During the Crusades the Church was made the guardian of large territorial possessions which she soon obtained as her own exclusively, and, with such largesse to distribute, the influence of Rome became paramount. Her favourites received dominions of large extent, and under the name of bishop and archbishop

* Lecky, *Democracy and Liberty* I., 523.

wielded all the powers of princes, all of it most naturally in the interests of the See of Rome which had enriched them. Combined with this went the demand of the Popes to a share of the taxation in Catholic countries. For example, during the pontificate of Innocent IV. the taxes levied on England amounted to incredible sums. The See of Rome had thus usurped the place which by right belonged to the people of each land and retarded the free growth of the commonwealth. So lofty were the pretensions, that one of the Popes wrote concerning his authority: "The Pope stands in the midst between God and man; below God, above man; less than God, more than man. He judges all, is judged by none."

From this tyranny the Reformers sought to free themselves. Luther urged upon Germany its own political independence, and stirred up the princes to resist the false encroachments of Rome. Knox, as the founder of the Presbyterian Church in Scotland, did much to effect a similar break with the Popes. Mary of Lorraine, and afterwards her daughter, Mary Queen of Scots, had studiously fostered an alliance with France and Catholicism. This party had in all probability come into power were it not for the movements started by the energy of Knox. The times were crucial. Large forces were in the balance. Elizabeth was on the throne of England eagerly striving for the independence of her throne. But if at such a time Mary of Scotland had been allowed to throw the influence of the northern kingdom on the side of Rome it is scarcely possible that England could have resisted such opposition, backed by large support from Europe. It was because of the strong sentiment in Scotland awakened by Knox that the fair Queen was frustrated in her plan of placing Scotland at the feet of the Pope, and in this way not only Scotland, but also England, owed much of its political freedom to this stern apostle of Presbyterianism. A conservative writer says: "No man in England or Scotland who values liberty, national, civil or religious, can speak of Knox without reverence and gratitude."

Somewhat later the signing of the *National Covenant* arose out of an attempt to regain Scotland for the Roman Catholic faith. The document makes an explicit renunciation of the tenets of popery and approves of the Presbyterian form of government. It was a blow struck at Roman Catholic oppression. Again in 1643, by the *Solemn League and Covenant*, the

Northern country rendered a service in striving to retain England for Protestantism. The acknowledged object of the Scots was to secure civil and religious freedom for both kingdoms. The Covenanters pledged themselves "to defend the King's Majesty's person and authority in the preservation and defence of true religion and liberties of the Kingdom." By this they renounced the supremacy of a foreign potentate. The heroic endurance of the Covenanters in the years that followed must ever rank as one of the classic instances of what people will do to maintain a free country and conscience.

During the intervening years it has frequently fallen to the lot of the Presbyterian Churches to oppose the temporal claims of Rome, and as long as the "curia," instead of devoting its attention to spiritual things, persists in its foolish interference with the civil and temporal rights of peoples, so long will it be necessary for a stand to be made for the independence of citizenship and nationality. Presbyterianism has taken a part in the conflict for civil liberty.

2. THE PRESBYTERIAN CHURCHES HAVE HELPED TO LIBERATE THE PEOPLE FROM THE ECCLESIASTICAL OPPRESSION OF THE PRIEST.

The evils of priestcraft are familiar to us all. Once the control of the priest was supreme. Rome claimed to rule not only the body but also the soul. Those who by ordination had received the magic touch of the bishop were endowed with almost divine prerogatives. They could hurl their ban against an offending member and exclude him not only from the blessings of church on earth, but from the joys of Heaven, as they said. The sacrifice of the Lord's Supper was performed in the mass by the priest, while the worshippers remained outside the sacred influence. Sacerdotalism had thus placed a barrier between the Christian and his God, so that free access to the Saviour was taken away. Confessions had to be made to an earthly ear, and the forgiveness of sins was the gift of an earthly priest. God was in a holy place into which only the clergy could go at liberty. The priest had assumed a false authority, as he still does in some lands. As recently as 1896 the *Electeur* was put under the ban by the Bishop of Quebec for insubordination in political matters and disappeared. In January, 1901, the *Avenir* and the *Desbats*, French newspapers of Montreal, published articles bearing on the Delpit marriage. That

of the former was a simple statement of facts and of the latter a legal disquisition on the marriage laws of the province, the writer declaring the acceptance of the teachings of the Romish Church, and guarding himself as far as possible from dealing with anything but the legal aspect of the case. Both took issue with an act of the Church, and were anathema. The Archbishop threatened them with immediate proscription unless they made their submission forthwith. Both yielded, and hence another evidence of the liberty of the press in the Province of Quebec.

The churches of the Reformation freed men from this priestly bondage. Luther published his *Tract on Christian Liberty*, which commenced with the words: "A Christian man is the most free, lord of all and subject to none," and Calvin, the father of Presbyterianism, joined with him in a similar task. They asserted that every believer could come by faith to the Saviour and confess sin directly, without the mediation of priest or church. They removed the veil that had been drawn before the face of the living Christ, showing that He alone was the authority on things spiritual and moral. "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship." *

The definite teaching of Calvin on the nature of the clergy and the meaning of ordination did much to destroy the supremacy of the priest. The ministers of the Gospel were shown to be not distinct in quality from the ordinary member of the Church. They did not possess privileges which made them the sole dispensers of spiritual grace. They were rather entrusted with functions which had been delegated to them by the Church which required such specialized form and ministry. The priesthood of the clergy was only a part of the universal priesthood of all believers. This was a great struggle which sought to check the sacerdotal assumption, and the conflicts of the 16th century had a most important part in procuring the liberty of conscience which we now enjoy. Protestantism affirmed that the Gospel was so simple and free that each one could accept of it by an act of faith, and thus come into spiritual communion with the Father. This spiritual liberty, which resulted from a setting forth of the true nature of Christ, was another gift which the Presbyterian Church has helped to bestow upon the world.

* *Confession of Faith.*

3. OUR SYSTEM OF ORGANIZATION IS IN HARMONY WITH A FREE SELF-GOVERNING PEOPLE.

While it is granted that other forms of Church rule may accomplish their mission in the modern world, it is scarcely possible to conceive of a system that is better calculated to give expression to the convictions of the present democracy than the Presbyterian. The congregations select their elders, who form the Session, which becomes the representative authority for the affairs of the congregation. They also select their own minister, who presides over the Session. In the larger federation of congregations that form the Presbytery each separate community has the right of sending two representatives, the minister and an elder. So also with Synods. The highest court of the Church is the General Assembly, and is composed of an equal number of ministers and elders chosen by the Presbytery, so that the entire system is based upon representative government. The rights of the community are further guarded by the Barrier Act, which makes it necessary that no legislation affecting the main doctrines of the Church can be passed ere it has been sent down to Sessions, where the opinions of the community find expression.

It would be no wonder if such a system, that took account of the liberty of each member of the community, would play some part in the development of modern democracy, that last product of political evolution. In France the Huguenots, who were largely influenced by Calvin, fought out the battle of religious liberty and did a little to pave the way for the Republic. In England the first non-conformists were mostly Presbyterians, and it would be difficult to do justice to the gifts which these non-conforming churches have bestowed upon Britain. Many of the most famed movements toward liberty have come from these ranks. The Puritans also who landed upon the shores of America to erect a new nation drew most of their principles from Presbyterianism. The system of government is ecclesiastical republicanism, and is congenial with the spirit of our modern time.

4. THE EDUCATIONAL INSTINCT OF THE PRESBYTERIAN CHURCH HAS MADE FOR LIBERTY.

A comparatively high literary standard has always been required of the ministry of the Church, and the result of this has been to open up, especially in former days, the treasures of knowledge to all classes. This Church is not afraid of truth, which alone can make men free.

It is no obscurantist. There can be little doubt that, in the days when education was less general than at present, the Scotch sermon was a school in itself. The strong mind of the Scot, his ability to follow a detailed argument, was in part due to the high order of learning in the ministry of that country. It is therefore quite in conformity with this that we find that the same land led the way in the development of free education for all classes. One of the most bitter struggles for religious liberty in England was fought in connection with university life. Well on in last century non-conformists could not receive a degree at Cambridge, nor could they even matriculate at Oxford until they subscribed the Thirty-nine Articles, and it was only in 1878 that these restrictions were finally removed. But in the Scotch University there was no such religious test against dissenters; the advantages of a college training were placed within the reach of all. Thus early did Scotland point out the way in which other countries followed. Those who are acquainted with the history of the early education of the Province of Nova Scotia tell us that the Presbyterians had there also to fight against a similar narrowness of view in connection with education.

It is in no way of arrogance, neither with any desire of casting aspersions on the work of other denominations, that we have thus enlarged on the gifts which the Presbyterian Church has bestowed upon the world. The knowledge of the honourable part which she has taken is not meant merely to minister to our sense of satisfaction, but it should rather add to our love for her and increase our sense of responsibility as members of a Church with such a history. The function of Presbyterianism is not by any means exhausted, but it remains for us to give new vitality to each department of her work, that she may be more imbued with the Spirit of that liberty where-with Christ hath made us free.

THE CENTURY FUND.

LETTER FROM REV. DR. CAMPBELL.

Dear RECORD.

For the present year the task commended to the church by the General Assembly is that the \$575,000 reported as subscribed for Common Fund shall be increased to something near \$650,000. Why aim at \$650,000 when all that was asked two years ago was \$600,000? First: because there is a small item for expenses, all of which have to be paid from Common Fund. Second; because deaths, removals, adverse cir-

cumstances and the like may be counted on as blotting out perhaps \$25,000 of the amount subscribed. Third: because there are over \$25,000 of the subscriptions which are so allocated that they will have to be applied outside of the \$600,000 as arranged by the Assembly. Fourth: because it is desired, if possible, to have a little over to meet some other claims which have been pressed on the attention of the Assembly. Thus we may easily come to the conclusion, which was seized at the moment by the financial mind of our Moderator, as he declared: "We must aim at \$650,000, if all the work contemplated by the Assembly in launching the Scheme is to be accomplished."

How can this be done? The first possibility is that each congregation may use means to have the full amount reported to the agent as subscribed to May 1st, paid into the general treasurers. The shrinkage in any single congregation will, in general, be so small, that, by a little thoughtful planning, it may be made up, and the belief of the committee is that most of our congregations will make it a point of honour to do this. Hundreds of the congregations have already paid in full. Scores have sent in a little more than reported. If the same spirit is shown every where shrinkage will drop from the calculation, and a less additional amount be required. Individuals can help in this by making prompt and full payments, and by seconding the efforts of congregational committees in making up at least every cent that has been promised.

Again; some congregations have not yet been canvassed or only partially canvassed. A few of these are in the older provinces, though in perhaps a majority of these Presbyteries not a single congregation has failed to contribute. By the close of the year we should be able to say, "there is not a congregation east of Lake Superior that has not some share in the movement," and I well believe that that will practically be the result.

A large number in the west are just waiting till harvesting is over, and will then press on their canvass to a satisfactory completion. It concerns us not to expect too much from these, however, for already there has been over \$50,000 subscribed west of Lake Superior. Yet looking out on those glorious wheat fields, and knowing the readiness of the men of the west to do their share, it may be believed that from \$15,000 to \$20,000, or even more, shall be added by them this year.

Further: it appears that about \$40,000 additional will be required from the older provinces,

that the Scheme may be carried through and all interests satisfied. There is wealth enough, and heart enough too, amongst our people east of Lake Superior to accomplish this. It will need to be provided by congregations that have already contributed, and means practically that on the average a tenth of the former contribution shall be added this year.

A careful estimate has been made and an amount suggested to each congregation to be aimed at, *as a minimum* and the committee hope that the great majority will accept of the suggestion as reasonable, and aim at securing what has been asked. The average additional amount is not over 45 cents a family, and there are few of our families that cannot add as much as that to what may have already been given.

I am satisfied that there is not a farmer from Louisbourg to Sarnia who would not spare me a bag of oats if I was passing his way, or would think himself poorer for having done so. I believe that in these days, when work is plenty, there are few working men who would grudge a quarter or a half day's pay to help in making life brighter and better for workers in the new settlements. I am assured that, as again a good year follows a succession of good years, there are few of our business men, or wealthy men, who will not add some worthy share to their former contributions to a scheme which will tell so largely on the moral welfare of our Dominion.

It but needs that they be frankly and fully informed in all our congregations of what yet remains to be done, and that the opportunity be offered for making further contributions, and then it is certain that there will be found in every community a sufficient number of those who are willing hearted, and who will make up the amount asked.

Will the frank statement be made? Will the invitation be given? Will opportunity be offered? These questions can only be answered by ministers, sessions and congregational committees, but I believe that most of them will do their duty and will lay the Assembly's recommendation before their people, and will spare no effort until their share is provided.

When should this be done? These are the days when the details of the year's work are settled, and it is suggested that the finishing up of the Century Fund campaign both as to subscriptions and payments shall be set in the forefront. Get it through in October, if possible, and let Nov. 15th be generally set as an outside date, before which the bulk of the contributions shall be remitted to the general treasurers.

Thus interference with the contributions to the schemes of the church will as much as possible be avoided, and the way prepared, also, for an early distribution of the Common Fund to the objects of that scheme.

So far as to financial matters. Let it be remembered, however, that more than ever the aim of this year's campaign is that there may be rich spiritual results; an out-pouring of the spirit upon our church and people and a large ingathering into the "family named with His name."

Special services have been commended by the Assembly, and in each congregation these will no doubt be earnestly prepared for and carried out in the spirit of expectation. In the homes of our people, especially, there will be much pleading for a blessing and diligent use of that word which makes wise unto salvation. Many hearts will be stirred also, and made responsive to the invitations of Him who loved them and gave Himself for them. Parents will bring their children to Jesus that He may bless them, brother will bring brother, friend will bring friend, and together, all who love the master will gather round Him and become co-workers with Him in the extension of His Kingdom even to the ends of the earth. May we all gladly take part in such work!

THE DOUKHOBORS IN CANADA.

BY REV. J. T. REID, M.D., MEDICAL MISSIONARY.

Sifton, Manitoba, Aug. 26, 1901.

Dear Mr. Scott.

May I through your columns send this letter written in the interests of the foreigners of our Canadian Northwest to the nearly 50,000 Presbyterian homes in which THE PRESBYTERIAN RECORD is read.

Already there are in round numbers about 50,000 Slavs (Galicians and Doukhobors) in Canada, and there are many thousands more preparing to come, for every mail for Europe carries the good news from this great wheat-land to the eager ears of the peasant masses in the home land who are there toiling in the too-often unequal struggle for bread.

Some of us have been at times inclined to make harsh criticisms of the action of the political powers that be in permitting and even encouraging this "pauper immigration." But the readers of THE RECORD are for the present at least not influenced so much by the political as by the missionary

spirit, and therefore instead of opposing such immigration we accept the coming of the Slav as further opportunity for missionary effort.

And we should gladly do so, for since an all-wise but at times inscrutable Providence has for the time being curtailed such opportunity amongst the Mongolians, He is sending to our own land these Slavs with all their semi-barbarism, thus giving us opportunity of doing foreign mission work at home, honouring us in making us co-workers with Himself for the enlightenment of His benighted children, and giving us opportunity of combining with the spirit of the Christian missionary that of the Christian patriot by welcoming these foreigners to our country, looking upon them with the spirit of human brotherhood, and doing all we can do either by the giving of ourselves or at least of the means which He has entrusted to our stewardship for their higher civilization, (which of course means their evangelization), thereby fitting them for all the duties of Christian citizenship as our own fellow-subjects here in Canada, thus making them worthy subjects of the British Empire, and, most important of all, making them true and loyal subjects of the King of Kings.

Let it be said in honour of the Presbyterian Church of Canada whose people are imbued with the true missionary spirit, that guided by the General Assembly's Home Mission Committee, she is already in the van in the conflict between the forces of our Christian civilization and the powers of darkness as represented by the barbarism of the Slav. She has already organized amongst these people several Christian schools taught by Christian men, two of whom are themselves Christian Galicians who have taken a course of study in Manitoba (Presbyterian) College. She has sent amongst them a medical missionary with headquarters at Sifton, where something is being done for the amelioration of the physical sufferings of the people, thereby winning their confidence and breaking down narrow, bigoted and grossly benighted prejudices.

But although something is being done yet as a Church we are taking advantage of our heaven-sent opportunities in only a half-hearted manner. Instead of three or four schools we should have one hundred and fifty. Instead of one medical missionary there ought to be a dozen. Where there is work for two or three hundred Christian nurses there is not one. Where many good Christian women of our Church are beginning to take a most commendable in-

terest in these foreigners, yet the women of the Presbyterian Church who hold the key to the solution of this vital problem of the assimilation of the Slav, are, in general, somewhat disinterested.

From a missionary standpoint the Chinese in Canada are rated as foreigners. Even the Indians who were here before the time of Columbus are similarly rated, and therefore amongst these peoples the women of our W. F. M. S. are doing a glorious work for the extension of the Kingdom of God.

But it is somewhat anomalous that the Slav, who in many respects is the most foreign of all, is rated under Home Mission headings, and therefore constitutionally the W. F. M. S. are debarred from the high privilege of engaging in this most needful, most patriotic and most Christian work, and by remaining loyal to constitutions made in other days they are virtually debarring themselves from one of the most important works which Canadians can do.

For the Christian women of the Presbyterian Church in Canada who are not prevented by any rules or regulations from engaging in this work, let me indicate what needs to be done. Christian schools are needed. This means Christian teachers, and women make the best teachers. Besides, women are the most successful in the raising of funds for the salaries of such teachers.

Nurses are needed. Women make the only efficient nurses. Cottage hospitals are needed. One cottage hospital has been offered by a lady of Erskine Church, Montreal.

As these people are very poor, as they are very numerous, and, as the climate of Manitoba is somewhat severe in winter, much cast-off clothing can be used during the coming winter. Last winter two tons of clothing were distributed. Ten times as much might have been used. The clothing sent last winter was all collected and shipped by women. Women make the most sincere and the most successful Good Samaritans. Men have not the highest capacity for such work, and with the stress of business life they have not the time. Will not the Christian women of the Presbyterian Church in Canada do something along this line during the coming winter, and thus prevent much suffering amongst these people who are so very poor, so very benighted, but at the same time so very appreciative and so very promising. "I was naked and ye clothed me."

NOTES, HOME AND FOREIGN.

Rev. H. A. Robertson, of Erromanga, writes of a hurricane that swept the Island: "On the 22nd of January last the very centre of one of the most terrific hurricanes which ever visited Erromanga in all our twenty-nine years here, passed over the Island. No pen can convey the faintest idea of the force and awfulness of that dreadful storm. It first struck us at midnight from the N.N.E. By 2 a.m. it had increased to a terrific gale, accompanied by a perfect flood burst of rain, also thunder which seemed to rend the very mountains. The hurricane raged with all its fury for five hours from N.N.E. By 7 a.m. it reached its maximum. Then a dead calm of twenty minutes, at the end of which it struck the Island again from the opposite direction and blew for four hours with great force, but not equal to that of the five hours preceding.

During nine hours, from 2 a.m. to 1 p.m. how awful that hurricane. Nothing seemed to stand before it either in nature or art. Trees were either torn up by the root or split and torn to pieces. Native huts and European buildings alike were smashed to the ground, and thatching, boards, frame-work and corrugated iron carried hither and thither like so much straw before the rushing angry gale. We lost many buildings, and best and greatest of all these the dear old Martyr's Memorial Church which was framed in Sydney from strong hardwood, the roof covered with corrugated iron.

On Tuesday, 17th Sept., Mr. A. F. Robb, our missionary elect to Korea, was married to Miss Bessie Cumming, daughter of Rev. R. Cumming, Westville, N. S. The esteem and love of the congregation of which her father has been pastor during the most of her life, was shown in many ways, the full and useful purse being one of them. Mr. and Mrs. Robb proceeded immediately to St. John, N. B., where designation service was held on Wednesday evening, and on Friday they left for Vancouver, en route to Korea.

A designation service for Miss K. McMillan, missionary to Korea, was held in New Mills, N. B., 17th Sept. Addresses were given and a most interesting meeting held, a Bible and purse, the message to carry and the means to carry it, were given her. New Brunswick will be deeply interested in Korea, giving both Mr. Robb and Miss McMillan to the work.

The Presbytery of Montreal, 12th Sept., ordained and designated Mr. F. J. Anderson as missionary to India. The meeting was in St. Matthew's church, of which he had been a member; and on the 20th Sept., at a farewell social, he was tendered a purse and other useful gifts by the congregation and its societies. On the 24th he left Montreal, via New York, for Central India.

At a recent meeting of the Assembly's S. S. Committee, Revs. Professor Falconer, Principal MacVicar, R. D. Fraser, A. W. Wright, and J. Logan were appointed a committee, (a) to select a list of the best books for the use of S. S. teachers; (b) as soon as possible to suggest courses on Teacher Training for use throughout the Church.

On the 4th Sept. the new presbytery of Qu'Appelle met for the first time, and by Assembly appointment, in St. Andrew's church, Indian Head, Rev. Hugh Mackay, moderator. Committees were appointed on Church Life and Work, Home Missions, Foreign Missions, Finance and Statistics, Sabbath Schools, etc.

Rev. Dr. Somerville, Owen Sound, asks Presbytery conveners to kindly note that all schedules for claims for the half year ending Sept. 30th, for Home Missions and Augmentation, should be in his hands not later than Oct. 1st.

Mr. W. G. Russell was ordained and designated at Motherwell, 3rd Sept., as missionary to India, by the Stratford Presbytery. Mr. Russell was presented with an address and purse by the congregation of which he has been a member.

Forty years, a Mosaic period, is Rev. Dr. McMullin's record in the Old Church at Woodstock, Ont., recently razed. What holy memories for pastor and people cluster there! What responsibilities for those who have heard in vain!

The "Mission" at Lanark, Ont., was organized some weeks since into a regular congregation, which reminds, that in the June issue said "mission" was, in error, credited to Perth.

Near his eightieth year after a pastorate of forty-four years, Rev. Dr. Hamilton has tendered his resignation of Motherwell. Surely "well earned" applies to his evening rest.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness, Whyco., 5 Nov.
3. P. E. Island, Charlottetown, 5 Nov.
4. Pictou.
5. Wallace, River Hebert, 5 Nov., 3 p.m.
6. Truro, at Synod.
7. Halifax, Halifax at Synod.
8. Lunenburg and Yarmouth at Synod.
9. St. John, St. John, 15 Oct., 10 a.m.
10. Miramichi.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 10 Dec., 8 p.m.
12. Montreal, Montreal, Knox, 17 Sept., 9.30.
13. Glengarry.
14. Ottawa, Ottawa, Bank St., 5 Nov., 10 a.m.
15. Lan. & Ren., Carleton Pl., 15 Oct., 10.30.
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston, Kingston, St. A., 17 Sept, 2 p.m.
18. Peterboro, Campbellford, 17 Sept., 10.15.
19. Whitby, Bowmanville, 15 Oct., 10 a.m.
20. Lindsay, Lindsay, 17 Dec., 11 a.m.
21. Toronto, Toronto, Oct. 1.
22. Orangeville, Orangeville, 12 Nov., 11 a.m.
23. Barrie, Midland, 17 Sept., 3. p.m.
24. Algoma, Little Current, Sept.
25. North Bay, Magnetawan, 24 Sept., 10.30.
26. Owen Sound, O. Sd., Kx., 3 Dec., 10 a.m.
27. Saugeen, Palmerston, 10 Dec., 10 a.m.
28. Guelph, Guelph, 19 Nov., 10.30 a.m.

Synod of Hamilton and London.

29. Hamilton.
30. Paris, Woodstock, 12 Nov., 11 a.m.
31. London, St. Thomas, 12 Nov., 10.30.
32. Chatham, Chatham, 12 Nov., 10 a.m.
33. Stratford, Stratford, Kx., 12 Nov. 10.30.
34. Huron, Brucefield, 8 Oct., 10.30.
35. Maitland, Ripley, 17 Sept., 9 a.m.
36. Bruce, Paisley, 10 Dec., 10.30 a.m.
37. Sarnia, Sarnia, St. A., 16 Sept., 8 p.m.

Synod of Manitoba and the Northwest.

38. Superior.
39. Winnipeg, Man., Coll.
40. Rock Lake.
41. Glenboro.
42. Portage, Port. la Prairie, Mar. 4.
43. Brandon,
44. Minnedosa.
45. Melita at call of moderator.
46. Regina.

Synod of British Columbia.

47. Calgary.
48. Edmonton.
49. Kamloops, Kamloops, 1st Wed. Mar.
50. Kootenay.
51. Westminster, Chilliwack, 17 Sept., 8 p.m.
52. Victoria.

CALLS. INDUCTIONS, ETC.

CALLS.

From Tilsonburg, Ont., to Mr. J. J. Brown, of Bothwell. Accepted.
 From Moncton, N.B., to Mr. Dobson, of St. Giles, Montreal.
 From Victoria Harbour, to Mr. G. C. Little, of Corbetton.
 From Smithville, Ont., to Mr. F. D. Roxburgh.
 From Merrickville and Jasper, Ont., to Mr. A. J. McMullen, of Springville.

INDUCTIONS.

Into Richmond Bay West, P.E.I., 16 July, Mr. W. C. Murdock.
 Into Souris and Bay Fortune, Mr. J. F. Polley.
 Into Portage la Prairie, Man., Sept., Mr. Geo. Arnold.
 Into Deer Park, Toronto, 29 Aug., Mr. Donald C. Hossack.
 Into Huron and Marlborough, 20 Aug., Mr. R. H. Gilmour.
 Into Loring, Ont., Aug. 14, Mr. R. V. McKibbin, O.M.
 Into Hibbert, Ont., 24 Sept., Mr. J. A. Cranston.
 Into St. Andrew's, Winnipeg, Sept. 5, Mr. J. W. Stephen as assistant.

RESIGNATIONS.

Of the Church of the Covenant, Toronto, Mr. James McCaul.
 Of Avonbank and Motherwell, Ont., Rev. Dr. Hamilton.
 Of Aylmer, Que., Mr. J. McNichol.

CHURCHES RE-OPENED AFTER RENOVATION.

At Blake, Huron Pres., Sept. 1.
 At Napier, St. Andrew's Church, 1st Sept.

OBITUARIES.

REV. MOSES HERVEY, D.D., LL.D., died suddenly of apoplexy, at his home in St. John's, Nfld., 3 Sept. He was born in 1820, in Armagh, Ireland, a son of the manse. He studied at the Royal College, Belfast, and was ordained at Maryport, Cumberland, England, in 1844. After a pastorate there of eight years he was appointed in 1852 minister of St. Andrew's (Free) Church, St. John's, Nfld., where he laboured for twenty-six years, till 1878, when he retired from the active duties of the ministry and devoted himself more exclusively to literary work. As an author and writer he is widely known, and has done more through the press to bring Newfoundland before the world than any other. His magazine articles were legion. One of his latest, but a few weeks since was an appreciation of his old friend and fellow-countryman, recently deceased, Rev. Dr. Bennett, of St. John.

From our Foreign Fields.

LETTER FROM REV. K. J. GRANT, D.D.

San Fernando, Trinidad, 15 Aug., 1901.

For the RECORD.

Bahu Lal Bihari and I have had a busy, profitable and hence enjoyable day in the country.

After several visits on separate beats, we met, as arranged, at the shop of a friendly Brahmin to hold our last meeting for the day. In a few minutes a dozen men were seated, and for an hour gave close attention to the words spoken.

A respected Hindu priest joined us, having just returned from conducting puja (worship) on a neighbouring estate. We have known him quite twenty-seven years, and have often felt that his priestly functions were performed in the apologetic spirit of Naaman:—"When I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing." As we pressed our old friend at the close of our address to a decision, he asked: "Who acts the nobler part, the man that professes to believe on Jesus and seeks and gets baptism, and afterwards lives a low, mean, unclean life; or the man that secretly believes, secretly honours and worships God in his heart, and lives as good Christians live?"

We reminded him of the place assigned to the salt that had lost its savour (Luke 14. 35); and also of the estimate that would be made of those who are now ashamed of Christ, when He came in the glory of His Father (Mark 8, 38).

But, said he, "if I declare that I am a Christian my influence is gone; I can do no good; everybody will reproach me."

Here the Babu addressed him. Said he: "Is it nothing to have a guru, or master, or leader of whom you can never, never be ashamed? To-day at puja you read from the Suraj Puran; let me tell you what it said in the Padam Puran, fourth Khanda, and eighth chapter, about Rama whom you worship. In connection with the slaughter of Rawana, King of Lanka or Ceylon, with his kith and kin, the muni or sage, Agasti, reminded him that all whom he had slain were Brahmins. On hearing this Rama began to reproach himself violently—declared that his sin in depth and enormity had no parallel, and that he was henceforth unfit

to be a companion of those in the lowest hell.

Distressed at his upbraidings, the sage told him that the sacrifice of a hecatomb of horses would atone for the offence, and this Rama was ready to make, and continued to repeat from year to year. Then followed the contrast with the spotless Redeemer who could look his enemies in the face, and ask "Which of you convinceth me of sin?"

Looking at the pundit, Babu asked "Are you not ashamed to continue to enroll yourself as a Chila of one who was so thoroughly ashamed of himself?"

No reply was made. All sat in silence until the Babu brought forward another illustration from their own sacred books. The Deota now chosen was Krishn. The story was taken from the sixth part of that ponderous volume, the Mahabharat. Krishn was acting as the Charioteer of Arjim in the Pandu wars, and advised Arjim to adopt a certain mode of attack which would be attended with terrible bloodshed. Arjim, though a heroic warrior, shrank from the prospect of so terrible a slaughter of his own kindred, and threw down his bow. Krishna, thirsting for blood, and with no regard for the sufferings and loss of life sure to follow, reproached Arjim for cowardice. In contrast with this bloodthirsty Deota, the Babu spoke of him in whose character there was no flaw; whose words were words of love; whose works were wonders of love, and whose heart was a fountain of love.

One attempted to reply, but the shopkeeper said;—it is useless to speak, the Christian's guru is perfect and he will prevail.

All reverently bowed as we closed our meeting with prayer.

LATEST FROM KOREA.

Rev. D. McRae writes to Rev. E. A. McCurdy, 8 July:—"I am glad to say that all the members of the mission are well. Our work keeps us busy and we will all be glad to see our reinforcements arrive. During the month of May there was a riot in the Island of Quelpart, off the south coast of Korea, in which about 250 Roman Catholics were killed, and two R. C. priests barely escaped with their lives. They were rescued by the timely arrival of a French Man of War.

Everything was quiet up here in the North. The rainy season has set in, but the weather remains unusually cool.

I am glad to say that the climate agrees very well with Mrs. McRae. She now enjoys teaching a class of girls in Sabbath School and meets with them for study during the week."

IN THE "YAWS" HOSPITAL, TRINIDAD.

BY MRS. MORTON,

Tunapuna, 6 August, 1901.

For the RECORD.

A year since a large and beautiful sugar estate within a mile of Tunapuna, with splendid machinery adapted for the production of over twenty tons of sugar per day was thrown upon the market as a losing investment. It was bought up by government; the machinery found its way to Porto Rico where sugar can be made to pay better than in Trinidad; and its fine Hospital built in accordance with law for the benefit of indentured laborers has been converted into a Yaws Hospital.

The great activity of the skin in hot climates, producing profuse perspiration as a counteractant to the effects of the high temperature accounts for the prevalence of skin diseases of a more serious type than in temperate climates. After leprosy, yaws is the most dreaded of these in Trinidad. It is propagated by contagion; it lasts for years, and its after-effects have, until lately, been looked upon as almost incurable.

The disease is said to be imported from Africa; E. Indians, however, are very subject to it in Trinidad, and a few rare cases have been known among resident whites. It produces loathsome sores on the hands, feet, face, and sometimes distributed over their whole body; the patient is not apt to be altogether disabled, but becomes sluggish and enfeebled. The young are most liable to it. Of late years it has been greatly on the increase in Trinidad.

Stringent regulations as to isolation are now enforced by Government. In Dr. Morton's district there are several hospitals solely for the treatment of yaws. Government servants walk into our schools and carry off infected children notwithstanding their loudly uttered protests. Yet in the hospitals mentioned above, after the first shock of separation is over, the children seem to be quite contented. Everything is scrupulously clean; the food is plentiful and nourishing, the attendants kind, and there is plenty of room for the children to run and to play even in wet weather. The number of patients just now is close on two hundred.

Rev. Harvey Morton visiting in the neighbourhood one day dropped in at the new establishment and was surprised to find that out of 150 children present about 30 of the East Indians were children of our own schools.

We at once arranged for a regular Sabbath service, and a very pleasant service it is, con-

ducted in Hindi, and helped by the picture rolls sent by kind friends at home. The West Indians sit quietly and get an occasional morsel dropped for them in English. Our school children are pleased to see us come; they could almost be singled out by a stranger from the wholly untaught; more or less intelligence shines out in the face, usually in proportion to the time they have spent in the mission school.

The two most intelligent lads in the whole crowd are a pupil teacher and a carpenter boy both of whom have been under close instruction for years; the one in Tunapuna, the other in Tacarigua; both are Christians and good readers of their own language and of English, also well versed in singing the native hymns. These two lads employ themselves for some hours daily in teaching with books and slates, which is much appreciated by the children and also by the hospital staff.

We think these facts well calculated to encourage those interested in the results of mission school work. Here are over one hundred East Indian children, most of whose parents are extremely poor, gathered up from near and distant corners. What a feeling of sadness would oppress us if all were as ignorant as those among them who have not been gathered into schools by your missionaries and their helpers? As it is, how proud and happy we are to be able to claim all who know even a very little, as "our children," taught in the C. M. I. (Canadian Mission Indian) schools! And when we give out a well-known native hymn, and every school child can join without books in singing it, we count it another triumph for the school and for the Canadian Presbyterian Church.

We have always laid great stress on the importance of teaching the native hymns—that is Christian hymns in the native language and metre and sung to native music. A new one is selected each month and taught in every school. It was a great labour at first to get the tunes sung correctly at each out-station so that there might be harmonious singing wherever our converts meet. This has been in large measure secured, so our little friends at the Yaws Hospital can enjoy singing together, and Hindus and Mohammedans unite with Christians in exhorting each other in the words of a favorite hymn to "praise the name of Jesus," "the abode of mercy."

"My word shall not return unto me void."

MACKAY OF FORMOSA.

BY REV. WM. GAULD.

Tamsui, Formosa, Japan, July 19, 1901.

Dear RECORD.

More than a month has passed since the death of my late highly esteemed senior colleague, Rev. G. L. Mackay, D.D. The church will be asking—and she has a right to ask—why I did not long ago give to the public what I know about his last illness, his last hours, and his death, together with personal impressions of this so remarkable a man.

My answer is that notwithstanding the pressure of other work, I have already written more than one such letter; but they were so far from satisfying myself, I could not think of imposing them on the Christian public. Like my late colleague, I am “not a writer.” I have had strong desires to picture for the public the man as I knew him since the autumn of 1892. But my efforts have seemed so unlike the original, that I have flung them aside in disgust. However it is reasonable, it is right, that the public should have something from me; and even at this late date I must venture.

First a word about his last illness and death. You already know that he passed away at four o'clock on Sabbath afternoon, June 2nd. At five o'clock that afternoon I cabled to our church offices in Toronto, and the message reached Dr. Warden's house that same afternoon, though about half a day later.

We tried to keep our F. M. C. informed of the medical opinion as to the nature and progress of the disease in his throat; so that now the main facts have also been made known to the public and little more need be added.

When we left Formosa for our furlough home on 20th May, 1899, I thought the late Dr. Mackay the strongest man on the island. When I met him again in Hong-Kong, not a year and a half later, some disease had laid hold of his vocal chords, so that he was forbidden to attempt to speak. The doctors did not then agree as to the nature of that disease. Two, who had seen him, were afraid of the worst, while three were very decidedly of the opinion that the disease was curable. It was pleasant to think that the three might be right. Dr. Mackay himself who had some knowledge of medicine, agreed with the three, and seemed vexed with the two for having expressed an adverse opinion.

He remained in Hong-Kong for two months,

and returned home early in January. During those two months the reports from Hong-Kong were all favourable for a cure. What then was our disappointment when we first met him on his return to Formosa! To our uninitiated senses he seemed much worse; but still his physician expressed himself as hopeful of a cure.

However, by Feb. 19th, he and a Japanese doctor who was called in for consultation, decided that tracheotomy was necessary in order to prolong life. The patient had already suffered three severe strangling spasms.

After the operation his strength seemed for a time to increase somewhat. But new developments in the throat decided the doctors that the disease was malignant cancer. The Lord thus gave warning that the end was fast approaching. But Dr. Mackay himself seemed still to entertain a hope that he might recover. We sent for Dr. McClure. He came; but was helpless to do more than stand by and comfort. That in itself was much. Not till less than a fortnight before the end did Dr. Mackay himself fully accept the opinion of the doctors that the disease was malignant; and that his life was only a question of days. From that time he seemed more reconciled to the inevitable.

On the morning of Sabbath, June 2nd, a messenger was sent hurriedly across to our house for Dr. McClure. He went over, and soon returned;—“Only a question of a few hours, you had better stay at home to-day,” he said to me. I went over, and the man who had been unconscious at daylight in the morning, was sitting up, and helping to dress himself. It was not the first time this man had fought with death; now death was to have an apparent victory,—“Thanks be to God,” only apparent. He was soon again unconscious, and thus remained till 4 o'clock p.m., when his spirit took its flight. At the end there was nothing sensational, no last message of hope and comfort. The soul, with an open heaven before it, entered quietly in, and left it to a life spent with Jesus and for His glory to comfort the bereaved family with the hope of its sure salvation.

This was the passing away of a truly great and good man. His manner when approaching the end, reminded me forcibly of Bunyan's “Christian.” John Bunyan understood Christian human nature better than most. He knew the late Dr. G. L. Mackay. The man who had dared the wrath of murderous heathen mobs, shed tears as he approached the end. He did not want to die. Why not, we are left largely

to conjecture, and may readily err. In speaking about the motives of this singularly reticent man, one must not be too positive. Motives are often of so complex a nature that one is puzzled in attempting to analyze his own, let alone those of another. I know that Dr. Mackay was anxious about the future of his family; I know that he was anxious about the future of the work he inaugurated here, the work he loved so well. To say more would only be to surmise.

In "The Westminster" I read: "His courage was partly a physical quality, for he seemed to have no power of being afraid." This was the Dr. Mackay of my fancy, when I heard those soul-thrilling addresses in First Presbyterian and St. Andrew's churches, London, sometime during the year 1881. This continued the Dr. Mackay of my fancy till after I had met him in Formosa. But this is not the Dr. Mackay I have known since. The Dr. Mackay I have known in Formosa naturally shrank from danger, and was far from courting it. His was a moral courage, that overcame a natural shrinking from danger at the call of duty's voice. Yes, his courage was begotten of "Faith in God." This "shrinking" never, I think, by any chance appeared in his pulpit and platform style and utterances; it did not appear in his letters; but I have seen it here in Formosa more than once. Do not forget, that when duty—to him God's voice—called, he overcame.

Dr. Mackay was ever a puzzling, but most interesting, study to me. I believe it emphatically true—"No man knew all there was to be known about Mackay, of Formosa." And yet many attempt to picture the man, while all wish fresh views of this hero missionary, the story of whose early experiences in mission work has thrilled their souls. I feel, as I think of his own public utterances, of his short, terse, "Hallelujah" letters; I feel as I read of him in "From Far Formosa," a book deserving of great praise and wide circulation; I feel as I read obituary notices already come to hand, some of them exceedingly well written and good accounts of the man and missionary; yes, the above are good; yet I feel that in none of them do I see pictured our late missionary's whole personality as I have seen it, and, at the same time, only partially seen it in his beloved island home.

I believe that I felt more confident of having understood him after our first short ten months' almost daily, brotherly intercourse than I do now. After those first ten months he went

home on furlough, returning to Formosa in Nov., 1895, when I soon learned that I had to re-study my senior colleague from fresh view points. I wish here to emphasize that till the last he was ever kindly and brotherly in Dr. Mackay's own way. But his way when he returned from furlough was not the way of the first ten months, and my wife and myself had to learn to understand the new way. I think we succeeded to some extent at least, so that in the end we had a deeper and truer appreciation of the good man who has now gone to his reward than we had at the close of our first term's experience.

During that first term we saw Dr. Mackay largely devoting himself to our preparation for the task that was so soon to be ours during his absence. When he returned from Canada we saw Dr. Mackay with his time and attention fully taken up with the work of the mission, so much so that he did not seem to realize how a "white brother" might hunger at times for Christian communion and for quiet talks about perplexing mission questions. He did not seem to feel the need of social intercourse. He preferred to spend all his spare time with books and magazines.

But did he appreciate our being in Formosa? When we were going home on furlough he said to me in his own earnest way with tears in his eyes: "Mr. Gauld, you must come back; we need you here." I was glad then, as also at other times, that we had suspended judgment and not acted hastily in those lonely days when we were puzzled at the change in Dr. Mackay's manner towards ourselves. That change was due to absorption in his work rather than to want of interest in us.

I shall never forget his grasp and look of welcome when I again met him last autumn on the deck of SS. 'Formosa' in Hong-Kong harbour. It was on Tuesday, Nov. 6th, I had been waiting a few days in Hong-Kong for that steamer to carry me back to Formosa. Dr. Otte, of the American Dutch Reformed Mission, Amoy, had advised Dr. Mackay that he was afraid the disease in his throat was malignant, and urged him to go to Hong-Kong for proper diagnosis, possibly for an operation that would remove his vocal chords.

Oh, that earnest look of welcome, that wistful look, that grasp of the hand I shall never forget! He was not allowed to talk. He showed me one sentence: 'I am glad you have come back.'

'Dr. Mackay,' I said, 'What are you here for?'

"The doctors ordered it, I have a sore throat and am not allowed to talk," he wrote.

I was puzzled, I had expected to meet him later in Tamsui; it took me some time to begin to understand that the situation was so serious. Did you ever look into Dr. Mackay's eyes when he was under strong emotion? Ever when that emotion meant love, meant a real heart welcome for yourself? Then you will never forget that experience.

Dr. Mackay was intensely human. Although he belonged to that other world he also very much belonged to this. Were he now with us in the flesh I question if he would appreciate at its proper value the faithfulness of some of his real admirers in their 'obituaries.' Still he could on occasion talk very frankly about the weak points in others and in other missions, but not in the men he loved most, not *e.g.*, in his converts. He saw their weak points none better. He grieved over them, but never would allow the word 'discouraged.' He would at times discuss them with his colleague, though as a subject he was far from eager to discuss, and he ever seemed anxious that what he might say should not be made 'public property.' 'It would do no one any good,' he would remark.

In this connection I might add that many missionaries to the Chinese honestly feel, and not in a hypercritical spirit, that 'From Far Formosa,' while deserving great praise and a most valuable addition to mission literature, still is not a well-balanced book, and cannot present a full picture of mission work in North Formosa, in that it pictures only the triumphant side. I know that some have frankly told Dr. Mackay this (see 'The Chinese Recorder,' July, 1896), a very appreciative 'Review' of 'From Far Formosa,' by 'A. H. S.,' Rev. Arthur H. Smith, D.D., author of 'Chinese Characteristics' and 'Village Life in China' (?)

But thank God there is a triumphant side. And while that triumphant side is above all due to the love and power of the triune Jehovah, so truly believed and so fully preached by our late missionary; it is, under the Holy Spirit, also due to the untiring, incessant, energetic, faithful work, for nearly thirty years, of 'Mackay of Formosa,' whose death at the age of 57 years our whole church now mourns.

He accomplished a great work. At the time of his death, 1891 adult church members, half a hundred mission stations, and half a hundred native Evangelists, including one native pastor; while among 'the spirits of just men made perfect' are many more Formosans including that holy man, our late pastor Tan He, who had preceded their 'teacher' and 'father in Christ' to the 'great beyond.'

None but a great soul, none but one who loved them could have won the confidence, admiration and allegiance, of the Formosans as did Dr. Mackay; and could have retained that confidence, unbroken and increasing, unto the end. 'Well done, good and faithful servant,' his welcome on 'that day' In that 'well done, good and faithful servant,' the church

now joins her Lord. Men may speak of his 'peculiarities,' and his few 'weaknesses.' Let them speak. After all it may encourage some easily disheartened brother to know that 'Mackay of Formosa' too was human. We smaller men can criticise; but small men could not have done Mackay's work.

His scholarly habits throughout his whole career as a missionary have been abundantly referred to by others. They have spoken the truth. He loved good literature of the solid kind; he loved the "book of nature;" I knew him to read one novel: 'Beside the Bonnie Briar Bush;' he could not be persuaded to waste time on another. But the book for which he lived was the Word of God. He lived in God, because he lived ever in the faith of Calvary. The outstanding trait of his character was faithfulness to duty as he understood it; the outstanding motive of his life in Formosa was love for 'The Crucified One,' now risen and reigning on high; the Saviour who redeemed him, through whom he knew God; the Saviour through whom alone there is redemption for fallen humanity.

Though he wrote little, few missionaries of to-day, or yesterday, have lived more in the mind of the Christian public. Few have been more criticized; but on the other hand few have received more of their meed of praise. For there are other giants among missionaries to the Chinese; men, but for whose work, Mackay could not have done his work; but for whose work, Mackay's would of necessity be ephemeral. I refer to those men of talent, and untiring perseverance, who while not neglecting to 'preach the word,' have given to the Chinese translated Bibles, and are giving to China what she so much needs, a Christian literature, using the term in a broad sense.

Could not Dr. Mackay have translated the Bible? What we know is that he did not translate the Bible; but in this, as in other literature, wisely accepted the fruit of the labours of others, perhaps more gifted as translators, and writers. Thank God, the conversion of 'China's millions,' or the millions of Japan, does not depend on the work of one man.

Do I think the picture now complete? By no means; no one can be more conscious that it is not. But what I have written I send you. Let me close with an 'appreciation,' to which we can all say 'Amen,' sent me by one who had on several occasions met our late missionary, even as long ago as 1884, and since—Rev. G. H. Bondfield, Agent in China for the "British and Foreign Bible Society"—"He" (the late Dr. Mackay) "belongs to the first rank of missionaries, and his name is worthy to be put side by side with those of Moffatt and Livingstone. Almost single-handed he has been the means of planting a score or so (understated) of living churches in Formosa. His energy, his devotion to this work, his singleness of purpose, and his versatile talents, made him a conspicuous success as a missionary. Like nearly all great men he had his peculiarities, but they were only part of a singularly striking personality."

NOTES FROM OUR BHIL MISSION.

From private letters of our missionary, Mrs. Buchanan, M.D., we have been kindly permitted some extracts.

OUR FIRST CHRISTIAN MARRIAGE.

"I told you we were going to have our first Christian marriage. Well it is over. Mr. Thomas, who is in charge of the orphans, with the children helping him, decorated the room we had all along lived in, with leaves and blossoms, making a large bell of them, in addition to arches about the doors, etc.

A half hour before the time for the marriage a bell was rung, and shortly after, John going out found the groom hard at work building brick walls for our stables and sent him off, thinking he would like to get cleaned up. But he came direct to church. He was put to sit on a bench under the bell arch. His clothing was very scanty, almost wholly fresh air, as is common with natives at their work here, but he had a cotton sheet with him. Mr. Thomas came along and said, "Mr.—are you going to get married that way; put on your coat." Whereupon he put the cotton sheet about his shoulders.

The people, gathered in crowds, filled the building, veranda, etc. After a time the bride appeared, not a speck of her to be seen, face, head, hands, feet, all covered up. She had her sari drawn down quite over her face and wore a long skirt I had given her, and when she stood up looked nothing but a covered up body.

John gave the congregation a talk on marriage, then married them. Our Christian mason gave an address. Then we all clapped hands very heartily, and instead of three cheers we all shouted salaam—salaam, and parted. We enjoyed the little unusual gathering, and our people seemed to do so too.

THE WAITING, WASTING HARVEST.

Oh! if the church at home only realized the glorious opportunity she is missing in not having more missionaries among this people, and in not having at least one more missionary here! If the people are not taught in the Scriptures they cannot be strong Christians. They cannot read, and so are not able to read God's word for themselves. We are trying to teach our Christians to read so that they may read the Bible for themselves, but they do not understand much Hindi and there is no translation in Bhili, and trying to teach them in Hindi, a language they know very imperfectly, hinders their progress.

Had the church half a dozen missionaries

instead of one in Amkhut this last year, all might have been constantly busy in teaching God's word to people ready to listen and what a harvest there might have been. We have tried and are still trying to get helpers in India, but many other missionaries too are trying, and helpers are hard to get.

It is so encouraging on Sundays to see our Christians come into church bringing others with them, for whom we know they have made efforts that they might come.

Ask Christian friends everywhere to bear us and our loved people up in prayer. Our hearts are stirred when we think of the future that may be here if this work is but taken up and followed up by faithful Bible teaching. We so feel the need of the prayers of friends at home.

STATE OF MATTERS IN HONAN.

BY OUR MISSIONARY, REV. J. GRIFFITH.

Chefoo, Aug. 1, '01.

Our messenger returned from Honan on the 26th of July with reassuring reports.

CROP PROSPECTS.

The succession of crop failures seems to have come to an end. While the neighbourhood of Chefoo is suffering from lack of rain, the messenger reports that from Chinan, far westward into Honan, the prospects for a heavy fall crop are excellent, while nearly every letter received from our Christians mentions the "propitiousness of rain and dew." This, of course, gives hope for the future, but

FAMINE AND FEVER

have not yet ceased. Most of the Christians have had disease in their homes, and in many cases the whole family has been ill. Yet no more deaths of believers are reported, though they have lost relatives. Especially in the Hui Lung region, it is said that even where the fever has not affected them, poor food and lack of food have worked such havoc that the poor people all look sick. In places the grain had not been hoed when it was knee-deep, because the people had not strength for the work. One of the Christians who ordinarily makes a living by baking bread, is reported to be now able to afford only one meal a day of mixed chaff and bran, while others have only chaff and elm leaves. It is said that the beggars who die in Chang-tê city are no longer provided with coffins, but are simply buried in mats.

THE STATE OF THE COUNTRY

is reported as quiet, though there is a considerable amount of highway robbery. The tall

sorghum crops form an excellent hiding place for those waiting to waylay unprotected travellers. Regular communication with Tientsin by water is re-opened, and salt boats have gone up, relieving the salt famine, though prices are still high. Very few soldiers remain in the neighbourhood, Ma San Yuan's troops, whose arrival created some excitement a while ago, have gone North.

There is still no word of the tax (for use of the Imperial Court) being levied in Honan, which is at present causing unrest in this neighbourhood. It is said that the Roman Catholic bishop of North Honan has prepared for defence in future troubles by bringing four hundred rifles from Peking.

THE OFFICIAL ATTITUDE

toward the rights of foreigners and native Christians, as judged from proclamations, is studiously correct. The new governor, Sung Shou has issued a proclamation in imitation of those of governor Yuan in Shantung. He prefaces it by speaking of how Yuan kept peace in his province last year, and of how he wishes to follow that good example. Rewards are promised to the gentry of districts in which there are missions, and in which no trouble occurs for a year, and official buttons if for three years there is peace. Disturbances are to be severely punished. At Chang-tê Fu the district magistrate sent men on the streets beating gongs and forbidding any slandering of the native Christians.

THE CHRISTIANS

are meeting regularly for worship without hindrance, and in some cases an addition of enquirers is reported. Of course we can say nothing definite as to the motives of such, but from the way in which some speak of the Church as having "overcome," there is reason to fear that some consider the Church to be for the time being the stronger of two antagonistic forces to which it is safe and politic to attach oneself. There will be need of great care in accepting applicants for membership, and in directing the minds of Christians from revengeful feelings.

Some active preaching is being done among the heathen. When the alarm arose about the arrival of General Ma's troops, one of the native Christians went to the deputy in charge of the Mission Compound to enquire if anything inimical to the Christians were intended. The deputy answered "If there were, would we be building up your chapel? You go to the places

where men congregate in large numbers; preach there, and the wild rumours will cease."

THE REPAIRS

to Mission property, done at the command of the officials, do not promise much, except that the injured roofs have been repaired. Fittings for foreign doors and windows are not at hand, and most of the houses have not a whole pane of glass. Some furniture, such as writing-desk, organ, etc., has been returned to Mr. Goforth's house, but the walls of Mr. Griffith's and Mr. Hood's house still retain the heathen gods and the grimy smoke of the soldier's cooking fires.

THE PROSPECT OF RETURN

seems brighter, unless the movements of Tung Fu Hsiang and Prince Twan cause disturbance. Dr. McClure has been negotiating, through the Council and the taotai at Tientsin, for our return, and the men of the mission hope to leave Tientsin for Honan about the 20th of August. We hope, also, that investigations in Honan, and the general state of the country at that time, may enable us to feel justified in cabling to Canada for some further reinforcements later in the autumn. Of this, however, there is as yet no certainty.

A BUDDIST MONASTERY IN KOREA.

LETTER FROM OUR MISSIONARY, MRS. D. MACRAE.

Wonsan, Korea, 13th June, '01.

Our recent visit to a Buddhist monastery is what I wish to tell you about. We spent about three days in the monastery of Sok-Wang-Sa, and to you who have never seen idol worship I would say that several days spent in its midst is one of the best means of quickening one's faith in the true God, of awakening sincere pity for such mistaken devotion and of arousing one to renewed missionary zeal.

The monastery of Sok-Wang-Sa was founded over five hundred years ago by Atar-Jo, the first king of the present dynasty. It is about sixty miles from Wonsan, nestling away in among the mountains. After crossing a fine plain covered with the tender green of rice fields we passed in among the hills, finding relief for our eyes in the cool groves of trees and river banks bright with flowers.

With such surroundings how could the road seem long? So in good time we were standing in the presence of the two huge devil posts which guard the entrance of the monastery grounds. These guardian spirits are wooden posts about ten feet high, stained a dark red, with the exception of the hideous carved faces, one of which is endowed with three staring eyes, and the other with five or six, arranged in groups according to fancy, the wide, grinning

mouths and large crooked noses completing the horrid picture. In these posts evil spirits are supposed to dwell.

The region we then entered seemed indeed enchanted ground, so wondrously beautiful is it all. The huge trees, many of them planted five hundred years ago, the wide, smooth roads, the babbling brooks, the profusion of foliage and lovely wild flowers, such as lily of the valley, azalea and white honeysuckle, fairly bewildered us with their beauty, used as we are to the bare Korean hills. For at least half a mile we wandered on, drinking at the clear cold springs, and stopping to admire the arched stone bridge and objects of interest. At last we reached the monastery buildings, which in themselves form quite a little village.

At the entrance we were met by the ancient abbot, who gave us a welcome and handed us over to his monks for entertainment, after which he promptly sat down near us and went to sleep. He is now over eighty years old and seems almost blind, yet during our stay we learned that he is in truth the head of the establishment and is quite able to look after his own rights. We were shown to our rooms, for Korean rooms by far the best we have yet occupied.

Our luggage disposed of, a monk appeared with a Korean table of bowls containing wild honey water, a most delicious drink when one is tired and thirsty. The monks were extremely friendly, and during our visit they made very frequent calls upon us. Two in particular were extremely kind, and through them we saw into mysteries of the temples hitherto unrevealed to foreigners. One monk seemed much interested in the Jesus doctrine, as they called it, and begged for a Korean Bible, which we gladly gave him, and are praying that through it he and others may find light.

These monks have all shaven heads, wearing their own peculiar hats and refusing to eat meat, eggs, milk or any other food except vegetables and fruit. Even the fowls we took with us for food had to be killed outside the monastery grounds, as no blood must be shed on the premises. About his neck and around his wrist each monk carries a string of pretty wooden beads, with the old Hindu words *Nemoo Ammie Tabble*. The meaning of these words no one seems to know, except that Buddha understands and wishes them said. The old abbot presented us with a neck string and a monk with one for the wrist, so that we may yet say *Namoo Ammie Tabble* with them.

Our visit to the temples was of course extremely interesting. The beating of drums and chanting of the priests first drew us toward them. On reaching them however we found they were offering sacrifice to the idols, of which the statue of Buddha is chief, and the sight being anything but pleasant to us we resolved to postpone our visit until a time when worship was not in process.

Right above our rooms was a gorgeously-painted pavilion, truly a wonderful work of art, with its dragons and many coloured walls and pillars. Below that was a sort of gateway, on

either side of which sat two huge and hideous images supposed to be the gods of north, south, east and west. Encircling the head of each of these awe-inspiring deities, while supporting the left foot of each was a little wooden devil, under their huge right feet being other poor little struggling devils. The painting of this group, as well as the shapes, were most grotesque.

The first building to which we were taken was under double lock, and was a place sacred to the spirit of the first king of the dynasty. Mrs. Bird Bishop says in her book that no one is allowed to enter therein, and so far as we know, no other foreigners have entered, but thither our friendly monk escorted us.

We do not marvel that they fear to open it, for there behind the gorgeous draperies are articles of such age and rare beauty that money could neither buy nor replace. One thing was a silken screen presented to the king by the Japanese five hundred years ago. The figures on it would lead one to believe that at that time the people of the Land of the Rising Sun wore top knots and rode fiery steeds. There we saw the king's robes and regalia, their books of drawings priceless for their antiquity, and from a box the monk produced silken embroidered screens of such beautiful, rich workmanship that one could scarce turn away from admiring them.

From this we visited many temples for worship. In the centre of each was a large gilded statue of Buddha, but in each temple he was surrounded by a different group of attendant idols. In one we found him surrounded by ridiculous-looking images who were supposed to have the arranging of death, each one having charge of a certain age and having his own envoy for the purpose.

By far the most interesting of the temples was the one containing the noble five hundred of Buddha's first disciples. How funny they were, and how we did laugh over their little faces. No two seemed alike in expression, one with his little head on one side, looking up at us mournfully; one giving us a sly side glance and another grinning at us openly. In one corner of the temple was a large wooden chest in which the monk showed us five hundred little brass bowls for these idols. In this chest were more treasures of priceless worth, brass candlesticks and bronze incense vessels as old as the temples.

But I shall not weary you with any more details of this heathen stronghold. There in the midst of rare natural beauty, day and night, these poor, mistaken men are striving to pacify their gods. How sweet was the sound of our Korean servants singing their evening hymn in comparison to the beating of drums and chanting in the temples above us, and as the words: "Nothing but the Blood of Jesus" came to our ears, our hearts swelled with praise that Korea was coming to the feet of their God and ours.

The work is increasing far beyond the present staff of workers, but we are glad that more are coming.—*The Message*.

THE CRISIS IN THE CHURCH OF ENGLAND.

(A paper read by Mr. Edward H. Garbett, Secretary of the Imperial Protestant Federation, at the Annual Conference of the Yorkshire Evangelical Union.)

It is my privilege as your president to open the working portion of our proceedings, by a short address, and I do so with feelings of considerable diffidence in the presence of so many others far better qualified than myself for the task.

We meet here to-day as Evangelical Members of the Church of England, deeply anxious not only as to the future of our Church, but even more so as to the maintenance of the Scriptural Doctrines of the Protestant Reformation throughout the dominions of the King.

The battle of the Protestant Reformation is now again being waged in this country, and perhaps in a more subtle and dangerous form than in the sixteenth century. Now, as then, we have like our forefathers to fight against the doctrines and claims of Roman Catholicism, but under its disguised form of Sacerdotal Ritualism practised and taught within the Church of England itself, by over 9,000 clergy who are faithless to their ordination vows, lawless in their disobedience to the laws of this realm, and secretly working for the restoration of Romish supremacy in the Protestant Church of England, whose pay they are receiving.

The Church Association has just published a list, compiled solely from the records and reports of the various Romanizing Societies, in which it gives the names and addresses of 9,371 clergymen of the Church of England, all more or less helping the ritualistic movement in the National Church. Out of a total of 23,000 beneficed and unbeneficed clergy, 4,568 are stationed in the various foreign dependencies of the Crown, thus leaving about 18,432 clergymen connected with the Church of England in the United Kingdom.

Of this number about 9,000 are ritualists; leaving about an equal number as belonging either to the Moderately High, Broad or Evangelical Parties.

As Evangelical Churchmen, we are face to face with

A TERRIBLE FACT

that at least one half, and probably a larger proportion, of the clergy in the United Kingdom alone are faithless to the Protestant Reformed Religion as by Law established and to their own ordination vows.

But this alas! is not all the truth of the case, as the Sacerdotal Party long ago have been wise enough to recognize the absolute need of union and combination among themselves, and a very large proportion of the 9,000 clergy are members of one or more of the

SEVEN GREAT ROMANIZING SOCIETIES,

and of the innumerable guilds and other secret bodies with which this country is now honey-combed.

Time will only permit me to glance at the names and objects of these seven great powerful societies as disclosed by Mr. Walter Walsh's admirable book, "The Secret History of the Oxford Movement."

1. *English Church Union*.—With its 30,000 communicant members, all labouring to undo the work of the Reformation and to bring about Corporate Reunion with Rome. There are 4,400 clergy of the Church of England members of this union.
2. *Association for the Promotion of the Unity of Christendom*.—Object:—To unite the Protestant Church of England with the Corrupt Latin and Greek Churches of the east and west.
3. *Society of the Holy Cross*.—Its object being to maintain the Catholic Faith and Discipline, and to form a special bond of union between Catholic priests. Its brethren are pledged to bring young and old to confession.
4. *Order of Corporate Reunion*.—Object:—Corporate Reunion of the Church of England with the rest of Christendom.
5. *Confraternity of the Blessed Sacrament*.—Object:—The Restoration of the Sacrifice of the Mass in the Church of England. About 1,800 Church of England clergy are members of it.
6. *Society of St. Osmund, now called the Alcuin Club*.—Object:—The Restoration in the Church of England of the Ritual in use before the Protestant Reformation.
7. *Order of the Holy Redeemer*.—Object:—To bring about the submission of the Church of England to the Papacy.

On the other hand, let us not forget to be thankful for the fact that of the 9,000 clergy forming the Moderately High, the Broad Church and Evangelical Party, a large proportion form a noble body of men, faithful alike to their ordination vows, the purity of Scriptural teaching and the articles of our Church.

Can we, as Evangelical Churchmen, doubt but that in the Providence of God the Church of England was intended to be His Witness throughout the world and the champion of a pure Scriptural Faith derived from the Bible. If so, is it not a solemn question whether, with 9,000 of the clergy, and almost all the bishops, faithless to that standard, and accepting the traditions of men and the authority of a mere earthly Church as supreme in matters of Faith, the Church of England may (unless soon purified), be weighed in the balances of Divine justice and found wanting.

Let us not forget that in God's sight there is something more important than the maintenance of any Established Church on earth, and that is the progress and welfare of the only true Church, consisting solely of those who as sinners before God have become reconciled to Him in the Everlasting Covenant of the One and only Sacrifice. If therefore our Established Church permits the pure Gospel light to be extinguished, and ceases to be a faithful witness before the world, we may feel sure that God will not forsake His own cause, but will raise up from among us a Protestant power which in this nation will take the place the Church of England as a Church of England refuses any longer to occupy as that of a true witness of Divine truth.

In trying to get a firm grip of all the leading facts which represent the

STRENGTH OF THE FORCES

for and against the cause of Evangelical Protestantism, let us not forget the magnificent organization of the Roman Catholic Church and of the Jesuits, and the enormous wealth with which they are zealously working for the conversion of the British Empire to the Romish Faith.

FORCES MAKING FOR PURITY.

We have glanced thus briefly and rapidly at the forces at work against the Reformation; let us now turn our attention to those who are endeavouring to purify the Church of England and to keep the light of the Gospel burning brightly in this land.

We have first a noble band of Church of England clergy working more or less in co-operation with a number of Protestant Evangelical Societies, all of which are doing their utmost to maintain the Scriptural standard and purity of the Faith; such as the Church Association, Women's Protestant Union, Church Missionary Society, Scottish Reformation So-

ciety, Church Pastoral Aid Society, Scottish Women's Protestant Union, Evangelical Alliance, Imperial Protestant Federation, National Protestant Church Union, Protestant Alliance, Protestant Reformation Society, The Ladies' League, Scottish Protestant Alliance and other smaller local Protestant bodies scattered all over the land. Nor as representing forces at work on our side must we forget the splendid work done by Sir William Harcourt, Mr. Walter Walsh and Mr. Kensit, to all of whom the cause of Protestantism is deeply indebted. But, ladies and gentlemen, this does not represent in any truthful way the strength or extent of the Organized Protestant Forces.

I would ask your most earnest attention to the facts recently disclosed by the Free Church Year-Book, 1900, published at the Memorial Hall, Farringdon Street, London, E.C. On pages 251 to 252 are given the following comparative figures, which it seems to me not only deserve our most earnest consideration, but indicate plainly that in the good Providence of God

ANOTHER GREAT PROTESTANT POWER

has been built up probably to effect what the Church of England may fail, alone and unaided, to accomplish.

In the first place, let us glance at the comparative strength of the Evangelical Free Churches and of the Church of England throughout the world.

The number of communicants connected with the Evangelical Free Churches throughout the world is given as 21,532,849, made up as follows:—Methodists, 7,386,315; Baptists, 5,028,751; Presbyterians, 3,903,464; Congregationalists, 1,205,319; Evangelical Protestants in the United States, 4,000,000;—as compared with the communicants in the Anglican Churches which are given in the Church of England Year-Book of 1899 as 3,286,573, made up as follows:—In England and Wales, 1,920,140; in Ireland (estimated), 150,207; in Scotland, 44,733; in the United States, 680,205, and Indian Colonial and Missionary, 491,288.

Let us next see what the comparative strength of the Church of England and of the Evangelical Free Churches is in England and Wales alone.

	Church of England.	Evangelical Free Churches.
Church Accommodation in		
Sittings	6,948,928	7,993,705
Communicants.....	1,920,140	1,911,924
Sunday School Teachers....	206,271	38,160
Sunday School Scholars....	2,410,209	3,350,224

These Free Churches are no longer scattered

units of disconnected action, but are now consolidated in the great National Council of the Evangelical Free Churches, which has probably done more to spread the Gospel than any other organization formed in recent years. It has over 600 District Councils, each representing a group of from 10 to 12 congregations. These in their turn are banded together into great County Federations.

The chief work of the National Council is spiritual, the deepening of the religious life in the churches and the extension of the Redeemer's kingdom. These Evangelical Free Church Councils are united, whilst the Church of England is split into two great camps each working in opposition to the other.

In his speech to the Fifth National Council of the Evangelical Free Churches, its President said:—

As defining some of the chiefest of the truths held by Free Churchmen he enumerated the following:—

“One God in three co-eternal persons. One Incarnation of God in the Second Person of the ever blessed Trinity, the Redeemer and Saviour of men. The Holy Ghost, the Third Person of the Godhead ever present on earth, the Renewer and Sanctifier of penitent souls. One Bible, whole and entire, a revelation of God's Will to His human children. Man a fallen being and an active sinner needing salvation. One all-sufficient atonement; one sacrifice once offered, by which every and any man may obtain pardon and utmost salvation on the same terms of repentance of sin and faith in the Lord Jesus Christ. Man responsible and immortal. The resurrection of the dead. The final judgment. Everlasting blessedness of all regenerated souls. Everlasting punishment for all finally impenitent sinners.

What do these facts and figures mean to us as Evangelical members of the Church of England?

Are they not eloquent in convincing us that unaided the Evangelical Protestant members of the Church of England are in a hopeless minority, and as a party powerless and impotent to secure in the country and parliament any real purification of our Church, and that our wisdom and duty alike lies in drawing closer the bonds of union and

CORDIAL CO-OPERATION

with the Evangelical Free Churches, who are with us in sympathy and in upholding the fundamental principles of the faith.

THE JAPANESE STUDENT ARMY.

(By the Rev. J. S. Motoda, Ph. D., Headmaster of St. Paul's College, Tokyo, and President of the Student Young Men's Christian Association Union of Japan.)

Japan as a nation is dominated by young men. In education and journalism, law, science and trade only men of modern education can keep abreast of the times, and even in politics where the so-called “elder statesmen” have long held sway, the younger set fill all but the highest posts. Therefore it is safe to say that the character of Japan will be more largely determined by her students than by any other class. To Christianize the students means to take the most direct step in the Christianization of the nation.

The West has of late heard not a little about Japan's military strength, but equally numerous and more noteworthy is her standing army of students. Co-education in colleges is unknown. For men there are at present two universities, two colleges, a military and a naval, eight high schools corresponding to German gymnasias, 190 middle schools and 60 others of similar grade, one higher normal school and 49 ordinary normal schools, 47 special schools and 233 schools of technology. In these 592 institutions there are enrolled over 120,000 students ranging from twelve to thirty years of age.

Tokyo is by far the greatest student center. Here are found institutions of all grades, public and private, religious and secular. There 45,000 students come from every corner of the Empire, for Tokyo is the student's Mecca. There are also secondary centers, such as Kyoto, Sendai, Kumamoto, Okayama and Sapporo. Besides these students in recognized schools there are thousands of others, perhaps 15,000 in Tokyo alone, who, while attending no regular school, call themselves students. This nebulous mass is one of the most difficult for the police to control and for the Young Men's Christian Association to touch.

In every country students have recognizable ear-marks. So in Japan, aside from the uniform and cap of Government schools, certain manners and customs are peculiar to students. “I am a student” brings exemption from the code of etiquette which requires one to bow low and long and to squat on one's heels. Students often affect a sort of “high-shoulder” swaggering gait not unlike that of a self-satisfied tar.

The forms of address and expression common among students are understood in all parts of

the country, even the most rustic. In character I should describe them generally as governed more by the feelings than by the will. There is an abnormal sensitiveness to all that appeals to feeling and passion, and the will being weak, the judgment is overborne by the desire for pleasure or indulgence. Add to this the fact that they are at the most expansive stage of life, and, lacking strong restraint from without or control from within, it is not surprising that physically they tend to intemperance, intellectually to doubt and aberration, emotionally to rash and violent deeds.

The new civilization has brought new temptations. Cigarette-smoking, saloons and billiards appeal strongly to students. Then there are the dancing girls who appeal to the lonely student, and saké shops for the thirsty. Worse than these are the public prostitution houses, of which there are five main ones easily accessible about Tokyo. Vice is extremely cheap; eminent men defend and practice it; public opinion smiles at it. Christianity is the only force that resolutely fights it and works to keep students from yielding to it. Buddhism is silent and powerless; Bushido, the stoical code of mediæval knights, is all but extinct.

The problem is plain; given 120,000 students, predestined leaders, a privileged class; self-confident, passionate, tempted; old religious and moral forces moth-eaten; how shall they be saved for themselves and for society?

To this problem the Student Young Men's Christian Association Union exclusively addresses itself. The Union traces its source to three Associations founded in Tokyo in 1888, which increased in number rapidly during Mr. Wishard's visit in 1889. When Mr. Mott came in 1896, he found eleven surviving Associations and organized seventeen more, which united to form the Union in January, 1897. These twenty-eight Associations have since grown to thirty-five, containing 900 members. Since 1898 we have had a Japanese and a foreign travelling secretary. From this summer we expect to have a permanent Japanese secretary, the first graduate of the Imperial University to enter a Christian calling. The Associations will contribute one cent a month a member for his support and collect as much more from friends.

Besides this they raise several hundred dollars each year for the thriving district training conferences and summer school. Evangelistic meetings for students are held frequently in the principal cities, for they are eager to hear

men with a message. Bible study, a fair index of Association vigour, has increased sixty per cent. while the number of Associations has increased only seventeen. The possibilities of the printing-press in our work have only begun to be tested, but a magazine and several pamphlets have proved very helpful.

The Union is the only national student organization; it is growing steadily; it enjoys the confidence of the church at large; but compared with the problem stated above it seems insignificant. Out of 593 schools, only forty have Student Associations; out of 120,000 odd students, less than a thousand, or seven in one thousand, are Christians. Yet it should be said that of the 60,000 who may properly be called college students the proportion of Christians is one to thirteen, which is three times as great as in the population at large. Furthermore, many of the higher government colleges have been entered. The untouched field is the normal and middle schools. Many of the students of the latter are too young to be reached by present methods. It is nevertheless encouraging to note that most of the recently organized Associations have been in Government middle schools.

There are obstacles, many and serious, but no organized or set opposition. The government schools are non-religious, and teachers are generally indifferent, yet but rarely actively opposed to our work. As for parents, sometimes non-Christians are eager to send their boys to Christian Schools in hopes of their becoming Christians. The great and comparatively open field of the Union, therefore, lies in the government schools. Their students are increasing at the rate of thirty per cent. a year. Two high schools (gymnasias) have been opened within a year. Meanwhile private and Christian schools, though superior in certain respects, just hold their own. The Union, as a specialized arm of the church, must evangelize and organize these government school men. Forty bands of men are at work doing this, quietly as leaven works, individually, as Christ and Andrew worked.—*The Intercollegian*.

The Kingdom of Toro, lying between the northeastern boundary of the Congo Free State and Uganda, after four years of labor by the missionaries from Uganda, has a church of 400 members, 600 in Sabbath Schools and 1,000 scholars in day schools.

ROMANISM AND PROTESTANTISM IN FRANCE.

BY REV. RUBEN SAILLENS, PARIS.

For the last seventy-five years France has been under the influence of secularism. Convinced, and rightly so, of the impossibility of reconciling the spirit of Rome with the modern craving for liberty and progress, the fathers of the present republic enforced a system of public education based on Agnosticism. They hoped that compulsory instruction, with a set of teachers more enlightened than the "friars and sisters" who had so long been in charge of the French youth, would not only rid the country from superstition, but also give the people a superior morality.

Every religious notion, therefore, was banished from the standards of the national schools—not that disrespect was meant to the beliefs of any one, but in order to leave perfect liberty to all in the matter of belief. Much blame, and even abuse, was poured upon the authors of that system; even in Protestant countries the French *Ecole sans Dieu* (godless school) was sometimes held to opprobrium. But we fail to see what else could be done if France was to be delivered from the baneful influence of Rome. In a country where the Romish Church is nominally the religion of the majority of the people—however loosely it is professed by them—no religious instruction can be given in the public schools except the one which Rome approves of.

Far from being to blame for their attempt at secularization, those men—Gambetta, Paul Bert, Jules Ferry—who undertook the stupendous task of freeing France of clericalism* are to be blamed for having not gone far enough. These measures in the domain of public instruction should have been accompanied by the disestablishment of the Church. It was a mistake to pay out of the same exchequer the priest and the schoolmaster, who was to be his greatest opponent. Disestablishment would have opened the country, in a marvellous way, to Protestant evangelization, which would have provided for the people that religious element without which neither man nor society can live very long.

It is not to be wondered, therefore, that these

half-and-half measures did not bring about the results which were expected from them. Notwithstanding the fact that every one now can read and write in this country, the Church of Rome has not lost her hold on the people, nor has its morality increased. Crime, especially youthful crime, has augmented. A new demon unknown in this country fifty years ago, alcoholism, has made its appearance, and is making greater havoc among us than among most of the other European nations. The relations of capital and labor are becoming more and more strained. This, of course, is a general feature in the civilized world to-day, as well as the increasing boldness of the revolutionary and anarchists' party, and it would be unfair to single out France on this point. However, the impression has grown upon the people that secular education has been a failure, and this accounts for the religious reaction which we are now witnessing in France.

For *there is a religious reaction*. The school system has not been abolished, but the Romish free schools compete with the national ones in a most threatening manner; the government is still anti-clerical in its policy, but the bold denials of infidelity are not as popular as they once were, and it seems as if the people were slowly turning away from the apostles of emptiness. For down in the heart of every man there is a craving for a higher ideal than money and pleasure—there is a thirst for a future hope which science cannot quench. FRANCE NEEDS GOD!

This movement should, therefore, cause the heart of all Christians to rejoice; yet our joy cannot be full, for, at the outset, the Church of Rome will get the benefit of this new disposition of the French people. It does so already. Never were the Romish churches so well attended, never the pilgrimages so numerous. A few days ago sixty thousand pilgrims met at the shrine of the Virgin at Lourdes from all parts of France; and this, though the largest, is by no means the only place of the sort in this country. Never was the exchequer of the Church so overflowing with the offerings of rich and poor; millions of francs are pouring in, month after month, in the coffers of the religious orders, the wealth of which has become so threatening for the welfare of the country that the government, though unwilling to launch us into a religious war, have been compelled to introduce before the chambers a bill against the unauthorized orders—a bill, however, which may prove impotent, as are all

* "Le Cléricalisme, voilà l'ennemi!" (Clericalism—that is the enemy!) is the celebrated saying of Gambetta.

measures which are not sufficiently drastic and do not go to the root of the evil.

Here are, briefly, the main reasons of this movement of "Back to Rome":

In the first place, the people really know no other religion. Catholicism plunges its roots in the very heart of the country, by its one hundred thousand priests, its innumerable monks and nuns, all recruited from the people, and in most cases from the peasantry, which is so powerful an element in France. On the other hand, Protestantism is utterly unknown in many towns and villages, except for the passing visit of a colporteur. Wherever it is known, the Catholic press and clergy take good care to disfigure it, by representing it as being a foreign religion—the religion of those countries which have been for ages the rivals of France (England and Germany), thus exciting against us that most dangerous of all fanaticisms—jingoism. There are, as every one ought to know, six hundred thousand French-born Protestants (the descendants of the noble Huguenots), but they are scattered throughout the country; many of them are timid; others have lost the faith of their forefathers, and it is not uncommon to meet Frenchmen who do not know the existence of *French* Protestantism. To the more thoughtful and enlightened part of our population Protestantism is puzzling, on account of the complexity of its aspects under its various denominations. But the great advantage of Romanism over us—one which, however, we are far from coveting—is its easy system of penance, of accommodation with the laws of heaven; Protestantism has the reputation of being more exacting in its demands on the conscience and the life of man. For all these reasons one cannot wonder that a superficial awakening of the religious sentiment, which has not yet reached the hearts and consciences of the people, should profit mainly to the old-established religion.

Another cause of the present growing popularity of Roman Catholicism is its wonderful gift of adaptation to the political conditions of the country.

As long as the Pope seemed to be on the side of the monarchists' party, the people, now intensely republican, would not listen to the priests. But a few years ago Rome enjoined on all the bishops and clergy to accept without reserve the institutions of France; and still later the Pope issued those famous encyclical letters which, in a mild form, assume a socialistic

tendency. The heads of the clerical party, the late M. Chesnelong, Comte A. de Mun, Abbé Garnier and many others, have organized Roman Catholic guilds of workingmen, labor demonstrations, etc.

A few striking conversions from infidelity to Romanism have had an enormous influence. I can only mention M. Brunetière, the gifted editor of *La Revue des Deux Mondes*; M. François Coppée, a poet and dramatist; M. Jules Lemaître, a literary critic—all members of the *Académie Française*, all known previously as free-thinkers.

This movement has been fortified by another, which is far from being peculiar to France alone; I refer to the revival of the nationalist spirit, which tends to strengthen in every country the partiality to the native institutions, and especially to the national churches.

Notwithstanding all this, France is not really popish, and this revival of Roman Catholicism cannot last very long. It mainly rises from an equivocal conception of what Roman Catholicism is. There are many among its present followers who would fain believe that Catholicism is one thing and Jesuitism another; that it is possible to-day for a nation to hold the first while repudiating the second. But any one who has studied Roman Catholicism knows that whatever semblance of liberalism it may put on, it is dominated by the spirit of Loyola; and if the French hate anything, it is that spirit. Jesuitism has never been able to rule in France. Our national temperament is too frank, too open, to submit to it; hence, the constant struggle of the French people against ultramontaniam. If this paper were not already too long, I could bring here many facts in support of this statement.

It is certain, therefore, that whenever France awakens from her present delusion and discovers that there is absolute incompatibility between liberty and Romanism, and that to be a Catholic means to be a slave of the Syllabus, she will turn again, perhaps with greater disgust and violence than ever before, from the loathed system; and as she has had a full and discouraging experience of mere secularism, whatever will there be left for her but to accept the simplicity and freedom of the Gospel? Thus, the prospects of a near future are for a new and thorough French Reformation.

This is a bold word to write; yet symptoms of this coming movement are already showing themselves in the most marked manner.

There is a minimum of truth in the Church of Rome; she carries in herself the very means of her destruction. She has the Bible, which her priests are allowed to read, though it is forbidden to the lay people. Moreover, the wonderful progress of evangelical Christendom cannot fail to strike many of her thoughtful members. We live in a time of world-wide information, and even convent gates are not so carefully shut against the modern magazine and the books of science that men could dwell in mediæval ignorance behind its walls. There are signs of disquietude among the clergy. During the late two or three years, over two hundred priests, many of whom are learned men, and for the most part truly religious, have left the Church of Rome. Most of them have joined Protestant churches. These men are editing two weekly papers in Paris—*Le Chrétien Français* and *Le Prêtre Converté*. The first one is the organ of those former priests who have embraced the views of what is called the New Theology, and who aim at establishing a new French Catholic Church, equally distinct from Rome and from the historic Protestant Church. The second is more strictly Protestant and evangelical. We are told that there are among the French clergy *thousands* of priests who would follow the example of those two hundred if the question of material support for them were not in the way. This exodus of priests, though yet small, is certainly the widest and deepest movement of the kind that has ever taken place in France since the sixteenth century.

Moreover, there is a marked and increasing success in the work of evangelization which is carried on by a score of societies, notwithstanding the lack of means from which they all suffer.*

*These are the principal societies at work in this country for the conversion of Roman Catholics:

The Société Centrale organ of the French Reformed Church, the largest society at work.

The Commission of the Free Churches.

The Methodist Committee.

The Baptist Committee.

The Société Évangélique of Paris.

The Société Évangélique of Geneva.

The McAll Mission.

The Mission Intérieure.

Also a French tract society, two Bible societies, besides an agency of the British and Foreign Bible Society, and Le Dépôt Central. The whole annual expenditure of these societies cannot be less than two hundred thousand dollars a year, most of which comes from the French Christians themselves. They ought to be able to spend ten times more.

In the southwest several new parishes of the Reformed Church have lately sprung up, the people themselves, in some cases, building their own place of worship. In one place the priest, M. Bonhomme, declared himself a Protestant, and his congregation, almost to a man, followed him. After a course of study in a school of theology he came back among them, and is now their pastor. Several thousands of people, in those districts and in other parts, have during the last few years joined the Protestant communities.

The pages of this *Review* have often mentioned the good work started by the late Dr. R. W. McAll nearly thirty years ago, a work which has certainly been most useful in disseminating the simple Gospel, thus breaking the ground for ecclesiastical action. No one can speak of it with more gratitude than the writer, for it was partly the means by which, twelve years ago, a mission church, formed of converts from Roman Catholicism, was established by him in the centre of Paris. In those twelve years seven hundred have confessed Christ in baptism, three hundred and ten of whom are now in fellowship with us, while a large number have joined various other organizations in Paris and the provinces. To speak of the Baptist denomination alone, which the writer knows better than any other, the increase in Paris during the last twelve years has been sevenfold, and nearly all at the expense of Roman Catholicism.

These are but a few incidents of the present movement in the midst of the clerical reaction which I have described. May we not hope, and even believe, that when this current has passed away—though, it may be, not before it has brought to us a recrudescence of suffering and persecution*—the Spirit of God will still be at work among the people, deepening the religious feeling which as yet has not reached the moral depths of the nation, and causing them—or at least those of them who are sincere seekers after truth, and there are many such—to embrace the Gospel of our Lord and Saviour Jesus Christ, the only religion which will save France—poor France, tired of drifting from rank infidelity to dark and hopeless superstition!—*Missionary Review of the World*.

*The cry of "*Vive la Saint Barthélemy!*" was heard lately in a public hall, raised by six hundred voices—a Roman Catholic demonstration against Protestantism—a sign that our work tells.—R. S.

ROME IN SPAIN.

Spain is going strong against the Church—the Roman Catholic Church is the only one they know. . . A violent popular movement in Madrid declares they will not be satisfied, as the French are, with the abolition of the religious Orders, such as monks and nuns; they demand the suppression of all clericalism and Church monopoly.

In Portugal the movement is similar to that in France, an effort to work economic reform, compelling the religious Orders to do some practical useful work. Evidently the Roman priesthood and Roman religion are in Europe losing hold of the people.—*Ex.*

The *London Times* of April 21st ult. speaks of a meeting in Madrid as follows:—

An anti-Clerical meeting was held to-day in the Handball Court. The enclosure was crowded, and several ladies were among those present. Senor Luis Rodriguez made a violent speech. He reminded his hearers that those whom he described as reactionaries of every country had formed a coalition against free thought. In reply to this the Republican youth of Madrid were not only attacking Clericalism, but Catholic dogma. (Loud cheers). "We do not want any religious orders," said the speaker, "We demand the separation of Church and State. We are the enemies of both the regular and secular clergy." A voice from the audience shouted, "Liar! Scoundrel!" whereupon considerable uproar ensued, and the man who had interrupted was forcibly removed.

Speeches were also made by Senores Ortiz, Salmeron and Garcia against the influence of the clerical party, which they said was causing the decadence of Spain. Senor Inglesias, leader of the Socialist party, said in the course of a speech: "The fundamental problem which has to be confronted throughout the world is not a religious question, it is an economic question. To the Socialist party Clericalism is a thick branch which prevents us from reaching the trunk of the religious *bourgeoisie*. The *bourgeoisie* wishes to make Clericalism its tool. After we have overthrown Clericalism we shall be able to give the *coup de grace* to the *bourgeoisie*."

After thirty years of mission work in Japan, there are over 450 churches, with 42,000 members, with thousands of scholars in schools of all grades, under the care of the missionaries and hundreds of native teachers and pastors.

SOME MISSIONARY TRIALS.

Dr. A. S. Wilson, a missionary of the American Presbyterian Church at Kodoli, India, writes:—

"This famine has thrown us into personal contact with the people as never before, and we have tried to make the most of our opportunities, and are hoping for great results. There is a side to this personal contact which I have not seen emphasized anywhere, but which is very real to us. Old missionaries say they never had to fight vermin as in this famine. When you came in from a distribution of clothing or grain, tired in body and spirit, but inclined to feel good at the thought of the suffering you have relieved, it is a little disquieting to find that your clothing is full of fleas and bed-bugs. But this is our daily experience, varied by occasionally finding what Bill Nye called "restless little stowaways" in our hair. We have learned to control the first feeling of utter loathing which used to seize us on making these discoveries, and we try to be philosophical, but it is pretty tough on the children, who sometimes manage to get their share of the "white man's burden."

PROTESTANTISM IN FRANCE.

A well-known French pastor, R. Saillens, recently in London, has been giving his views upon the present situation in France. He says that there is an unmistakable revival of church-going and external Catholicism in France just now, and that this is due, not to any serious belief in the Catholic creed, but to the sheer despair which has seized many parents in view of the results upon their children of a Godless education. The average Frenchman confounds Christianity with Romanism, and he has been taught from infancy that Protestantism is synonymous with rationalism and the negation of Christianity. He sees that the negation of Christianity has produced disastrous results upon morals, and to save these he imagines he must do homage to Catholicism, and invite the priest to exercise his functions. There is in France at present a fruitful soil for the truth, if only the sowers could be confederated. Single-handed work is too slow; a combined movement is needed.—*Ex.*

Anxiety is the poison of life, the parent of many sins and of more miseries. Why, then, allow it, when we know that all the future is guided by a Father's hand?—*Blair.*

KING EDWARD VII. AND FOREIGN MISSIONS.

When the Prince of Wales visited India in the winter of 1875-6 he was allowed to see but little of the work of the missionaries. The chief officials in power at that time were not favourably disposed to missions. "The grim spectre of religious neutrality was conjured up. It would have been a breach of neutrality if the Prince had visited mission churches as well as Hindu temples; it would have been a breach of neutrality if he had shown the same condescension to missionaries as to Brahmans and fakirs" (*C. M. Intelligencer*, April, 1876).

But in reply to an address presented by the Church Missionary Society, Sir W. Knollys wrote in the Prince's name: "His Royal Highness. . . trusts that no encouragement will ever be wanting on his part to favour the efforts of the missionaries of the Church, who have left their homes to teach the natives of India 'the truths of Christianity and the solace of religion.' If so rapid a success has not attended the labours and zeal of the labourers in so wide a vineyard as their disinterested efforts would seem to have merited, His Royal Highness ventures to appeal to the good that has been already done as an earnest of what will follow."

At Colombo the Prince determined to depart from the plan that had been laid out for him, and to cross over to Tuticorin on purpose to see the native Christians of Tinnevely. Arrangements had to be made very hurriedly, and the place selected was for many reasons highly inconvenient, but some eight thousand Christians came on foot from all parts of Tinnevely, most of them spending the night in the open air. An address was presented to the Prince, stating that those present represented 60,000 native Christians in the Tinnevely district alone.

The Prince's reply, composed by himself on the spot, and written in pencil in his own handwriting, contained the following words: "*It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our own social and political system, and which we ourselves esteem as our most valued possession.*"

There is no reason for thinking that the King has altered his views on the subject of foreign missions. Queen Victoria was a life governor of the Church Missionary Society, and the interest of the Prince Consort in missionary work, especially on the African continent, is well known. We pray that the King—whom may

God preserve and bless!—may follow in their footsteps, and may regard the extension of the Kingdom of God, especially within the boundaries of the British Empire, as a sacred charge laid upon him, equally with his humblest subject, by Him who is King of Kings and Lord of Lords.—*Chronicle, L.M.S.*

PROGRESS OF CHRISTIANITY IN INDIA.

In 1871 the number of native Christians returned in the first general census of India was 1,270,000. In 1891 they had risen to a little over two millions. In twenty years the native Christians had increased by nearly 60 per cent., while the general population had increased by nearly 20 per cent.

Of these, by far the larger proportion belong to the Roman Catholic and Syrian forms of Christianity, and are mainly the result of conversions made in earlier times. The Roman Catholics amount to 1,250,000, and the Syrians of the Malabar coast to 200,000.

This leaves us with about 560,000 Protestant native Christians, and the progress which has been made by Protestant missions may be judged by the following statistics: The number of Protestant native converts was in 1851, 91,000; in 1871, 224,000; in 1881, 417,000; in 1891, 559,000, an increase of 335,000.

In other words, while the general population has grown by 20 per cent., and the number of Christians of all denominations by 60 per cent., the increase in the ranks of Protestant Christians has been 145 per cent.—*Evangelist*.

PROTESTANTISM IN BELGIUM.

Fifty years ago there was no such thing; a few small groups of evangelical Christians, mainly foreigners, might have been found in centres like Brussels and Antwerp, but that was all. In the course of the half century a number of active churches have arisen all over the country, but especially in the French or Walloon districts.

Now the Belgian Christian Missionary Church, as it is called, includes thirty-four churches with thirty-nine pastors, and more than nine thousand members, almost exclusively miners and metal workers. They are particularly distinguished by earnestness and liberality, paying \$14,400 a year for the maintenance of their church, and being especially zealous for missions.

Pulpit and Pew.

A VESSEL UNTO HONOUR.

BY REV. A. J. MOWATT, D.D., MONTREAL.

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work."—II. Tim. 2: 21.

The "great house" (read the preceding verse. Ed.) is the Church. Her ministers, her missionaries, her office-bearers, her workers, her members, are the vessels. The Master is Christ. Just as in a great house, such as we have all over the city, there are vessels of many different sorts and sizes, and intended for many different uses; so also in the Church, there are gold and silver vessels that shine in prominent positions and serve the Master in a very special capacity, and there are less prominent workers who are no less useful in their own less prominent way.

A VESSEL FOR THE MASTER'S USE.

Go into a great house, and they will show you perhaps the vessels of the house. The array of pots and pans, the woodenware and earthenware and tinware and glassware, the brass kettles and copper boilers, the ordinary delf and the beautiful porcelain, all the way up to the splendour of gold and silver. How many they are, and how various their purpose. And they all belong to the master of the house. He bought and paid for them. His monogram is on them all. The pan that holds the ashes of the grate, the scuttle that carries in the coal, as well as the rare gold vase that occupies the place of dignity and honour in the great house, they all bear the one mark. They are his, and for his use in some way.

And is not that true of the Church and her membership? We are all Christ's. We belong to Him. We are in His service. We are for His use. Our place may be, or may seem to be, but a humble one in the great house, and among the many vessels. Still, we can say: "See that mark of His on me. He put it there on me Himself. I am but dull earthenware perhaps. That is all. Another is a gold cup or shining silver. But the mark on me is the same as on him, as plainly to be seen, as genuine. Yes, I belong to the Lord, and I am proud to belong to the Lord. I count it a great honour to be one of His vessels. There are vessels that boast they are the drinking-cup

of royalty, and kiss the lips of queens and princesses. But I am His who is the King of kings, the Lord of lords, and He serves Himself with me."

"He redeemed me. He found me given over to a low world service. So He set His love upon me, and bought me to be His. He cleansed me that He might use me, and I am His, redeemed from all I was, blessed in what I am. Despise me not, ye who are the gold cups, for though I am but a plain vessel, common earthenware, I am all the more in use on that account, and the honour of use is better than the honour of greatness. It is yours to shine on the great occasions, but it is mine to be always at it, always doing my little good, and so I am a vessel unto honour."

Another thing about a vessel unto honour, and it is put in the foreground here, showing how important and essential it is, and it is this—A vessel unto honour must be

A CLEAN VESSEL.

"If a man therefore *purge* himself from these, he shall be a vessel unto honour."

Purged! That is something more than to be wiped out in an easy superficial way. You know how vessels are cleaned sometimes, too often indeed. They are wiped out in a careless way—that is all. Some water, and not always very clean water, is dashed on them, and they are supposed to be clean. But there is another way of cleaning vessels. They are subjected to a vigorous cleansing process, scraped and scrubbed in the most thorough way, put through fire and water and air, until it is impossible for any filth or foulness to remain anywhere about them. Thus purged, it is safe to use them—they are clean. Even royalty may drink from the vessel that has been purged—it is a vessel unto honour.

Now, we who are the vessels of the Lord's House are to see to our cleansing with a view to the Master's use. Ordinary cleaning may do well enough for people who live for the world and serve it, who spread tables and dance attendance upon society. But to minister at the altar, to serve the Master, to care for souls—that is another thing. There must be cleansing of another sort. And there is only one thing that can cleanse the soul that is to be of high service in the Church in any capacity, and that is the cleansing blood of Jesus applied by the Spirit.

The apostle, you will observe, refers to two noted false teachers of the day, Hymenæus and Philetus, who had fallen into error as to the

resurrection, holding and teaching that it was already past. And some others had been corrupted by them. Now, there must be purging from these teachers and their doctrines, if a man is to be an honoured vessel. Soundness in doctrine as well as cleanness of life are essential in anyone who would serve the Master and be a vessel unto honour.

It is not so much cleverness He wants as cleanness in a vessel. Set before him two vessels. One is a gold cup of most elaborate workmanship. The other is the plainest earthenware. There is this difference however—the gold cup is not clean while the other is. Which will he choose to serve Him? He will choose the clean cup. It will be the vessel unto honour.

Why is one chosen, and another not? He is a gold cup perhaps, great and gifted. But he sits rusting on the shelf, covered with dust and cobwebs, not called for, not wanted, not used. Somebody else again with not half his intellect, nor learning, nor giftedness, is wanted everywhere. Ah! one is clean, and the other is not. How much the Church has always suffered, and the cause of the gospel, in the world, because pulpit and pew, ministry and membership were not clean! We want a thorough overhauling and cleansing as a church and people, and then we will be of more use and have more power for good. It is not what a vessel is made of the Lord looks at so much as this—"Is it clean?"

A SANCTIFIED VESSEL.

Set apart for a holy purpose—that is the meaning of "sanctified." Some vessels are not at all particular what they are used for. They serve any purpose. If there is any dirty work, they are ready for it. But such vessels are never set on a table, never invited to a feast, never wanted when there is anything good going on. The Master never sends for them when He has anything special to do. They are into too many things for His taste; so He does not honour them.

Do you, my hearer, know the meaning of *sanctified*? Do you set yourself apart for the Master's use? You may do it without being ordained to the ministry. Do you keep yourself from the world? Or, are you into everything that is going on? Too many church-members are not over-particular about themselves—about the company they keep, the social circle they move in, the places of resort they frequent, the business they are into.

Sanctified, set apart, consecrated—we want to know more of that, if we would be for the Master's use, vessels unto honour. "Separated unto the gospel!" That was one of the things Paul, as a missionary, ever kept before himself. Mingling as he had to do with all sorts of people, even to slaves and jail-birds, he never lost sight of the fact that he was called of God, and separated unto the Gospel of Jesus. And so no reproach could mar his influence nor hurt his usefulness.

And as office-bearers, and Christian workers, and church-members, we are to keep ourselves unspotted from the world, if we would serve the Master. As He is holy, so are we to be holy. If we are soiled with the world's uncleanness, then it is very clear our usefulness in the church is at an end. The Master has no use for us. But let us keep ourselves for Him, setting ourselves apart for His high and holy and happy service; so shall we be vessels unto honour.

A "MEET" VESSEL.

"Meet for the Master's use." That is another thing about a vessel—its meetness for the service it is to render, its fitness for the work required of it, its adaptability. Want of fitness in a vessel is a sad drawback. Some vessels are too large for the purpose required. Others again are too small. Others still are clumsy, an eyesore, unhandy. You do not want to sip tea out of a bucket, nor bale out a tank with a tea cup. In such cases there is a want of fitness in things. Some vessels are admirably adapted for one purpose that are altogether unsuitable for another.

So in the Church. Meetness is wanted here as much as anywhere. So often church-work is mismanaged and bungled by men trying to do what they are not at all fitted for. They are earnest, gifted, good. But they are no good where they are. The master has no use for them in the sphere they are.

Paul made a first-class missionary. He was indeed a chosen vessel, a vessel unto honour. But set him over an ordinary congregation, and he would be too big for the place; there would be a want of fitness, and things would not work well.

There is work for every Christian worker, and just the work every worker wants; but let us seek fitness for the place we are to fill, and let us not be so sure that the work cannot get on without us. Oh, it is hard for the children's mug that has done honoured service in a home to find itself shelved and replaced by some new

rival! And yet it is the way with mugs and men. The day comes when they have to be shelved. They have lost their usefulness. Want of fitness—that is the trouble.

A VESSEL PREPARED UNTO EVERY GOOD WORK.

Some vessels seem to be always on hand, and always ready for use. When you want them, they are prepared, and so you want them about all the time. How different with other vessels. Somehow they are always to seek for, and when they are found, they are usually unprepared. Thus they lose many an opportunity, and the honour that comes with it.

And that is so true of church-workers. You find some of them on hand, and prepared for any work you can give them to do, even to that of going to the heathen. Their word is: "Here am I; send me." But others again are always to seek, and hard to find, and when they are found, they are of so little use, for they are not prepared. Not prepared to preach! Not prepared to teach a class to-day! Not prepared to take part in prayer-meeting! Not prepared to do mission-work! Not prepared to follow Christ! Not prepared for anything that is good! Not prepared, and so not a vessel unto honour.

A VESSEL UNTO HONOUR.

The service to-night is of special interest, the occasion peculiarly tender and solemn. We are to say farewell to Miss King, who returns on the morrow to her mission work in distant China. Somehow we never get quite used to that word—farewell. It hurts to say it. It gives us the heartache to say it.

And then Miss King has rare qualities that make her dear to us, and so we would like to keep her. When you have a vessel of peculiar preciousness, you want to hold on to it. You are afraid something may happen to it crossing land and sea. And then there are rude hands yonder in China, and will they not break our precious vessel? Perhaps they do not appreciate her as we do.

But nothing can keep her. Love and home and fatherland would like to say: "You are wanted at home; stay with us, and serve the Master here." But the mission-spirit is too strong in her, and so she burns to be away. And she is right. No higher service can she devote her life to, and all she is, than to be a vessel bearing the living water of the Gospel to thirsty souls dying yonder. Instead, therefore, of being sad to-night to take her by the hand and say farewell, let us be glad that this honour is hers and ours to go on such a high and holy service.

A vessel unto honour—that is what she is, and there is no honour on earth like it. We part with her, then, feeling sure that the Lord who has called her to His work will be with her in it, and use her for His glory. And we will follow her with our warmest interest and prayers. And so in His blessed name, we say: "Fare thee well! The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

SHE LOVED MUCH.

One of our well-known ministers reports a striking surprise that awaited him one Sunday morning lately after appealing for gifts to avert a debt on our missionary accounts. An envelope was placed upon the desk of his study at the chapel and found to be heavy with money—silver or copper, as he supposed. But, on opening it, he found £25, all in gold; and the gift was anonymous.

By accident the giver was discovered next day. The friend who gave the gift was engaged in serving in a draper's shop. The money was her savings for years. She had hoped some day to go abroad on missionary work herself, and had saved this money to supply herself with a necessary outfit; but, on hearing the appeal, she considered that, if God wished to send her out on His errands, He could supply her with the means as well as show her His way; and she brought her slowly-gathered gold and cast it all cheerfully into His treasury. She loved much.—*Missionary Herald*.

TROUBLE AND ITS RESULTS.

Trouble is to us what we make of it. To such as receive it rebelliously and bitterly or who faint beneath it or who harden their hearts under its discipline, it is a savor of death unto death. But those who so receive it have only themselves to blame for the result. Its purpose is for quickening, not discouragement; for uplifting, not down-falling; for growing in all that is holy and true and sweet in character, not for degeneration and discouragement.

The noblest men and women are what they are through the discipline and chastening of sorrow and difficulty and even failure. The "refining pot is for silver and the furnace for tried gold." How true are the words of Jean Paul Richter: "The burden of suffering seems a tombstone round our neck, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls."—*The Christian*.

ELSIE'S THANK-OFFERING.

A TRUE STORY FOR W. F. M. SOCIETIES.

Mrs. Lewis lived a lonely life. Her husband and three children had died within a few years, the last one, a girl of nine, having been taken a few months before. Her interests were now in the church and her beloved missionary society; for was it not *her* auxiliary, organized through her own mighty efforts?

For two or three years, much interest had been taken in the little society; but the difficulties common to such work in country places began to have their effect; and now, poor little Mrs. Lewis was struggling on alone, collecting dues, and making reports, that the society might not utterly fail.

When the notice of the district meeting at Windom reached her, she took fresh heart. A thought came to her; she would go to that meeting herself! She was surprised at herself for daring to think of it; for when had she ever had a holiday? She could not remember.

Moreover, the thought of the obstacles immediately loomed up before her. But her heart was so much in the matter that they were all overcome; she would borrow a horse and buggy from her brother-in-law, and if she could not persuade any one to go with her, she would go alone.

The notice was read in the church, but such announcements had long ceased to create any interest; every woman she invited to go with her made some excuse; so the undaunted little president was forced to take the ten-mile ride alone. When she was ready for her early start, she went to her bureau, and sought a little box from the drawer, took it out reverently, kissed it, while a few tears dropped on it; then she placed it in her little black bag, and started on her trip.

It was a charming May morning, and Mrs. Lewis was soon filled with the spirit of it, as she heard the happy bird-notes, and drank in the fresh morning air. How happy she was, to be going to a large convention! She had never been to one in her life, and only through her reading could she guess what it was like.

She was in good time, and became deeply interested in watching the audience gather. Most of them seemed to be acquainted, and many happy greetings were exchanged; Mrs. Lewis felt a little out of place, but as soon as the good old mission hymn, "The Morning Light is breaking," was announced, she forgot her shyness, and entered into the spirit of the

meeting. There were words of welcome and responses, followed by roll-call; and again Mrs. Lewis felt embarrassed, as she rose to represent the Brownville auxiliary, and found it the only one represented by a single member. The reports of large sums of money and many members made her feel almost humiliated; but she realized that the fault was not in herself, and took courage.

The programme was very full and attractive; but Mrs. Lewis's interest was centered in the report and letters from foreign fields. The music did not seem to her the kind to touch her heart, and the addresses of the two "fine speakers" were above her head; but how she was thrilled by those appealing letters! She felt that she had done absolutely nothing towards helping the needs of those far-off sisters.

She followed the crowds into the room where lunch was to be served, beautiful with flowers, attractive tables, and pretty girls in dainty dresses. She felt strange and awkward, and slipped into a corner seat, among several well-dressed women who came in together.

"What a fine day!" "Beautiful programme, wasn't it?" "Such sweet music, and fine addresses!" "Oh, this lovely lunch!" "How handsome Mrs. ———'s spring suit is!" These were the remarks she heard about her; and Mrs. Lewis shrank into her seat in the corner, surprised and really grieved that no one seemed to think of that part of the programme which rested like a burden upon her own heart.

Soon she found herself listening to the conversation of other neighbours.

"The Thank-Offering report comes this afternoon," said one. "I am really ashamed of ours, but indeed, it's very hard to get people to give extras. They may be induced to give their regular contributions, as a general thing, but when it comes to these extra collections, everybody objects."

"Yes, and I don't know that I blame them," answered the other. "Now I know by my own experience this is the time of year when one needs so many things; why, my suit alone cost thirty dollars, and I thought I did wonders to take it instead of a beauty I wanted which was forty."

"Did you put the extra ten in your envelope?" laughingly inquired her friend.

"No, indeed, I could only spare fifty cents this time, I had to buy so much for the house, too; then our new cottage at Lake View means more expense; and we have had extra church

collections beside. I suppose we shall have a strawberry fête to make up our amount.

Mrs. Lewis murmured, "No, I thank you," to the pretty girl who removed her plate and asked if she would have a meringue. She slipped away, and went upstairs into the quiet church. There she bowed her head and was overcome by the rush of feeling. She thought of what had been read in the meeting, and she could not help noting the strong contrast between the picture it called up in her imagination, and the sight of that beautiful room below, with its bright, happy women who seemed to possess so much of the world's good things.

She drew the little box from her bag, and as the tears dropped on it, she whispered, "My precious little Elsie! Thank God that your life was taken before you became hardened to the needs of others! Every penny in this box is consecrated, for each was given cheerfully, and with a prayer."

Then she knelt all alone in the quiet, beautiful church, and thought of the desolate condition of many little waifs she had heard of that day, and of her own little treasure who had been in heaven five months, and thanked God for her birth in a Christian land, and for her happy flitting. When the people began to return to the room, her heart was again at peace.

Towards the close of the afternoon, the Thank-Offering reports were called for, and Mrs. Lewis's heart sank as she heard the amounts; for although they were fairly large in the aggregate, she knew that the individual reports were less than ought to have been expected, from the appearance of those who presented them.

As the secretary drew near the name of her auxiliary, Mrs. Lewis was seized with a sudden inspiration. At first she chided herself for the mere thought, but when the Brownville auxiliary was called, she rose before she had time to resist the impulse. Her voice was faint and trembling as she asked permission to speak; but she grew braver as she received the warm response of the gracious president. She told of the difficulties her auxiliary had met with, and how weak it had grown; she did not say that it had only one member who took any interest in it now; she had hoped to take up a Thank-Offering collection, but said that people in the country had not much cash, and she could get nothing.

Then she forgot that every eye was upon her, and went on, her voice growing tender, "There was one who was not a member, but who always loved the work; it was my own little girl, and

if she had lived, I had hoped she would give herself to the work as a missionary. But God took her to himself not long ago, and this was her greatest treasure," holding up the little box. "She began to put pennies in it when she read of the orphans made by the famine, and from that time she never spent a penny uselessly on herself. When she knew that she could not get well, she told me to open the box, and send the money to the poor little children who knew nothing of Jesus. I opened it to-day; it had eighty-seven cents in it, and I know that every one was given cheerfully and with a little prayer she had learned."

Mrs. Lewis sat down: she was amazed at herself and especially at the quiet way she had spoken before that large audience; but she felt that God had given her strength to tell that simple story that it might help His cause.

The president arose, and with tears in her eyes, spoke to her fellow-members. She told them of the joy it gave her to receive this largest offering, and how it put her own heart to shame that she and her own auxiliary had done so little in proportion to their ability. "We have yet another chance," she said; "the year has not closed; shall we not try to increase our collection two-fold from the inspiration of this sister's story of a precious gift? Let us thank the Father for it, and ask Him to bless our efforts."

So there, in the closing hour of that bright day, Mrs. Lewis knelt again with her more favoured associates, while the president prayed that God would help them to give and labour and pray according to the measure inspired by the gift of this little child.—*Woman's Missionary Friend*.

KEEPING TONED UP.

One day when I was with Mr. Hicks, the painter, I saw on his table some high-colored stones, and asked him what they were for. He said that they were to keep his eye up to tone. When he was working in pigments, insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician, by his test-fork, brings himself up to the right pitch. Now, every day men need to have a sense of the invisible God. No nature is of such magnitude that it does not need every day to be tuned, chorded, borne up to the idea of a pure and lofty life.—Beecher.

HOW TO CURE THE "BLUES."

"It is never the women who have cause to feel blue," he said, "who indulge in blues. The women who have shiftless husbands, hard-hearted landlords, sick babies and all the usual accompaniments of poverty never grow so depressed that they have to be treated for it. They are too busy. It's the woman with an adoring family, social position and a comfortable income who doesn't find life worth living. It isn't the servant girl who gets up at six to kindle the fire and who slaves all day who indulges in melancholia, but the daughter of the family who arises at eight, dawdles over her breakfast, reads a little, practices a little, shops a little, craves excitement with all her heart, and is melancholic because she doesn't have it."

"There is no habit which grows upon one so rapidly," went on the doctor. "It becomes a disease in a very short time. My own plan whenever I feel an attack coming on is to put on my walking boots and tramp vigorously as far as I can. It is simply impossible to exercise and feel blue at the same time. Of course, a general care of the health is necessary, and work is the chief factor in effecting a cure. Ordinarily good health, plenty of exercise, plenty of work and an interest in the affairs of this world are the great preventives and cures of melancholia."—London Doctor.

ON TAKING AND OUTGIVING.

A strong, manly character both aspires and inspires. The aspiration is its exhalation—its outbreathing of the divine; the inspiration is its inhalation—its inbreathing of the divine. The aspiration is wholly dependent on the inspiration—we only outbreathe as we in-breathe; we outwork only as the Spirit first in-works. This is one of the axioms of the Kingdom of Heaven, one of the self-evident truths—it needs no proof, but it sadly needs emphasis and attention in these busy days. All history attests that those who have become marked for their aspirations which have inspired other lives have been they that could say with the busy Paul, "I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." There is the secret of that mighty life, and also of those that came under the power of his influence—Paul lived in the atmosphere of being strengthened with might by His Spirit in the inner man.

WORK FOR GOD IS NEVER LOST.

In the vestibule of a beautiful library, erected in memory of a woman whose gentle face looks down upon everyone who passes the great doors is a bronze tablet with these lines:

The good she tried to do shall stand as if 'twere done;
God finishes the work by noble souls begun.

Only two lines, but how "clearly they tell the story of that life, of the eager dreaming and purpose of it, of its unwearying work, and finally the resignation to the message that the task was not for her. Was all the life and hope put into it lost? The splendid building with its open doors and crowd of eager students are eloquent answers. Work for God never can be lost."

Is there not comfort here for many a humble soul who sees the years pass and apparently nothing accomplished of all their high dreams? We are "workers together with God." We may fail, but God cannot. And so, though we can see no results, we can yet work on with patience and sure courage. Sometime, somehow, it will all help. Over and above and through us God is working, and God's omnipotent hand will take every honest effort, no matter how poor and blundering it may be, and use it for some perfect end.—*Selected.*

CULTURE VS. CONVERSION.

There are some people who put culture in the place of the new birth. Culture is certainly all right in its place, but culture will not admit any one into Heaven.

Suppose I had a field of ground, and shall begin to plough it on the first day of April. First I plough it one way, then I plough it crosswise. Then I would plough it again, and harrow it, and roll it and brush it, and cultivate it; working at it six days in the week, from April to October.

My neighbour comes along and says: "Moody, what are you doing in that field?" "I'm cultivating it." "What! are you going to put nothing in it?" "I believe in a high state of cultivation."

My neighbour would laugh at me for my folly. Yet that is just what people are doing who are substituting culture for conversion. Unless the seed is sown in the field, its cultivation will amount to nothing. Unless the grace of God is planted in the heart, we cannot see the kingdom of God. "Marvel not that I said unto you, Ye must be born again."—*D. L. Moody.*

A little girl standing by the curb as one of her father's parishioners drove up while smoking a cigar, thus accosted him: "Why! do you smoke?" "Sorry to say I do," answered the member. "Well, my papa does, too, but he goes up to the study where God can't see him."—*Epworth Herald.*

TOO STORMY TO GO TO CHURCH.

A worthy old gentleman who lived in the mountains had one weakness—a habit of absentsent himself from church on a very slight pretext.

One Sunday, which was a little cloudy, but by no means inclement, he was not found in his place. The next morning, at an early hour, as the pastor was standing on his doorstep, who should come along but this old man, perched on a load of wood, his hat and overcoat, his hair and beard all white with the thickly falling and fiercely blowing snow! Seeing the pastor, he halted to pay his respects and exchange a friendly word.

"Good morning," said the old man, "All well?"

"All well, thank you."

"Sorry I could not be at church yesterday."

"Yes; I missed you."

"Well, the fact is, it was such a bad day, and the weather threatened so much, that I thought it was too bad to venture out, and the—"

"Yes, it is fine, pleasant weather to-day," said the pastor. "If we should have as fine a day as this next Sunday, I shall look for you at church."

The old man blushed, and manifested a desire to break off the conversation—during all of which it seemed as if he were inwardly saying. "Caught this time."—*Selected.*

SHOOTING LOW.

A minister felt that for some reason the words he spoke from Sunday to Sunday were not bearing the fruit they should. One Saturday morning after he had finished writing his sermon, the thought occurred to him, "Perhaps I shoot too high; I will go down and see if Betty can understand it." Betty was a trusted Christian servant.

He went to the kitchen and called her to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences, and asked, "Do you understand that?" "No," she replied. He repeated the idea in simpler language, and then asked her if she saw it. "I see it a little." He again simplified. She saw it more clearly and showed deep interest, but said to him, "Plane it a little more." And once again he simplified. Then she exclaimed with ecstasy, "Now I see it; now I understand it."

He returned to his study and re-wrote his sermon in the simple style that Betty could understand. On Sabbath morning he went to church, fearing and trembling lest his people should be disgusted with his sermon, but fully resolved to try the experiment. What was his surprise to find that he was given attention as never before, and he saw eyes were filled with tears in the congregation. From that time on he changed his style of language and had no further cause to feel that his work was not successful.—*Baptist Commonwealth.*

A FRIENDLY ACT AND ITS RESULTS.

A man who is to-day well known and respected had in his earlier days an experience that taught him how great is the power of kindness upon those who are hopeless and desperate.

He had fallen into evil ways. One morning he awoke to find himself lying on the ground in a large city park. For weeks the demon of drink had kept him besotted and unthinking, but this morning his brain was clear, the fumes of drink had passed away, and he was sober. A flood of recollection came over him, of his home, his wife, his children. He felt in his pockets. There was no money there. He could not go home if he would.

Gathering himself up, he walked aimlessly away. Entering a store, he intended to ask for money, but something in the look of the gentleman who came forward restrained him. The kindly, benevolent face shamed him.

"What can I do for you, my friend?" the gentleman asked. He ignored all appearance of debauchery in the other, and simply spoke to him as a fellow man.

The poor inebriate burst into tears. How could he ask money for liquor of such a one!

"I don't know why I came," he faltered.

"But let me clasp your hand. I am sure you are a good man."

This caused the other to look still more carefully upon the man before him. "You need rest," he said, thoughtfully. "You need quiet. You need a chance to climb upon your feet again."

He turned to his desk and wrote a card to his housekeeper, in which he introduced the man as "My friend—"

"There," he said, putting some street car tickets with the card, "go and rest. My housekeeper will give you all you need. Take time to grow strong."

The unfortunate man gratefully accepted this kindness. For several weeks he remained in the hospital refuge that had so unexpectedly opened to him. He made a manful effort to break off his old habits and lead a better life. After some struggles these efforts were crowned with success, and he went back to his wife and children. Since that time he has lived an upright, sober and honourable life, and has become a man of more than local prominence.

"And all I am, I owe, through God," he will sometimes affirm, "to a neighbourly deed given at just the time I needed it most."—*Young People's Weekly.*

You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundredfold. You have sown the seed of life! you reap life everlasting.—F. W. Robertson.

The Children's Chair.

HAL'S INVESTMENT.

HAL's pocket was a very queer place,
 A little of everything in it :
 A ball, a knife, some hooks and tacks,
 That he might need any minute.
 But one day it held a brand new cent,
 Yellow and shining as gold,
 Not to be spent for candy or toys,
 But to be "'vested," he told.
 So he 'vested first in shingle nails
 And off to his mother ran,
 "I'll fix the closet for you now,
 As well as the carpenter man."
 Ten cents he earned with his penny,
 Then bought two balls of twine,
 And each fruit bush in the garden
 He tied up straight and fine.
 So the penny grew all summer,
 Turned over again and again,
 Until at "Treasury meeting"
 It counted up twenty times ten.
 The queer little jacket pockets
 Could scarce all the money hold,
 And a prayer went up with each penny.
 As it into the mite box rolled.

—Over Land and Sea.

If you read the missionary letters in this RECORD, you will find out something you did not know before.

TATOO MARKS.

Boy, did you ever see tattoo marks on a sailor's arm or on the back of his hand, marks in red or blue, and of various fanciful designs? Perhaps some of you have thought that you would like to have such a mark, or perhaps you have had one put upon you, only to be weary of it as you grow older and wiser, and to wish that you had never been foolish enough to allow it.

But all such wishing is in vain. Only by a painful operation can such tattoo marks be removed and even then the scar will always remain. Thus the work of a single foolish moment in youth leaves its mark for life.

But there is something more than the body that has tattoo marks. Every sin, though committed in a foolish moment in boyhood, leaves its mark. The sin may be forgiven, but the scar remains. Every mean, low, unclean, hateful thought leaves its scar on the character.

It is good to keep our bodies free from tattooing marks, but far more important to keep ourselves free from the marks of sin.

GOOD LUCK.

The old doctor had been away for a fortnight on one of his fishing trips, and now loitered in the drug-shop listening to the news of the village.

"And Sam Vance," said the druggist, Phelps, "has had his usual hard luck. He bought a whole ticket in the lottery with part of his grandmother's legacy, and it has turned out a blank."

"Good!" said the doctor. "Now he will take up his saw and go to work."

"Well, it was hard luck," said Phelps, "the prize was \$200,000, and Sam had the very next number to the winning ticket, and drew nothing."

"He has the bent of his family towards laziness and drink," said the doctor. "You know that. With money he would be a sot in a year. Without it he has a chance to be a good carpenter and a useful man."

He paused, and presently went on: "I tell you, Phelps, bad luck is usually the best of our good angels. The things that we don't have in this world are the ones that help us most."

"What do you mean?" asked the druggist.

The doctor looked at him.

They were both old men. They had grown old together in the village, and both of them knew all of its histories of human life, both tragic and comic.

"Well," said he, there is the squire. If he had married the woman he loved—I need mention no names—he would have been a miserable man. She had a small, mean nature. She was greedy and full of petty malice. She married another man, and presently died, and the squire makes out of her memory a noble, fine impulse, that perpetually lifts his whole life.

"And there are the Randalls, both husband and wife. They have never ceased to mourn for their only son, who died when he was ten years old. There is no good quality which they do not give him. They talk of him incessantly, of his talents, his piety. If they hear of a great discovery or a noble deed, they fancy Tom would have done it, if he had lived. I was the boy's physician. He was weak in body and mind. He was cruel and vicious. If he had lived to develop his real nature he would have broken their hearts.

"And look at me!" he continued, with an uneasy laugh. "If I had become the great specialist I aimed to be, if I had won fame and money, I should have been hard and grasping. You needn't wag your head; it's in me. It is my ill luck, poverty and lack of success that have given me any good, kindly feelings that I may have.

Yes, Phelps, at the end of the long day, when we reckon up our blessings to thank God for them before we go to sleep, we shall see that it was the things that He refused, the things that he took from us, which helped us most."—*Youth's Companion*.

Remember thy Creator in the days of thy youth.

WHEN DADDY COMES HOME.

When daddy is sober and working along,
 And giving my mammy his pay,
 You'll hear her a-singing a sweet little song
 Like the fairy you see in a play.
 For she knows that at night when they meet at
 the door
 He'll give her a jolly good kiss,
 But there's frowning and fears, and there's
 trouble and tears,

When daddy comes home like this.

The people who laugh at a man going by
 Because he is dizzy with drink,
 Will find all their smiles giving way to a sigh
 If they'll stop for a moment and think.
 And they'll pray for the ones in the desolate
 homes
 Who must all of life's happiness miss,
 "God pity the lives of the babes and the
 wives

Where the daddies come home like this."

SHADI'S PRAYER

A missionary lady had a little Hindu orphan
 named Shadi living with her. She had taught
 him about Jesus, and one night when he was
 six years old, she said to him:

"Now pray a little prayer of your own."

And what do you think Shadi's prayer was?
 It was a good prayer for any little child to
 make, for it was this:

"Dear Jesus, make me like You were when
 You were six years old."

SOME CUSTOMS IN CHINA.

BY M. J. ANDERSON, D.C.S., ABERDEEN.

What a funny man John Chinaman is to
 be sure! When he meets his friend he does not
 shake hands with him, but he shakes his own
 hands right in front of him and says, "*Tseng
 la*" (Glad to see you), "*Ni ho ha*" (How are
 you?), "*Chi fan la*" (Have you eaten rice?)
 and other questions which they think the
 height of politeness, such as: "How old are
 you?" and "How much money have you got?"
 and "What is your business in this place?"

If they take a walk together they go single
 file, not two or three abreast as we do. The
 paths are so narrow that they must go one at a
 time, and it is amusing to hear them talking to
 each other. The one in front turns half round
 and shouts out a remark to the man behind,
 who shouts back his reply. Strangers think
 they have quarrelled.

WHAT THEY THINK OF US.

The Chinese think we are the queer people
 and say to us: "Surely cloth must be very
 dear in your country—you make your clothes
 so tight!"

A chinaman once said to me: "Are you a
Taitai?" (a Mandarin's wife of high rank). I
 said, "Why do you think that?" He said,
 "Because of the feather in your hat." A pea-
 cock's feather is worn only by Mandarins.

Another man came behind me one day when
 on the wall of Canton I was sketching an old
 ruined pagoda, and made the remark: "A
 woman able to draw! that is wonderful;" and
 added, "Are you making a sketch of that pa-
 gado to send to your friends in the Western
 land that they may build one like it?"

HEALTHY TRAVEL.

I daresay you would like to know how they
 get about from one place to another in a country
 where they have no trains, or motor cars, or
 bicycles, not even stage-coaches.

They have first of all, boats (for their high-
 roads are water-ways)—from the little sampan
 which plies for trade at all the ports and which
 is worked by one oar at the stern, to the sea-
 going junk. The Chinese are clever sailors,
 and they would need to be, for it is not only
 storms and typhoons and sunken rocks they
 have to fear, but pirates who infest the rivers
 and creeks.

On land their chief mode of travelling is by
 sedan-chairs in cities, and wheelbarrows in the
 country. Some people get sea-sick in sedan-
 chairs, because of the dancing motion. The
 coolies always went too fast for my taste, and
 one of the first sentences I learned to say in
 Chinese was, "*Man man hang*" (walk slowly).

The wheelbarrows have very creaking wheels
 which make a frightful noise; and if you ask
 why they do not oil them, they tell you that
 "it is very lucky to have creaking wheels; they
 frighten away the evil spirits."

It is hard for one man to push a barrow with
 two people sitting on it, one on each side of
 the wheel, and their luggage behind them; or
 even with four people, as I have seen many a
 time; so they get up a sail to help the barrow
 along. They have also jinrickshaws, which are
 very like children's mail-carts, and are drawn
 by one man who runs between the shafts just
 like a pony.

SOME BAD HABITS.

Though the Chinese do not admire us, they
 admire some of our things too much, as we
 know to our cost. In their heathen state they
 never scruple to help themselves to anything
 they fancy, provided they are not found out—
 that they consider very stupid. They are severely
 punished when detected.

They are particularly fond of our watches,
 as their own time-keepers are very antiquated.

Buttons they are also very fond of. The
 button is a sign of rank, and is highly esteemed
 in China. I was one of a party of missionaries
 walking on the banks of the great Pearl river.
 Our boat had gone on in advance and was to
 wait for us at a certain place. Suddenly we

came to a standstill, and found to our dismay that a stream crossed our path, a tributary of the river which we must cross in order to reach our boat, now a long way ahead.

There was a ferry-boat lying at the bank, but the boatman would not stir an oar till he was paid, and we had not a *cash* amongst us! What was to be done? I thought I would try the magic of buttons, and hastily undid some bright ones from my dress, and offered them to the ferryman. Sesame! the gate flew open. He was delighted with his bargain and ferried the whole party across in great glee. I told this story in New Zealand and had shoals of buttons sent me in response.

THEIR INDUSTRIES.

The Chinese are clever, patient, industrious workmen and excel in wood and ivory-carving, porcelain-making, silk-weaving, and lacquer-work. They are splendid gardeners, masons,

wonder is—not that they are so far behind, but that they are so far advanced. How great have been our advantages and privileges compared with theirs.

The Chinese are most ingenious in their method of fishing—by otters and cormorants, teaching them to dive with a string round their necks, so that they may not swallow the fish they catch.

Their punishments are terribly cruel, as the picture will show. The man in the barrel can neither stand, nor sit, nor lie down. He is in a most painful position, and would die of starvation if his wife did not feed him.

The wooden collar or *cangue* is another method of torture. Much suffering is inflicted, and often on the wrong person. The common people are at the mercy of those in power and have none to befriend them, and know not of “the Brother born for adversity,” and the Heavenly



carpenters, shoemakers, tailors, etc., but are wofully ignorant of medicine, and especially of surgery. They will supply you with drugs of any colour you like quite irrespective of the disease. For tumours and boils they run long needles into them, that the evil spirit may be expelled; and amputation is done with a chopper. They shake and beat the sick person and kill more than they cure.

Their music is enough to drive away good as well as evil spirits. Their chief instrument resembles the Irish bagpipes. They sing an octave above the proper pitch and make one think of Burns' description of the psalm-singing in his day—"They skirl up the Bangor," in a succession of yells and screams.

In these matters they are very much where we were a little over a hundred years ago. The

Friend who will "deliver those who call upon Him in the day of trouble." What a fine people they would be if they only knew of Jesus and believed in Him.

One redeeming feature is their kindness to the aged. They are the only people in the world who treat old men, and especially old women, with kindness and reverence. They will even compare favourably with Britain in that respect. If an old woman comes into a tram-car in this country nobody offers her (who needs it so much) a seat. But if a pretty young lady enters (who is quite able to stand), nearly all the men and boys in the car jump up instantly. Such things ought not so to be, and the Chinese put us to shame as they rise up before the hoary head, and show all honour and respect to the aged.—*Morning Rays*.

ANNIE GRAHAM.

"A little child shall lead them."

[It is said that Mr. Moody had a great love for this true incident in the pastoral experience of Dr. A. J. Gordon, of Boston].

Very tiny and pale the little girl looked as she stood before these three grave and dignified gentlemen. She had been ushered into the Rev. Dr. Gordon's study, where he was holding counsel with two of his deacons, and now upon inquiry into the nature of her errand, a little shyly preferred the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons, "you had better run home and let us talk to your mother."

She showed no sign of running however, as her wistful gaze travelled from one face to another of the three gentlemen sitting in their comfortable chairs. She only drew a little step nearer to Dr. Gordon. He arose, and, with the gentle courtesy that ever marked him, placed her in a small chair close beside him.

"Now, my child, tell me your name, and where you live?"

"Annie Graham, sir, and I live in K—Street. I go to your Sunday School."

"You do; and who is your teacher?"

"Miss B—. She is very good to me."

"And you want to join my church?"

The child's face glowed as she leaned eagerly towards him, clasping her hands, but all she said was. "Yes, sir."

"She cannot be more than six years old," said one of the deacons, disapprovingly.

Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am ten years old; older than I look," she said.

"It is not usual for us to admit anyone so young to membership," he said thoughtfully.

"We have never done so; but still—"

"It may make an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes, sir," and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair, and now stood by Dr. Gordon's knee.

"You said last Sabbath, sir, that the lambs should be in the fold."

"I did," he answered. "It is surely not for us to keep them out. Go home now, my child; I will see your friends, and arrange to take you into membership very soon."

The cloud lifted from the child's face, and her expression, as she passed through the door he opened for her, was one of entire peace.

Inquiries made of Annie's Sabbath school teacher proving satisfactory, she was received the following week, and except from occasional information received from Miss B—, her teacher, that she was doing well. Dr. Gordon heard of her as keeping well for about a year.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street in which Annie had lived, he wished for a moment that he had asked his assistant to come instead of himself, but, as he neared the house, the crowd filled him with wonder; progress was hindered, and, as perforce he paused for a moment, his eye fell on a crippled lad, crying bitterly as he sat on a low doorstep.

"Do you know Annie Graham, my lad," he asked?

"Know her, is it, sir? Never a week passes but what she came twice or thrice with a picture or book, mayhap, an apple for me, and it's owin' to her, an' no clargy at all, that I'll ever follow her blessed footsteps to heaven. She'd read me from her own Bible, whiniver she came, an' now she's gone, there'll be none at all to help me, for mother's dead, an' dad's drunk, an' the sunshine's gone from Mike's sky with Annie, sir."

A burst of sobs choked the boy. Dr. Gordon hastened on after promising him a visit soon, making his way through the crowd of tear-stained, sorrowful faces. The doctor came to a stop again in the narrow passage-way of the little house. A woman stood beside him, drying her fast falling tears, while a wee child hid his face in her skirts and wept.

"Was Annie a relative of yours?" the doctor asked.

"No, sir; but the blessed child was at our house constantly, and when Bob here was sick she nursed and tended him, and her hymns quieted him when nothing else seemed to do. It was just the same with all the neighbours. What she's been to us no one but the Lord will ever know, and now she lies there."

Recognised at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago. An old bent woman was crying by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read and sing to me every evening, an' it was her talk an' prayers that made a Christian of me. You could a'most go to heaven on one of her prayers."

"Mother, mother, come home," said a young man, putting his arm round her to lead her away. "You'll see her again."

"I know, I know," she said, "she'd wait for me at the gate," she sobbed, as she followed him; "but I miss her sore now."

A silence fell on those assembled, and, marvelling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all round the child who had led them. One young girl had placed a dandelion in the small waxen fingers, and now stood abandoned to grief beside the still form that bore the impress of absolute purity.

The service over, again and again was the coffin lid waved back by some one longing for one more look, and they seemed as if they could not let her go.

The next day a good looking man came to Dr.

Gordon's house and was admitted into his study.

"I am Annie's uncle, 'sir,'" he said simply. "She never rested till she made me promise to join the Church, and I've come."

Dr. Gordon sat in the twilight after his visitor had left. The summer breeze blew in through the windows, and his thoughts turned backward and dwelt on what his little parishioner had done.

Truly a marvellous record for one year. Jesus well said, "their angels do ever behold the face of My Father which is in Heaven."—*Ex.*

UNDER A BOY'S JACKET.

No one knows what possibilities of goodness and greatness are buttoned up under a boy's jacket. We should respect every boy, for he is sure to be good at something. Long ago a rector of the University of St. Andrews took a puny orphan youth between his knees, questioned him on his studies, and said: "My silly fatherless and motherless boy, it's ill to wit what God may make of thee yet." The boy, Andrew Melville, became a great man. On the grave of Schubert is written: "He gave much, but he promised more." Our boys give us much by their bright companionship, but they promise more.

Luther's schoolmaster, the famous Trebonius, used to take off his hat when he entered his school-room. "I uncover my head," he would say, "to honour the consuls, chancellors, doctors, masters, who shall proceed from this school." A school ought to be considered sacred, for it is the place under God, where the infinitely valuable minds and characters of human beings are moulded and fashioned.

But there is another side. A schoolmaster once said of a youth that he had never known a boy to do less work in more time. Was it the same boy, we wonder, who, when "The Result of Idleness," was given as the subject of an essay, handed to the master a clean sheet of white paper?

The habit of dawdling is easily acquired, and it is one that takes all interest and happiness out of work. If I were beginning life again, the two mental habits which I should be most careful to cultivate would be observation and attention.

It is a worthless boy that goes like a top—no longer than he is whipped. If boys knew the dreadful remorse that torments men who look back upon the fleeting opportunity of school days wasted, they would better use this opportunity. Even one year's idleness may make to a boy all the difference between an after-life reasonably prosperous or heavily clouded by poverty and struggle.

When the great Napoleon visited his old school at Brienne, he addressed these words only to the assembled boys. "Boys, remember that every hour wasted at school means a chance of misfortune in future life." It is quite pathetic to see grown-up men trying to go to school again and learn with much difficulty what they might have learned with the greatest ease when boys.

—*Rev. E. J. Hardy in the Quiver.*

TWO CHINESE MARTYRS.

Among those killed by the Boxers in Peking was one dear old saint, a hunchback, nearly seventy years of age. He had always lived a most consistent Christian life, and was an earnest Bible student. When the Boxers were binding him with ropes they said, "If you will tell us where the preacher and deacons are hiding we will let you go." When he refused to tell they cried, "Hack him in pieces!" He said mildly, "First give me a little time to pray," and, falling on his knees, he cried, "Father, forgive them, for they know not what they do." As he prayed they hacked at his poor, deformed body until the beautiful spirit passed away to God. The whole village now talks of the way in which this old man glorified God in his dying hours.

An elder of the church in Manchuria was dragged to a temple and asked to deny Christ. When he refused they cut off his ears. A second time they asked him, and a second time he refused, saying, "He is my Lord and Saviour: I cannot deny Him." Then they put out his eyes; and when he still remained true to his faith, and confessed Christ a third time, his tongue was cut out, and they put him to a lingering death by cutting him in pieces. As a Chinese Christian said when he heard of this, "They may kill the Christians, but they cannot kill the Church."—*Ex.*

GREAT AND HOW TO BE.

The desire to be great is natural, and many more could be great if they did not mistake its conditions. Most men seem to think that it consists in brilliant talents, or high-sounding titles, or colossal fortunes. Everybody knows that a man may have all these, and yet be very little, very mean, very contemptible, a disgrace to his kind.

A noble and great soul receives and retains more; has greater capacity for enjoyment. Professor Drummond says, "The soul in its highest sense is a vast capacity for God. It is like a curious chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably, but which, without God, shrinks and shrivels until every vestige of the Divine is gone, and God's image is left without God's Spirit."

There is nobody in this world so shy of confiding his hopes, and doubts, and wishes, as the boy of sixteen or eighteen; but there is one person who is always his readiest confident, and that is his sister. If she understands his work, if her education is equal to his, her opportunities for being a good influence in his life at this point are boundless, and in the same sense a mother's influence on a young man when he comes from college would be enhanced tenfold if that son felt that the problems which interested him were not a closed book to her.—*The Bishop of London.*

WISHING.

Don't you wish the world were better?
 Let me tell you what to do,
 Set a watch upon your actions,
 Keep them always straight and true.
 Rid your mind of selfish motives.
 Let your thoughts be clean and high;
 You can make a little Eden
 Of the sphere you occupy.

Do you wish the world were wiser?
 Well, suppose you make a start
 By accumulating wisdom
 In the scrap-book of your heart.
 Do not waste one page on folly,
 Live to learn and learn to live;
 If you want to give men knowledge,
 You must get it ere you give.

Do you wish the world were happy?
 Then remember day by day
 Just to scatter seeds of kindness
 As you pass along the way:
 For the pleasure of the many,
 May be oft times traced to one,
 As the hand that plants the acorn,
 Shelters armies from the sun.

Youth's Companion.

WHY HE WAS RECOMMENDED.

Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help to unload a newly-arrived ship. One young man replied quietly:

"Mr. Girard, I can't work on Sundays."

"You know our rules?"

"Yes, I know. I have a mother to support, but I can't work on Sundays."

"Well, step up to the desk, and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."

"Yes, because he would not work on Sundays. A man who would lose his place for conscience sake would make a trustworthy cashier." And he was appointed.—*Selected.*

A NIGHT IN A DUG-OUT.

A SKETCH FROM LIFE.

"Rangers" were mounted police appointed by Texas to protect the people on the frontier of the state against "hustlers," who helped themselves to other men's cattle as does the pickpocket to other men's purses. One of these rangers tells of the following experience he had as a guest in a dug-out, on one of his rounds:

"I had ridden hard all day, tracking some guilty fellows. As the sun went down I saw smoke curling up from the ground. I rode toward it. No living thing could be seen. I sized it up as a dug-out, and knew people were living there by the smoke coming from the dirt chimney. When I got in front I saw the doorway and rode up closer. I checked my horse and bawled 'Halloa!'

"Somebody inside bawled back, 'Halloa yourself!'

"To feel my way toward a chance of stopping for the night I called back, 'Can you tell me where I can get lodging for the night?'

"'Forty mile ahead of ye!' was the sharp, curt answer.

"I was very tired and hungry, and forty miles more over the prairie made me heartsick. Then, too, it might throw me entirely off the track of some hustlers whom I had been successfully tracing all day. But there was no help for it. I must go, since there was no hope contained in the harsh answer given to me of getting lodging there. So I tightened my reins, clucked and spurred my horse to move on.

"'You blamed fool you! What you gwine to ride forty mile this here time o' night for?' was yelled at me.

"I turned and stared at a grizzly, red-headed old man standing in the dug-out's doorway. He was big and tall, with long, red beard and eyelashes. He waved to me and ordered me: 'Take your critter down thar in the hollow and tether hit, and come in here.'

"With all his gruff talk I felt it safer to risk the night in the dug-out than in forty miles of riding in the dark across the plains; so I dismounted, led my nag down into the hollow and tethered her, and came back. When I got to the door he called out, 'Come in and take it azy.'

"I bent down and stepped in. I was heavily armed with pistols that were buckled around my waist with a stout leather belt. He looked me through and through, and I sized him up too. With a sneer he asked, 'What's you arter, way outen here in this part o' the prairy?'

"I did not dare tell him what my business was. For all I knew he might be one of the very hustlers that I was searching for, and, after I got to sleep, he might find it to his liking to stick a knife through my heart and chuck me into a grave-pit. Two long bowie knives dangled from his belt, as well as two pistols, and a rifle was sitting to the right of the dirt fireplace to be caught up at a minute's warning. I

I see no harm in it," is not always the proper method of settling questions of a doubtful nature. Would it not be more proper to inquire, "Can I glorify God in this or that contemplated action?"

answered his question with a fib: 'I am on my way to B — on business.'

"What kind o' business?" he growled out, and turned to poke up the fire.

"Although he had partly turned his back on me, I saw that he was glaring at me from the corner of his eye. I said carelessly, 'I am on my way to B—to hire some cowboys.' And, to convince him that I had no designs towards him, I unbuckled my pistol belt, and pitched it and my pistols into a corner of the narrow room. I calculated that he would accept it as a sign of peace and trust, and that he would discard his too. He took no notice of my overture. He kept his on, while he put the kettle of water over the fire and moved about the room to cook his simple supper.

"A shadow in the doorway that obstructed the light made me look up. Another rough, tall fellow stepped inside, loaded down with knives and pistols in his belt. The old man nodded toward me, and said to the new comer, 'Son, this here fellow happened by jist 'fore night, and I gin him welcome.'

"The son gave a sniff of acknowledgment to me, and began to skin a rabbit that he had brought in. I felt very skittish now,—two against one. I sat and watched their every turn and step as they together cooked the supper. I could tell that they were watching me too. I did not dare to reach for my pistols, that I had laid in the corner, for fear they would take it as a signal of danger, and it would precipitate a fight. Hidden in the front of my shirt I had a keen, sharp dirk. I placed my hand silently upon the hilt, in such a manner as to hide my purpose, which was, if either one, by motion or sign, showed harm toward me, I would spring forward and stab at least one to the heart before they downed me.

"The rabbit was cooked on a spit, and the bread as ash-cakes in the embers. Each of us ate by helping ourselves and holding it in our hands. I was very hungry, and while we ate I forgot to watch them as fiercely as I had done every moment since I got inside of the dug-out. We finished our meal, and the old man rose, wiped his hands against the sides of his coarse jean trousers, and reached up to a shelf against the dirt wall and took down a dingy, greasy old mustard-box. He opened it, and said as he looked straight into my face:

"Stranger, we goes to bed right arter supper. Before we does, we allers reads outen this here little book. The old woman died and left us two years ago. Son reads outen this every night, 'cause it was hern. She allers read outen it. It was her onlyist book she brought when we moved outen here. We is been powerful broke up ever since she took sick and died, and we put her out yonder 'neath that scrub pine. When we reads outen her book, somehow it 'pears like we ain't so lonesome, and it keeps us from losing heart about her.'

"He took from the inside of the defaced mustard-box a very small Bible, and handed it reverently to his son, who sat down on the floor and read a chapter by the flickering fire-light. My desperate suspicions vanished as I

watched the faces of the two lonely men as the words were read from a dead woman's Bible, who in her isolated habitation from church or neighbours had left such a sacred remembrance of herself in her dirt home. The younger man read a chapter and closed the book. The older one took it and reverently put it back into the greasy mustard-box, and placed it upon the shelf.

"We stretched ourselves upon pallets on the dirt floor. I went to sleep with no suspicions that I might be killed. I felt that two men, desperate, and armed as they were with weapons, which they did not lay aside to sleep, who kept up the memory of the dead wife and mother by reading her Book, which teaches men the path of right, could not be murderers. And they were not."—*L. R. in S. S. Times.*

TRoublesome FLIES.

When Mr. Moffat, the great South African missionary, was learning the language of the Baralong people among whom he was living he had often great difficulty in his work. At night he would try and write down what he had learned during the day, which was no easy matter in such a thirsty land. The flies were so thirsty that they clustered into the ink bottle to drink the ink, and followed the pen as it travelled over the paper to suck up the fluid. This, perhaps, would not have been a very great difficulty if there had been only a few flies, but there were so many that sometimes in swarming round and into the candle they actually put it out.

How would you like to write your school exercises under such conditions?—*Ex.*

A LITTLE GIRL'S GIVING.

Recently Mr. Crowley, of the Congo Mission of the Presbyterian Church, U. S. South, was lecturing in Richmond, Va. He had lectured one Sabbath morning in the First Presbyterian Church, where a young minister from Canada was pastor for some years, and when the usual collection was taken a certain little girl was seen to put in only a penny or two, instead of a larger sum which she was known to possess. When asked why she had not given more she replied very simply that she had another use for her money. In all she had fifty cents, which had been given her by friends for attaining to a high standard of excellence in her studies in school.

Mr. Crowley was the guest of the little girl's parents. The next morning on leaving the breakfast table, as she passed out of the dining-room on her way to school, the little maiden quietly stole to Mr. Crowley and slipped into his hand her beloved coins, the reward of her industry, and said in a low voice, "This is for the Congo Mission." Like the widow of our Saviour's day, she had cast in her all, and has taught us a lesson on giving.

Receipts.

For the month of
Aug. by Rev. Robt-
H. Warden, D.D.
Agent of the Church.
Address: — Presby-
terian Offices, To-
ronto.

**KNOX COLLEGE
FUND.**

Reported\$242 30
Ventry 60
Ayr, Stanley.... 4
Innerkip..... 1 50
Hensall..... 20 64
Ayton 1
Mildmay 1 50
\$271 45

**QUEEN'S COLLEGE
FUND.**

Reported\$87 66

**MONTREAL COLLEGE
FUND.**

Reported. \$130 95
Lachute..... 50
\$131 45

**MANITOBA COLLEGE
FUND.**

Reported\$121
Dundalk..... 5
\$126

HOME MISSION FUND.

Reported\$9,237 29
Aspdin 1 46
Yearley 1 50
Wallingtons 50
Eramosa 1st Ch. 26
Martintown, St A. 79 15
" " 11 02
East Toronto.. 25
Kintyre..... 55
Puce..... 3 10
E Wawanosh.... 2 50
Saml Martin.... 3
Malta ce 1
Guelph, Kx..... 50
Tor, Bloor..... 5
Dr C A Webster. 10
Ventry 5 65
Dundalk 8
Ayr, Stanley.... 15
BMW Scotsburn.. 3
Massagaweya .. 10
Eng Settlmt. 43
St George, Que.. 20 75
Marlow 15 25
Virden ss 25
Per Agnt Hx NW. 110 24
Beaverton, Kx.. 60 50
P Rv A CWishart 10
Gamebridge.... 10
Fairlight 2 50
Cedarville 7 81
Esplin 5
Creemore ce ... 8 50
Mr. Watson 20
Innerkip 20 85

Dundalk ss..... 1
Finland mines .. 7
Ayton 11
Mildmay 14
Keene 10
Amos ce 10
Bathurst, SShbk. 15
Burv's Green .. 27
Lachute 70
\$9,983 52

RESERVE FUND.

Beq Jas Kelso... 10 0

**AUGMENTATION
FUND.**

Reported\$1,080 94
Kintyre 25
Grand Bend.... 7
Ventry 95
Dundalk 1
Ayr Stanley.... 14
Eng settlement. 4
Beq Jas Kelso .. 100
Bluevale 16
Sunbury 3 55
Glenburnie 2 36
Pittsbg Sandhll. 4 44
Mr Watson 20
Paisley, Kx..... 20 60
Ayton 3
Mildmay 4
Dobbingtown.... 2 08
Bathurst, S Shbk 5
Gillies Hill 2
\$1,315 92

**FOREIGN MISSION
FUND.**

Reported .. \$19,938 25
Albarni, Ind sel: 4 75
Rev H Young .. 10
Eramosa 26
Glengarry pres. 120
S.S. Asso..... 100
Mrs Jaffery.... 2
E Wawanosh.... 2 50
Ventry 4 87
Dundalk 3 35
Ayr, Stanley.... 28
Goldsmith 2 91
Mary St Baarie. 2
Sympathy, Mont 2
Eadie..... 12
Massagawaza... 10
Verden, ss 1 50
Friend, Millbank 5
Bristol 44 13
C P Brown 10
Mont Chin cl. .. 50
Mrs S Carr..... 1
Anon, ns 7
LaGuerre..... 4
Mrs Geo Laidlaw 10
Nine Mile Riv. .. 1
Mrs E L M Scott 50
Auburn, ce..... 7
Glenallen 42 13
Vane St A wfms 9
Chater 11
Parry Sound ss. 4
Dundalk, ss..... 1
Paisley 20
Ayton 1
Mildmap 2
Keene 10
A M Boosey.... 30
Huntsville.... 8 15
Hurricane Hill. 4
Rock Lake..... 5
Lachute..... 65
\$20,607 19

RESERVE FUND.

Beq Jas Kelso.\$100 00

**WIDOWS' AND ORPH-
ANS' FUND.****Collections and dona-
tions.**

Reported \$566 11
Mrs SR Creelman 1
Moore, Burns... 8
Vent y 65
Dundalk 25
Ayr Stanley 4
Sydenham, St P. 12 75
Junerkip 75
Aytonn 1
Mildmay 1
Keene 10
\$605 51

Ministers' Rates.

Reported\$737 48
W S Wright.... 10 48
D McGillivray... 8
J R Craigie 8
\$763 96

**AGED AND INFIRM
MINISTERS' FUND.****Collections and dona-
tions.**

Reported\$315 82
Martintown St a. 2 40
Mrs AR Creelman 1
Kintyre 25
Ventry 10
Ayr, Stanley ... 4
Innerkip 79
Ayton 1
Mildmay..... 1
Keene 10
\$361 07

Minister's Rates.

Reported\$149 80
W S Wright.... 4 50
D MacGillivray . 8
J R Craigie 4
F J Anderson... 2
\$168 30

ASSEMBLY FUND.

Reported.\$648 38
Whycocomagh... 10
Kintyre 8
Selkirk 2
Scarboro, Kx.... 7 25
Escuminac..... 2
Ayr, Stanley.... 4
Harvey & Acton. 3
Bay of Islands.. 1
Kentville 3
Richmond Bay.. 1 13
St Croix, Ellers. 4
Reston, Rich ... 4 50
Loggievil 5
Middle Riv..... 2 20
Hx, Cobourg Rd. 4
Truro, St Pa.... 5
Scotsburn. &c.. 4
Bathurst..... 5
Petrel. 3 20
Shemogue, &c.. 2

Tignish, &c ... 2
Caledon, St An.. 2 70
Ayr, Kx..... 13 89
Bobcaygeon..... 2
Apple Hill..... 2 08
Gravel Hill 1 92
Ayton. 1
Mildmay..... 1
Hurricane Hills. 1
\$756 25

**FRENCH EVANGELIZA-
TION FUND.**

Reported\$3,045 43
Brigden. 2 01
Gravel Hill 5
Ayr, Kx..... 22 21
Eramosa, 1st. ... 10
Martin'tn, St An 15
Exeter 18 24
Chiselhurst 5
Ang Sillars, USA 2
Namur. 6
Scarboro, Kx.... 24 11
Caledon, St An.. 2 50
Grafton..... 6 50
Ventry 2 45
Dundalk. 1 75
Ayr, Stanley ... 4
Westmeath 5
Mooretown 1 50
Centre Bruce... 7 46
Duclos. 4
Woodstock, St Pa 8
Saltsprings 27
Summerside 3 60
Kentville..... 10
Richmond Bay .. 7
St Croix, Ellers. 4
Dalhousie 62
Covehead 8
Parrsboro..... 12
Ilderton..... 5 05
Per Morgan &
Scott, Lon, Eng 14 60
Parry Sound ss . 8
Per Hor Bonar,
Edinboro 184 75
Ayton 1
Mildmay..... 1
Keene 4 50
Huntsville. 4
Lachute 1
\$3,555 66

Pointe-aux-Trembles.

Reported.....\$738 35
Clifton, N Lon.. 2 60
\$740 95

INDIA FAMINE FUND.

Reported.....\$554 32
Mr Best. 1
Miss Devitts.... 1 50
\$556 82

MACAO MISSION FUND

Mont, ChalChinss\$10

**JEWISH MISSION
FUND.**

Bloom'd, O'L, &c \$12 50

ATLIN NURSE FUND.

M J M, Tor..... \$1

**UNAPPORTIONED
CONTRIBUTIONS.**

Durham\$43
Strathroy..... 55 50
Winchester 60 90
Guelph, Kx..... 100
Tor, Bloor..... 66 67
Egmo, dvil..... 27 90
Kilsyth 30
Snow Road 25 60
Dalhousie 36 85
Elphin. 21 45
Manotick 15 70
Brussels, Mel... 74
" ss... 4 98

Receipts

For the month of
August, 1901, by
Rev. E. A. McCurdy,
Agent at Halifax.
Office: Herald Bdg.

FOREIGN MISSIONS.

Reported\$3,586 18
Div Hx Bkg Co. 19 60
Lawson Mem.... 25 75
Windros, St Jo.. 15
Geo McCurdy .. 5
Suth Riv wfms.. 20
Glassville..... 11
Hx, Grove. 10
Westvil, Carml.. 71 50
" Burnside wfms 5
Gairloch..... 7 41
Truro, 1st bc ... 10
Bathurst, St L ss. 5
Portaupique.... 3
Fishers Grant... 9
Richmd Bay E. . 12
Black Riv, St Ste
ce 10
Miss Speer..... 1
Prince Wm 3 30
Edn Armstrong. 1
Rev Wm Ross. . 5
Mrs Peter Kay. . 15
Truro, Berachah 75
Sussex 12 50
Princetown..... 22 50
Hx, Grove. 20
Newcastle, St Ja 21
Rev A D Stirling. 500
Couva, repaymt. 250

\$4,751 74

HOME MISSIONS.

Reported\$3045 34
Div Hx Bk Co... 27 30
" Bk of N S.... 85 50
" Royal Bk..... 21
Windsor, St Jo . 10
Hx Grove 10
McDougall Settl. 4
Bmuda, St Awms 11
New Glsow Utd. 75
Portaupique.... 3
Fisher's Grant.. 9
Richmond Bay E 10
Nine Mile River 6 25
Elmsdale 9 50
Maitland, St Da 6 63
Newcastle, St Ja 15
Amherst, St Ste 69
Milford, c.e. ... 372

Div Un Bank 5 25	Elmsdale..... 10	Elmsdale..... 10	Stellarton, Sha.. 20	CENTURY FUND.
Shediac, Knox .. 12 81	Princetown..... 10 10	Thos Isnor, int.. 12	Newcastle, St J. 5	
Cocaigne 1 27	J W interest..... 36	Newcastle St J .. 10	Windsor 10	
	Mrs J A L 21 94	Rev W Darrgh.. 10	H'x Grove..... 10	
	J W R interest . 45	Div. Un Bank... 26 25	New Glasgow Un177 36	Reported.....\$60,293 30
	Div Union Bank 138 25	Rev Dr Mur ay 10		Milford ce..... 6 55
		RevJMcG McKay 10	Total.....\$707 76	H'x Chal 228 76
NORTH WEST.	Total \$3374 29	H'x, Grove..... 10		Rockingham 12
Windsor..... 20	BURSARY FUND.	Loggievil c e.... 15		Windsor 100 91
Mulgrave..... 3 16		John Johnsn int. 75		Murray Hrbr S..116
		Rev A Grant... 5	POINTE AUX TREM-	New Richmond.. 78 19
Total \$3,463 73			BLES.	Elmsdale 11 25
AUGMENTATION FUND	Reported ....\$105	Total.....\$1139 29		Pictou Pri ce..1227
Reported .....\$1296 65	Div Royal Bk... 17 50		Reported .....\$23 63	H'x St Johns ce. 1
Windsor..... 20	Windsor..... 5		New GlasgowJas	New Glasgo Un. 1
Portaupique, ... 4	Mrs W Achbd int 9	Rates.	ss 50	Mary Murray... 1
Halifax Grove... 30	Nine Mile River. 1	Reported.... ...\$91 73		H'x St Math... 390
Murray Harbr S 30	Elmsdale 2	Rev Dr Burrows. 5 76	\$73 63	Clam Harbor.... 6 45
	Div Union Bank 5 25		Grand total...\$781 39	
Total \$1380 65	Total \$134 75			Total... \$71,473 41
COLLEGE FUND.	AGED MINISTERS.	Grand total.\$1236 78	ASSEMBLY FUND.	CENTURY FUND S.S.
Reported... \$2285 50	Int. and Collections		Reported.....\$74 03	Reported .....\$8,623 26
Div Bk of N S. 585	and donations.	FRENCH EVANGELIZA-	Forks, Baddeck. 2 50	New Richmond
" Ro Bk of Can 87 50	Reported.....\$826 26	TION FUND.	Richmond Bay E 1	ss 12 25
Windsor. 10	Rev A Cameron. 10	Ordinary.	Nine Mile Riv... 1	
F interest.....50	Mrgt Phelan int. 45	Reported... ..\$481 40	Elmsdale. 2	Total. ....\$8635 51
Hx Grove 10	Forks, Baddeck.. 5 50	Richmond Bay... 4	Newcastle St J.. 5	
Jos C De Y int.. 30	Stellarton, Sha 11			
G J H interest... 50	Harvey..... 7 53			
Nine Mile River 5	Hunter Ch B Fd. 35 75			
	Ni e Mile Riv... 5			

KEEPING HOLD OF THE BOYS.

There were once two boys in a home I know, and after a few happy years one was taken into the Shepherd's arms.

The two boys and the mother had always knelt together for the bed-time prayer, and each had offered a simple petition. The first night there were only two knees, the sobbing voice of the lonely brother uttered but one sentence, "Dear Lord, keep mother and me intimate."

Said the mother, years after, "I consecrated my life to answer that prayer."

Did she have to give up anything? Yes; receptions and calls were secondary matters when the boy's friends needed entertaining.

Embroidered doilies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy, and the answering of his prayer. "Always give me the first chance to help you, dear," she would say; and he did. Whatever was dear to his boyish heart found glad sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think towards manhood, and so they treat him like a child, to be watched and scolded, instead of being helped and trusted.

This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

1. I shall pray and work to be patient.
2. I will strive to "grow in grace and in the knowledge of God."
3. No matter what happens, I will try to hold my temper and my tongue.
4. I will try never to scold and never to reprove or punish in anger.
5. I will listen patiently and tenderly to my boy's side of a grievance.

You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

This mother's boy made many a blunder; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal "mother friend," and he was sure of comfort.

Do you think it paid? When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost hold of hers. And in the answering of the boyish prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" half so sacred as the heart of your boy. Are you true to your trust?—*Christian Work*.

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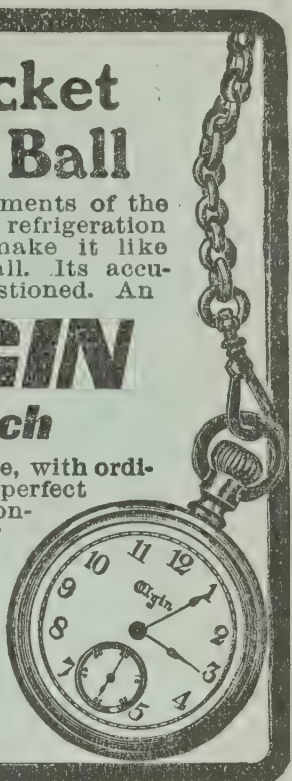
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A good start is not worth much to the man who does not keep going.

A short answer turneth away friends and often calls for a long explanation.

There are no disappointments to those whose wills are buried in the will of God.—Faber.

There is no failure in Christian work, the only failure is in not doing it.—Bishop Whipple.

In trusting a fellow-creature you must always leave room for disappointment; not so in trusting God.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.—Samuel Smiles.

"Though idleness be a sin which the devil loves to tempt men to, yet he is never guilty of it himself."—Dr. South.

No one can constantly neglect to do what he believes to be right without occasionally doing what he believes to be wrong.

Have a purpose in life, and having it, throw into your work such strength of mind and muscle as God has given you.—Carlyle.

The world is so planned that a man can accomplish more in six days than in seven—if the seventh be devoted to rest and worship.

A truth fits every other truth in the world, but a lie fits nothing but some other lie made especially for it.—From "A Summer Hymnal."

A common excuse is, "I don't feel," and yet there is nothing in all the Bible that says you must feel something before believing.—D. L. Moody.

Use your gifts faithfully, and they shall be enlarged; practice what you know and you shall attain to higher knowledge.—Thomas Arnold.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

Once let a man insult the majesty of duty by waiting till its commands shall become easy, and he must be disowned as an outlaw from her realm.—Martineau.

Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.—J. G. Holland.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—Wilder.

The undecided man lives at the parting of the ways. He is always going to decide, but never does. The result is that between two courses he selects neither.

More dear in the sight of God and His angels than any other is conquest of self, which each man, with the help of heaven, can secure for himself.—Dean Stanley.

Be humbled; walk softly. Down, down, for God's sake, my dear and worthy brother, with your topsail. Stoop, stoop! it is a low entry to go in at heaven's gate.—Rutherford.

As we are, so do we associate. The good, by affinity, seek the good; the vile, by affinity, the vile. Thus, of their own will and choice, souls proceed into heaven—into hell.—Emerson.

"It is sometimes a needful discipline to make earth uninviting that we may seek a rest above; that affliction should overtake us that we may be kept low and follow the Lord fully."—Haughton.

Great battles are really won before they are actually fought. To control our passions we must govern our habits and keep watch over ourselves in the small details of every-day life.—Sir John Lubbock.

The great p'int about gitting on in this life is bein' able to cope with your head winds. Any fool can run before a fair breeze, but I tell ye a good seaman is the one that gits the best out o' his disadvantages.—Sarah Orne Jewett.

If the present Sabbath desecration tendency goes on, it will not be many years before the working-man will be compelled to work on Sundays, as on other days, and without gaining more pay for it.—Rev. H. E. Foss.

The first and almost the only book deserving universal attention is the Bible. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent mind can read without improvement.—John Quincy Adams.

The maelstrom attracts more notice than the quiet fountain, a comet draws more attention than the steady star, but it is better to be the fountain than the maelstrom and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—Dr. John Hall.

GO • YE • INTO •
PREACH • THE • GOSPEL •
ALL • THE • WORLD • AND
TO • EVERY • CREATURE •

The PRESBYTERIAN RECORD.

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It is said that a humble mechanic of Edinburgh, by a patient and laborious application of his spare time to conversing and praying with the intimates of the city prison, won four hundred criminals back to a pure life. Whatever our position in life, let us utilize to the fullest our powers for the good of our fellows for the glory of God.—*Classmate.*

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Principal.

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The Presbyterian Record

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Presbyterian Record

VOL. XXVI.

NOVEMBER, 1901.

No. 11

"MINT AND ANISE AND CUMMIN."

Are important in their place, but should be kept there. As a rule they have ever intruded beyond their place, both before and since the Pharisees tithed them to the neglect of the weightier matters of the law.

Two of their trespassings in the field of religion are to be found, one in teachers, one in taught. Among religious teachers of all grades and kinds throughout the Christian Church—as little in our own Church as in any other, perhaps less than in most—the themes of sermon and address and instruction, as a rule, give more than their proper place to comparatively small things; to questions, it may be, of prophecy, history, poetry, art, philosophy, literature or science, more or less remotely connected with the Bible and having their place in the study but not in the pulpit; or perhaps to some question of criticism that in no way affects great truths, to the date or authorship of a book of Scripture, to the dress of a Jewish priest or the arms of a Hebrew or Egyptian warrior—and all the infinity of mint and anise and cummin that lies to hand everywhere, to the often neglect of weightier matters.

How much wiser men are in their business and daily work. The gold hunter gives chief care to the larger nuggets as long so they are to be found in plenty. The fisherman secures the best fish if there is not time for all. The gardener cares first for the best fruit, and the gleanings if time permit. And the religious teacher, with (so far as his pulpit or S. S. class is concerned) a half hour a week to deal with matters of infinite moment, cannot afford to spend much of his time upon small thoughts or things, even though they be good. There are the great themes:—of God and His wisdom, power, holiness, justice, goodness and truth—of Christ's atoning death and resurrection life—of sin and redemption—of death, judgment and eternity. There are the great facts of human suffering and want to lessen and help, and the obligation so great and pressing, to give to millions of our race who know it not, the knowledge of how sin may be taken away. These and kindred great themes should ever be the staple of religious teaching, and smaller truths will incidentally fall into place around them.

Into his temple the builder builds great stones where he can, the smaller ones fill the smaller places as needed, and the structure rises stately and strong. Let the builder in Christ's living temple use the great truths where he can, and the lesser ones will take their own place in the grand and harmonious whole.

Great truths and themes will make great the man who thinks and utters them, and the men and women who hear them. Preachers and people used to dealing with such themes cannot be small or petty. And not only will lesser *good* things take their proper place, but how insignificant will seem the little, selfish, unworthy ends for which men sometimes live. The whole being will be lifted into a purer atmosphere above the dust and smoke, with a larger environment, a wider outlook, a grander vision, a nobler aim, and the small, the selfish, the low, the unworthy will be left behind, because men and women are lifted out of them and above them. Man will rise to the dignity of an immortal, and make his life and work a grander, nobler thing.

Then among the multitude who, as regards religious matters, are not teachers, there is a way in which the mint and anise and cummin may have a disproportionate place. How often the enemies of Christianity claim in triumph that the old time belief on some minor point has been changed, and that therefore the whole system is overturning. They point out some apparent discrepancy in Scripture (where in reality none exists), some apparent confusion in a number or date, and triumphantly proclaim the Bible false. They show it proven by some scholar that law or prophecy or psalm was written by some other hand and at some other time than the church has long believed, and that therefore our trust in it has been misplaced. They herald some discovery of science as sweeping away time-honoured religious beliefs, and laugh at faith and ignorance as twin. And good people are sometimes perplexed and perhaps "tremble for the Ark of God."

Let them remember that while our understanding of some things may change with the increasing light and knowledge of passing years, no discoveries of science, no apparent discrepancies of Scripture, no results of critical study as to the date and authorship of more

or fewer books of the Bible, have ever touched the great truths,—of God and His infinite greatness and goodness,—of man's sin and duty and destiny, of Christ and His wondrous character and life, His atoning death, His triumphant resurrection, His glorious ascension, His prevailing intercession. A little of the mint and anise and cummin of religious belief may shift about with the onward progress of the race, but the weightier matters, the truths that are vital stand untouched. Let not your heart be troubled. God lives and reigns.

A YUKON SKETCH.

A few days since, Rev. Mr. Cock, who has been our missionary for some time at Bonanza Creek, a dozen miles up from Dawson City, came east. He volunteered a term of pioneer work on the frontier at the beginning of his ministry and has given it.

When he went to Bonanza over two years ago, the first thing was to get a place to live. This he must build. Spruce poles, a dozen feet long and four or five inches in diameter, dignified by the name of logs, cost five dollars each. With a few of these he built a log hut or "shack."

Then he wanted a door and window. The only boards for sale were some second hand ones that had once been used for a horse stable floor. For these the owner asked 45 cents per square foot, which would be five dollars for a board eleven feet long and a foot wide. He bought twenty-five dollars (worth?), picked up his purchase, laid it on his shoulder and carried it home. A floor was too great a luxury to dream of yet, so in the meantime mother earth had to do duty in that regard.

Later in the winter when some kind of floor was imperative, he went to a mill at some distance, paid seventy-five dollars for a few boards, got a dog team and conveyed them home.

Such a large population, many thousands, required a very large amount of food, and it had all to be brought in over the long and costly trail for hundreds of miles, and Mr. Cock saw on one occasion a drove of three hundred beef cattle sold in one block for five hundred dollars a head. At that time beef was selling at seventy-five cents per pound by the side.

There is now a railway for a considerable distance and things are cheaper. A meal at an ordinary restaurant costs a dollar. The rate of

wage is eighty cents an hour, eight dollars a day or five dollars and board.

All the travel between Dawson City and the creeks near and far must be done afoot or by stage. Of the latter there are different lines from twelve to forty miles, with fares ranging from five to eighteen dollars, and all well patronized. One firm which runs a number of stage and freighting lines keeps a stable of one hundred and fifty horses.

As an added illustration of how life is lived there, a newspaper has just come in, *The Daily Klondike Nugget*, of date 16th Sept. It is a sheet of ordinary newspaper size, with two leaves, four pages, and the price is 25 cents per copy. In it a dentist's ad. offers relief at a dollar a pull. A commercial company, which flourishes "cut prices," offers timothy hay at 5 cents a pound (which would be one hundred dollars a ton); oats, 5½ cents per lb.; reindeer milk, \$9 per case; butter, 35 cents per lb.

While it is cold in winter the heat of the brief summer sometimes reaches 90°, and the growth of vegetation is very rapid. Mr. Cock had a small garden, say 10 x 12 ft., where vegetables grew fast and large, and were very tender and good.

The population of Bonanza is about five thousand, chiefly men, though there is quite a number of families, about five hundred women in all.

The long winter night with six weeks in which the sun does not appear—though there is daylight, or rather twilight, for three or four hours a day—and the corresponding time in summer, when, as with another golden city, there is "no night there"—seemed strange at first, but one soon gets used to it, and lives and works and sleeps by nature and clock, instead of sun, and even at Bonanza modern science laughs at night, and with electricity turns it into day, while the style and fashion of modern city life are quite in evidence.

Into our little log church at Bonanza, which answers for church and school, two hundred people can be packed. The school is conducted as a part of the church organization. The running expenses of school and church at this station are about \$550 per month, \$6,600 a year, and is raised by the people themselves.

Rev. John Pringle, our veteran Yukon missionary, is now at Bonanza, while another veteran, Rev. A. S. Grant, holds the fort at Dawson City, where the congregation has just erected a fine new church and manse.

While the thousands thronging thither in

the eager search for gold have among them much of carelessness and sin, there is an open-handed, warmed-hearted loyalty to Christ on the part of many. The greater intensity of life in its outflow into different channels does not miss the Christian channel, but flows there also, warmly and freely and generously as in other channels.

It is a paying investment for church and country to found missions which so soon become self-supporting. It is starting centres of life and influence that perpetuate themselves. It is casting the leaven into the lump which shall more or less leaven the whole.

There are many other waiting centres in our broad land, less widely known it may be, but every one of them a pillar in the future of the country, a pillar which without Christianity will prove a weakness rather than a strength, but, with it, will prove both beauty and strength, for from these frontier fields by mountain, stream and sea, will come many of the strong men and women who shall make and guide our Canada in the days and years to come.

COLLEGE AND CUP.

There is no necessary connection, save that two matters claiming large attention in the recent Maritime Synod were the College and the individual communion cup.

The Presbyterian College, Halifax, afforded a lively discussion; not its teaching, for that is good; not even its finances, for all are agreed that it should have still better support; but its name, for on this point there was divided opinion.

It is not an infant. It has three score and ten behind it, and by reason of strength is going four score, and some thought that as it has done good work so long without a name save Presbyterian it had better continue.

Some thought the time had come to name it, and moved "St. Columba," an Irishman who in the sixth century preached the Gospel in Scotland, as St. Patrick, a Scotchman, had preached it in Ireland nearly a century before. Others held that a name, if given, should have at least a tinge of blue, and that in no special way, either doctrinally or ecclesiastically, does St. Columba suggest any connection with the Presbyterian church. Others again argued that as so few know St. Columba it would by many be mistaken for Columbia, suggesting Yankee affiliation.

Some time ago it was called Augustine

College, from one of the earliest and best of the Christian fathers and framers of our Theology.

Some think that if it is desirable to retain a distinctively Presbyterian name and yet make it more comprehensive than "Halifax," "The Maritime Presbyterian College" would meet all demands.

Thus, as with most babies, there are names in plenty. It was finally decided to refer the matter to the Presbyteries of the bounds.

May the name that is above every name ever dominate the thought and work of this the oldest college of our church.

The individual communion cup is a little thing, but can hold a big "principle," for principles do not sell by yards or pounds. The spelling of a word, homo-ousion or homoiousion, with all that it involved, once divided the church, and with it the civilized world. The present will scarcely compare with that, but to those on either side who esteem the introduction of the individual cup important, to them it is important.

The little cup is having as wide an advertisement in our church as its most ardent friends could desire. It is in use in several congregations, but hitherto little attention has been drawn to it publicly. About a year ago Zion Church, Charlottetown, P.E.I., resolved to adopt it. Against this a member of the Session appealed to Presbytery, which advised that Sessions be discreet and might use their discretion. From this, appeal was taken to the Synod, which met recently in St. John. After considerable discussion the matter was referred to Assembly. The prevailing sentiment of the Synod seemed to be that, as all churches now use from two cups to a dozen or more, there can be no material change in principle in giving one to each pew, or to each communicant; that as in some congregations the bread is passed in larger sections, each one breaking off his portion, while in others it is cut in small squares and passed on plates, and in both alike is the Lord's death commemorated; so is it by him who has his portion given separately in a small cup equally with him who takes his from a larger one. It is not the size of the cup, nor the quantity it contains, nor the numbers who drink from it, but the spirit in which it is partaken, and that only, that the Lord sees. Some, however, thought it a departure from use and wont which only the Assembly should decide, and to this the Synod agreed, referring the matter to Assembly.

THE MARITIME SYNOD

Met in St. John, N.B., 1-3 Oct., just after our last issue, and as full details were published throughout the bounds in the daily and weekly press a narrative would now be stale repetition.

One of the things that will bear repeating is that the Synod consists of ten Presbyteries, viz.: Truro, with 26 congregations and stations; Sydney, with 23 congregations; Inverness, with 15 congregations; Halifax, with 39 congregations; Wallace, with 13 congregations; Pictou, with 31 congregations; Prince Edward Island, with 32 congregations; Lunenburg and Yarmouth, with 13 congregations; St. John, with 39 congregations; Miramichi, with 26 congregations. The Trinidad Presbytery contains 5 ministers connected with this Synod. The Synod contains 265 charges and stations; 918 ministers on the roll; sittings in churches, 153,071; manses, 165; families, 24,522; communicants, 41,623.

Rev. Dr. Morton, of Trinidad, moderator of Synod, was far away in his mission field, but his opening sermon was there, and was given by Rev. Dr. Falconer, while the previous moderator, Rev. M. G. Henry, presided until the choice of Rev. A. F. Carr for the current year.

The Wednesday evening was long and rich and full of Home and Foreign Missions. The *Conveners*, Revs. T. Stewart and Dr. Falconer, reported on their work, shewing cheering progress. Rev. A. F. Thompson, of Trinidad, well represented the foreign staff, and several others spoke on the work at home and abroad.

To the great moral and religious questions that are always before the Church and its courts:—the Training of the Young, Sabbath Observance, Temperance, Christian Life and Work, etc.—all the time available was given. But a two days' meeting is all too short, and more time cannot well be taken without ministers leaving their posts for a Sabbath. Moreover, part of that brief time is often taken up with some new question of perhaps lesser importance, but which requires attention. Two such matters, the individual communion cup and the question of a name for the College, were before the Synod. After discussion, the former was referred to a higher court, the Assembly, for decision; the latter to lower courts, the Presbyteries of the bounds, for advice.

The Presbyterian College, Halifax, opened 30th October.

COLLEGE OPENINGS.

The thirty-fourth Session of the Presbyterian College, Montreal, was formally opened on the evening of Oct. 2, with a lecture on "The Preacher and his Message to the Age," by Rev. Robert Johnson, D.D., of London, Ont., a graduate of the College. It goes without saying that "able and eloquent" fitted well in this case and, best of all, was its genuine ring; wholesome, whole-souled, high-toned, a grand true ideal for the ministry. We tried to get it for the RECORD, but the *College Journal* claims a proprietary right, and we can only refer our readers to that magazine.

The fifty-eighth session of Knox College, Toronto, was opened 2nd Oct. The feature of the occasion was the induction of Rev. A. Halliday Douglas, as professor of Apologetics, Homiletics and Pastoral Theology. Rev. Dr. Warden, Agent of the Church and Moderator of the General Assembly, delivered the charge; after which the newly inducted professor, instead of a formal lecture on some theological subject, gave a short practical address of a more general character, expressing thankfulness for the kindly reception given, and indicating in brief what he expected to be his line of work. If first impressions be correct, and they usually are, his place in the heart of the College and the Church is well assured.

The West has its own way of doing things. While other colleges are opening, Manitoba held its closing exercises on the evening of Sept. 24. Is it a sign of civilization that there is but one more summer Session, the College after that to do its work in winter as do others, Professors and students would doubtless claim that to compel the close hard work of a college session during July and August is barbaric. It was adopted so that the students could supply the mission fields in winter when other colleges are in session. It has had a trial of several years, and those most immediately concerned now think that it would be on the whole for the best to have the winter sessions, with the summer for Home Mission work. Eight students completed their course during the Session just closed: Messrs. J. A. Cormie, R. J. McPherson, Hugh Hamilton, J. L. King, William Bell, R. M. Carlyle, J. R. McAllister and J. G. Hogg, who, after examination, were duly licensed at a special meeting of Winnipeg Presbytery on Thursday evening, 26th Sept.

WIDOWS' AND ORPHANS' FUND.

Joseph Henderson, Esq., of Toronto, Con-
vener of the W. & O. Fund, West, writes of
the Fund as follows: "The object of this
Fund is to provide a small annuity for the
widows and children of ministers of the
Church. At present there are 118 widows and
79 orphans upon the Fund. The annuity to a
widow is \$150. The revenue is derived from
congregational contributions, ministers' annual
rates and interest from endowment money.

"Many of the present annuitants are depen-
dent for their support largely upon what they
receive from the fund. They are the widows
of ministers who laboured in the earlier years
of the country's history, when salaries were
much smaller than now, so that they were
unable to save anything. It was in those early
years that the fund was established, and the
church then entered into an agreement with
these ministers, promising that it would see to
the partial support of their widows, on condi-
tion that they themselves contributed an
annual fixed rate towards the fund. It is
therefore incumbent upon the church to fulfil
the agreement, and many of the best people
of our congregations regard it a privilege to aid
in providing a maintenance for those aged
servants of Christ, who cheerfully shared the
privations of their husbands in giving the
Gospel to the earlier settlers of our Dominion.

"At the General Assembly this year, the
elders present spontaneously held a meeting to
consider the claims of this Fund, as well as
the Aged and Infirm Ministers' Fund. They
adopted a series of resolutions which will be
found in the appendix to the Minutes of
Assembly, page 519. They there expressed the
opinion that the laity of the church are pre-
pared to give generous support to both these
funds, if properly explained, and their claims
rightly presented. Referring to the sense of
delicacy upon the part of the ministers to give
prominence to the claims, these elders pledged
themselves individually to support their
ministers in kirk session, as well as before the
congregations in securing a more hearty
support for these funds.

"The Committee, therefore, appeal with
greater confidence than ever, in the hope that
ministers and missionaries receiving this cir-
cular will submit it to their sessions and give
their people the opportunity to contribute."

The annual collection was appointed for
20th Oct. If not taken then, give now.

NOTES, HOME AND FOREIGN.

The "Common Fund" of the Century Fund
has not quite yet reached the amount needed
for the objects to be helped by it.

The Synod of Manitoba and the Northwest
will open its regular Annual Meeting in St.
Andrew's Church, Winnipeg, on Monday even-
ing, Nov. 11, at 8 o'clock.

S. C. MURRAY, *Synod Clerk.*

Rev. J. Frazer Smith, M.D., one of the
pioneers in Honan, has been appointed by the
F. M. Com. as missionary to the Chinese in
British Columbia.

Dr. Agnes Turnbull, whose health was un-
certain when she came home on furlough, has
completely recovered and sailed for India 7th
Oct. to resume her work.

Rev. C. B. Pitblado has received the degree of
D.D. from a college of the Presbyterian Church,
U.S.A. It is worthily bestowed, the giving as
great an honour as the receiving.

Already a Jubilee in Manitoba! On Sept.
28 and 29 was held the jubilee of the Kildonan
congregation. Fifty years ago Rev. John Black,
missionary to Kildonan, held his first service in
the old Presbyterian Church on the banks of
the Red River.

Mr. Robb, our latest missionary to Korea, was
married 10th Sept. to Miss Bessie Cumming,
daughter of Rev. R. Cumming, of Westville,
N.S. The designation services were held in St.
John 12th Sept., and the happy couple are now
in the far off "land of the morning calm."

After twelve years faithful and successful
work in the Indian School at Portage la Prairie,
Miss Fraser, the matron, has been compelled to
resign owing to failing health. Mr. W. A.
Hendrey has been appointed Principal, and
will also give a share of his time to the Sioux
band, living three miles from the town.

From the *New Hebrides Magazine* we learn
that the terrible hurricane of a few months ago
in Erromanga was not felt so much in the
islands north and south. Much food was
damaged in Futuna, which has been repeatedly
thrashed by hurricanes in recent years, but,
after the heavy rains, the chestnut crop was so
great that a heathen chief acknowledged it as
the gift of God.

Rev. H. A. Robertson, of Erromanga, New Hebrides, writes: "My own book--'Erromanga, the Martyr Isle'—I expect will be published about Xmas by Hodder and Stoughton."

A ten days course of Normal lessons for Sunday Schools, to be held at the Presbyterian College, Halifax, next summer, was proposed by Prof. Falconer and endorsed by the Maritime Synod at its recent meeting.

St. Andrew's Church, Three Rivers, Que., which has for eighteen years been on the Augmented list, recently became self-sustaining. This will be a stimulus to the congregation itself and an encouragement to the pastor, Rev. J. R. McLeod, in that important centre.

The *Hamiota Herald* announces the happy settlement of Rev. J. Pryde, from Glasgow, Scotland, at Hamiota, Scotia and Eden, Manitoba. Strangely enough, a number of the settlers in one of the sections of the congregation were former parishioners of Mr. Pryde's father in Scotland, which added to the warmth of the Scottish welcome they gave the son.

The Indian Boarding School at Alberni, B.C., is full, and more room is needed. Mr. Motion feels the need of a church on the Reserve, as the Indians attend better when there is a regular place of worship. Friends in Glasgow, Scotland, who are interested in this mission will probably provide funds for the erection of a suitable building and church bell, which is very important where the inhabitants have no clocks in their homes.

Special attention is asked to the following memo which has been sent us for publication.

Sub-committees of the Home Mission and Augmentation committees, Western Section, are arranging for the visitation of Presbyteries by deputies in the interests of these funds. It is felt to be necessary to take this step so as to stimulate interest and liberality. It is hoped that ministers and sessions will in every way possible endeavour to get their people out and make the meetings as successful as possible.

The *New Hebrides Magazine* states that: "Within the last 6 or 7 months 21 French priests have been sent to the New Hebrides. Three are settled in Big Bay, Santo, near Dr. Sandilands. They claimed land occupied by Mr. Scott, trader, but he had registered title deeds. He gave them shelter owing to the wet weather, but, as they claimed land not

bought by them, the natives ordered them away." French priests were hindrances to Mr. Geddie's work in the earliest days of the mission, half a century ago, but making little headway they left. Now they come back when our missionaries have made the islands safe.

Practical attention is asked to the request from the Home Mission Convener, for a special thank-offering on Thanksgiving Day for work among the foreigners in the West.

This object is a specially fitting one for practical Thanksgiving. Prominent among the subjects of discourse in Thanksgiving sermons is our goodly land. The way to show our thankfulness is to bring the land with all its goodness to Christ. The alien myriads, alien alike to our country, our empire, our traditions, our Bible, our faith, and often to our God, are fast filling our land, and thankfulness for its goodness cannot be better manifested than in their evangelization.

"Another record broken"? Our Church has in her newest mission, Korea, probably the oldest volunteer missionary that ever went to the foreign field. A few months ago Mr. John Grierson, father of Rev. R. Grierson, M.D., of Korea, went to Korea at his own charges, to assist in the mission work and in the erection of mission buildings. Mr. Grierson is a practical builder. He was long known in the Maritime Provinces as an earnest and successful Sabbath school worker and Home missionary, and laboured for a time as missionary in the Northwest. Mr. Grierson is in his seventy-fourth year. His strength and endurance are remarkable for his age. He will be of great value to the mission.

The management of the *Sabbath School Lesson Helps* of our own Church is sparing no pains to make them the best possible. *The Teachers' Monthly*, *Home Study Quarterly* and *Primary Quarterly* are to be enlarged with the New Year. A number of good thinkers and writers among the ministers of our Church will write for the *Monthly*. Attention is called to two other points, that the S. S. Publication office is prepared to supply all S. S. requisites whether published by themselves or not, and that the Assembly has repeatedly urged the use of our own Lesson Helps and Papers in preference to those from abroad. Send for samples to Rev. R. D. Fraser, Presbyterian Offices, Toronto.

KOREA AND NEW HEBRIDES.

The two following extracts of missionary letters came in after the part of the RECORD with foreign letters had gone to press. They are inserted here in preference to holding them for next month's issue.

Under date 19 August, Rev. Dr. Annand writes from his New Hebrides home to Rev. E. A. McCurdy, Halifax:—"Your letter of 20th May came in at the unseasonable hour of five minutes past midnight yesterday morning. The steamer landed our goods and steamed away again shortly after 2 a m.

"Having heard the steamer's whistle at Malo before 9 o'clock in the evening we sat up late to see if she were not coming in. We had scarcely got to bed when she tootooed for us. Of coturse we were soon dressed and on board.

"After she left we read letters. I kept on reading till I went out to ring the morning school bell. I confess that I became far more sleepy in school than I was at reading letters. However, after dinner we got an hour's sleep, and so we jogged on at our usual work. We are glad to get our mails at any hour in the day or night.

"We see that some of our friends have gone home to the better land. My old college chum, George Leslie Mackay, of Formosa, has finished his work. Many a walk we had together around Princeton during the fall and winter of '69 and '70.

"The latest news is that we are to lose our lady assistant about Christmas. She is to become Mrs. Watt, of Tanna, about that date. We were notified this morning, and, as I am not insisting on the fulfilment of the engagement, that six months' notice must be given before leaving, she will probably leave us at the end of the year. Consequently we are again looking for help.

"We rejoice to see that the missionary spirit is gaining power in Canada. It is cheering to see that Mr. Robb is being sent to Korea."

From Korea, 18 Sept., Miss McCully writes: "Mr. Foote and Mr. McRae are away just now to the Annual Meeting in Seoul, which is to be held on the 20th and 21st inst. Mrs. McRae had hoped to go, but we had such torrents of rain just before the time of starting that it did not seem wise for her to venture on such a long overland trip.

"The bridges are down in many places, which

renders travelling hard. We hope they would reach Seoul this evening or to-morrow morning. In consequence of the rains we have lost the bridge over the river. It is not up yet, but the natives have various devices, and we can always manage to get over some way.

"We were only kept from Church two Sabbaths this summer on account of the rain, for which we feel we have much cause for thankfulness. In fact, the rainy season was rather a failure and, instead, we had a very hot summer. That is over now and we are having delightful days with cool evenings.

"I am looking forward to a good winter's work among the women, whom I am learning to love. I wish you could see what grand scholars they make. I am sure it would do you good. I am speaking specially of their desire to study, which is so gratifying. I have a Sabbath Class of twenty, all of whom can read now, and they are most industrious.

"The greatest trouble is that it is such slow work learning to talk that I am rather a poor teacher for them as yet. I am sure that God is teaching them though, and I hope that ere long we may have "a company of women" to publish the word in this place.

* * * * *

"It is such a help to know that so many pray for us at home, and I want to remind you again of how very much we need your prayers."

Special sympathy will be felt for Miss McCully in the death of her aged father a few days since at his home in Truro, N.S.

The *Indian Standard*, published by our own Mission Press at Rutlam, Central India, says under date 16th July: The heart shudders and weakens at the thought, but unless much more rain falls within a few days this part of India is doomed to another experience of famine. Already numbers of women and children and some men are wandering about begging for food, and the Canadian Mission has received into its orphanages a number of distressingly emaciated cases.

Some of our missionaries have been back in Honan and report that matters are quiet, and in some places the houses and furniture have been restored in fair condition. The latest cablegram to Toronto stated that return was now safe for the men.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Syd., St. A., 30th Oct., 10.30 a.m.
2. Inverness, Whyco., 5 Nov., 11 a.m.
3. P. E. Island, Charlottetown, 5 Nov.
4. Pictou, New Glasgow, 5 Nov., 1.30 p.m.
5. Wallace, River Hebert, 5 Nov., 3 p.m.
6. Truro, Truro, 19 Nov., 10.30 a.m.
7. Halifax, Hx., Chal. Hall, 30 Oct., 3 p.m.
8. Lun., Yarmouth, Mahone Bay, 31 Oct., 1.30.
9. St. John, St. John, 15 Oct., 10 a.m.
10. Miramichi, Newcastle, 17 Dec., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 10 Dec., 8 p.m.
12. Montreal, Montreal, Knox, 10 Dec.
13. Glengarry, Maxville, 17 Dec., 10.30.
14. Ottawa, Ottawa, Bank St., 5 Nov., 10 a.m.
15. Lan. & Ren., Carleton Pl., 15 Oct., 10.30.
16. Brockville, Morrisburg, 10 Dec., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 10 Dec., 11 a.m.
18. Peterboro, Port Hope, 10 Dec., 2 p.m.
19. Whitby, Bowmanville, 15 Oct., 10 a.m.
20. Lindsay, Lindsay, 17 Dec., 11 a.m.
21. Toronto, Toronto, Oct. 1.
22. Orangeville, Orangeville, 12 Nov., 11 a.m.
23. Barrie, Allendale, 10 Dec., 10 a.m.
24. Algoma, Sault Ste. Marie, March.
25. North Bay, Huntsville.
26. Owen Sound, O. Sd., Kx., 3 Dec. 10 a.m.
27. Saugeen, Palmerston, 10 Dec., 10 a.m.
28. Guelph, Guelph, 19 Nov., 10.30 a.m.

Synod of Hamilton and London.

29. Hamilton, Ham., Kx., 12 Nov., 10.30.
30. Paris, Woodstock, 12 Nov., 11 a.m.
31. London, St. Thomas, 12 Nov., 10.30.
32. Chatham, Chatham, 12 Nov., 10 a.m.
33. Stratford, Stratford, Kx., 12 Nov. 10.30.
34. Huron, Blyth, 21 Jan.
35. Maitland, Wingham, 19 Nov.
36. Bruce, Paisley, 10 Dec., 10.30 a.m.
37. Sarnia, Sarnia, St. A., 3 Dec., 11 a.m.

Synod of Manitoba and the Northwest.

38. Superior, Port Arthur, March.
39. Winnipeg, Man. Coll., 12 Nov.
40. Rock Lake.
41. Glenboro.
42. Portage, Port. la Prairie, Mar. 4.
43. Dauphin.
44. Brandon, Oak Lake, 3rd Dec.
45. Minnedosa, Minnedosa, 4 Mar.
46. Melita at call of moderator.
47. Regina.
48. Qu' Appelle.
49. Prince Albert.

Synod of British Columbia.

50. Calgary.
51. Edmonton, Edmonton, 4 Mar., 10 .m.
52. Kamloops, Kamloops, 1st Wed., Mar.
53. Kootenay, Nelson, B.C., Mar.
54. Westminster, Mt. Pleasant, 3 Dec., 3 p.m.
55. Victoria, Nanaimo, 25 Feb., 10 a.m.

CALLS, INDUCTIONS, ETC.

CALLS.

- From Woodbridge and Knox Church, Vaughan, Ont., to Mr. M. McKinnon, of Hillsburg. Accepted.
- From Kippen and Hills Green, to Mr. M. McLennan.
- From Rockburn and Gore, Que., to Mr. W. D. Turner, of Appleton, Ont.
- From Auburn and Smith's Hill, to Mr. P. W. Currie, of Beaverton, Ont.
- From Waterford, N.B., to Mr. J. F. Polley, of Souris, P.E.I. Accepted.
- From Murray Harbour North, to Mr. D. J. Macdonald. Accepted.
- From Cumberland, B.C., to Mr. Glassford.
- From Ladners Landing, B.C., to Mr. T. Oswald.
- From Balfour St., Brantford and Onondaga, to Mr. P. W. Currie. Accepted.
- From Hyndman and Osgoode Line, Ont., to Mr. Wm. McDonald.

INDUCTIONS.

- Into Merrickville and Jasper, Ont., Mr. A. J. McMullen.
- Into Vankleek Hill, Ont., 23rd Sept., Mr. T. G. Thomson.
- Into Fairview and Central Park, B.C., 18th Oct., Mr. J. K. Wright.
- Into Smithville and Muir's Settlement, Ont., Mr. F. D. Roxburgh.
- Into Chicoutimi, Que., Oct., Mr. W. A. Stewart, O. M.
- Into Cromarty, Ont., 26th Sept., Mr. R. A. Cranston.
- Into Avondale Church, Tilsonburg, 30th Sept., Mr. J. J. Brown.
- Into Magnetawan, Ont., 24th Sept., Mr. A. Henderson.

RESIGNATIONS.

- Of Bracebridge and Monk, Barrie Pres., Mr. M. J. Leith.
- Of Warsaw, Peterboro Pres., Mr. Hyde.
- Of Newdale, Minnedosa Pres., Mr. H. N. McLean.
- Of Gretna, Winnipeg Pres., Mr. N. Stevenson.
- Of Black Bank, etc., Mr. R. McCullough.
- Of St Andrew's Church, Hepworth, Owen Sd Pres., Mr. A. Thompson.
- Of Kaslo, B.C., Mr. Menzies.

CHURCHES RE-OPENED.

- At Langside, 29th Sept.
- At Uptergrove, Knox Church, 29th Sept.
- At Tamworth, Ont., 29th Sept.
- At Mono Mills, Ont., 22nd Sept.

NEW CHURCHES OPENED.

- At Lowry, Ont., Sept.
- At Cavendish, P.E.I., 8th Sept.

OBITUARY.

REV. KENNETH MCLENNAN died at Kingston, Ont., 22nd Oct. He was ordained in 1852, was for many years minister of St. James Church, Charlottetown, P.E.I., and later of Levis, Que. Fuller notice not yet to hand.

HOME MISSIONS, WESTERN SECTION.

For the RECORD.

During the past decade the population east of Lake Superior increased 200,000 ; west of Lake Superior, 300,000. The far-sighted Church keeps an open eye on young and growing communities.

A steady stream of immigrants is flowing into New Ontario and Western Canada, and the success of farming and ranching, of fishing and mining is sure to increase the inflow. The impressions made on the Duke of York and his statesmanlike observations in his Regina address, the appreciative comments of British and American journalists accompanying the Royal party will tend to enlighten British and American people, remove misapprehensions and prejudices, arrest the attention of intending emigrants and influence their course. The Church that sows bountifully now, in this virgin soil, is sure to reap bountifully in coming years.

Nine hundred miles of the second trans-continental railway line will be in operation this autumn, opening up the Rainy River, Dauphin, Swan, Red Deer and Carrot River valleys for settlement, and ere long Prince Albert and Edmonton will be reached. Settlers are occupying land, trade centres are springing up, and the Church should pre-empt the country for morals and religion.

The crop of this year has been abundant in the West, and, despite unfavorable harvest weather, Manitoba and the Territories are likely to net from twenty-seven to thirty millions of dollars. This will remove the arrears of last year and set the country firmly on its feet.

Strikes and the low price of lead have been a serious hindrance to progress in the Kootenays ; conditions are improving and some progress has been made.

THE RECORD OF LAST SUMMER.

Several augmented congregations like Phoenix, Swan Lake, Rosebank, etc., have become self-sustaining, more will go off the list in spring, while a number more are lowering their claims—some cutting them in two. Several missions are petitioning to be organized as congregations. Some are asking help for only one year, till they can pull themselves together, remove a church debt or build a manse. A healthful spirit of independence and self-reliance is abroad.

Missions in the West are reducing their claims about \$1,800 this year—this amount may be increased. The reports from all Presbyteries

are most encouraging. Accessions to communion rolls will be reported in spring.

New missions to the number of 34 were started in the West in spring, and 6 since. Had we ampler means the number would be larger.

Foreigners—five schools were begun among the Galicians ; they are all doing good work. They break down prejudices, convince the people that we seek them, not theirs, and make them more ready to listen to the Gospel message. These people are writing home and telling how our Church is befriending them ; the secular press in Galicia has taken the matter up, and contrasts the conduct of the Presbyterian with the R. C. and Greek Churches. Protestantism in Canada and Galicia is likely to gain.

Two young men—students—from Hungary arrived, and are at work among their fellow-countrymen. They are highly recommended by Dr. Moody and Professor Crisky, and are likely to render valuable service.

The supply of missionaries this autumn, thanks to the presence of 28 men from Britain, is more ample than for many years past ; still it falls about 25 short of the demand. Ministers with families offer to supply some of the vacant fields, but we have no manses to shelter their families, nor are schools for their children convenient. Young, active men, without *impedimenta*, are what new missions need.

Churches and manses are being built in every part of the field. Fernie, Cranbrook, Phoenix, Ymir, Arden, Armstrong, etc., are building manses ; Balgonie, South Moose Jaw, Allowgrass, Auburn, Milestone, Frank, Cowley, Carstairs, Didsbury, Dog Pond, Vigneville, Rosthern, Mekiwin, Gilbert Plains, Grand View, etc., churches.

Edmonton is erecting a brick church costing \$18,000 ; Moose Jaw, \$18,000 ; Medicine Hat, \$12,000 ; Manitou, \$7,000. Brandon is also building a fine church, and Dawson a church and manse, and Rat Portage built a new church last year. Congregations that do such handsome things for themselves will also give generous help to the H. M. and Aug. Funds.

FINANCES.

The Agent of the Church, the Rev. Dr. Warden, informed the H. M. and Aug. Committees last week that both funds were much worse off than at this time last year, and that there was danger of the H. M. revenue coming short \$20,000 and the Augmentation revenue \$6,000. This is serious.

The causes are not far to seek. Britain gave for Home Missions last year \$13,500 ; this year, nil ; the day for looking to Britain is past ; we should be above doing it now. Last year a special collection from the Church netted \$8,000, a special collection this year could scarcely be suggested.

Last year's contributions as given in the Assembly Minutes are suggestive. Only about 125 congregations in the Western Section of the Church gave for H. M.'s \$100 or over, and not one \$1,000. Only about 260 gave \$50 or over. This is a time of abounding prosperity, banks, custom house, factories, wholesale and retail stores proclaim this. On ourselves we expend lavishly ; are we equally generous to the cause of God ?

"What of Augmentation." Only about 80 congregations gave \$50 or over, and only 3 \$500 or over. Let them be named : Erskine, Montreal ; Bloor St. and St. Andrew's, Toronto. Candour not criticism ! The record is capable of indefinite improvement.

REASONS WHY THIS WORK SHOULD BE VIGOROUSLY PUSHED :

(1) It has been greatly blessed in the past in the conversions of souls, and never was more promising than it is now.

(2) It is for our own country and for our own fellow-countrymen.

(3) It is for a permanent and progressive people, not for a decaying population.

(4) The Gospel not only saves men hereafter, it promotes industry, thrift, honesty, inculcates respect for law and order, and tends to make good citizens. All patriots should help to strengthen the forces that make for clean, godly citizenship.

(5) We did much pioneer work when others had no faith in the West ; let us not lose our advantage by slackening our efforts now.

SUGGESTIONS.

(1) Will ministers please look at the returns of contributions for Schemes, as given in the Assembly Minutes for last year, and try to get their people to increase the contributions of their respective congregations 25 per cent. for this year.

(2) Will Presbyteries please give one hour for the consideration of these Schemes ? Will not H. M. and Aug. *Conveners* prepare a full, clear, strong statement ?

(3) Will ministers please give the fullest information about the progress and needs of this

department of work to their people ? The ministers interested, the battle won.

(4) Several of the wealthier members of the Church are contributing \$250 or more a year, specially. This sum, \$250, with the contributions of the people, will support a missionary ; will not a score more go and do likewise. You remember when young, and heard the plea for missions how you wished you had the money that you might help. You have the money now, do not forget the vows and promises of your youth. The Gospel created the conditions under which you make your money ; help to make these conditions lasting.

(5) Will not our young people, Young People's Societies and Sabbath Schools show more interest in this work ? Some Societies and Sabbath Schools are supporting missionaries, will not others join them ? This is your country, will you not do your part to make it a sober, honest, clean, God-fearing country ? Superintendents and teachers, presidents and leaders can greatly help.

This is a work for our common country, for our fellow-countrymen, for our Church, for the establishment and extension of the Kingdom of God, shall we not make sacrifices for it. We poured out of our means lavishly, rich and poor alike, to shew our good will to the son of our King, and it was appropriate we should do so ; shall our loyalty to the Son of the King of kings not evoke equal enthusiasm and liberality ?

A statement for Ontario and Quebec will appear later.

ROBT. H. WARDEN,
Convener.

JAS. ROBERTSON,
Supt. of Missions.

HOME MISSION FUND, WEST.

LETTER FROM THE CONVENER, REV. DR. WARDEN.
To Ministers, Sessions and Congregations.

By appointment of the General Assembly, Sabbath, November 24th, is the day fixed for the annual collection upon behalf of the Home Mission Fund of the Church.

There were last spring, connected with the several Presbyteries in the Western section, 402 Home Mission fields, embracing 1174 preaching stations, at which services are conducted more or less regularly by the missionaries of our Church. Since then, 40 new fields have been opened, so that at the present time there are nearly 1250 points at which the missionaries give supply.

There is a steady increase in the population to the West of Lake Superior, a greater increase during the past season than any preceding one. The building of the Canadian Northern Railway, and of other branch lines in Manitoba and the Territories, is opening for settlement large districts which it is expected will soon be occupied.

The Committee are most anxious, as new settlements open up, to send in missionaries of our Church. Owing to the scarcity of men in Canada, they have been under the necessity of getting a large number of helpers from Britain. These have rendered efficient service during the past summer, and have enabled the Committee to occupy many fields which otherwise would have been neglected. At the meeting of the Executive on the 9th October, although the number of men available for work was greater than was anticipated, yet some 44 fields are at present without supply, including Ontario, Quebec and West of Lake Superior. Efforts are being made to secure men for these.

In addition to the work which our church is carrying on among English-speaking settlers, work has been begun among many of the foreign communities to the West of Lake Superior. We have a medical missionary among the Galicians in the Dauphin district. Already five schools have been organized among these people, and teachers appointed, the salaries of which are paid from the Home Mission Fund, and it is expected that the number of these schools will be considerably increased in the near future, and that, by means of these, we will get a hold upon these people and be able to influence them for good. We have also one Finn missionary at Fort William and Port Arthur, two Czech, three Hungarian, two German and two Icelandic missionaries, all doing good work.

To carry on the work this year, a revenue of \$97,500 is required. This is about \$25,000 in excess of the normal revenue of last year. We have been greatly indebted in the past to the churches and friends in Britain for generous help in carrying on our Home Mission work. This help, however, has been almost entirely withdrawn, so that we are now dependent upon our own church for means by which to carry on the work.

The fund is at present in debt to the extent of \$40,000. The indebtedness at this period is \$6,000 in excess of the corresponding period last year. This is a cause of great anxiety, and in name of the Committee, I respectfully, but very earnestly appeal to every minister to lend his

aid in bringing the claims of the Home Mission work before his congregation, with the view to securing generous help upon behalf of the Fund.

At the present juncture, I venture, in addition to the Sabbath contribution and the regular grants from missionary funds, to solicit a special Home Mission Thank Offering in every congregation and mission station of our church, on Thursday, November 28th, the day appointed by the Dominion Government as a day of Thanksgiving throughout the country, this special Thank Offering to be on behalf of the work our Home Mission Committee is carrying on among the foreign population in the West.

According to the estimate submitted to last Assembly, the expense of the work among the foreigners this year will be \$7,500. The women of the church, through the Woman's Foreign Missionary Society, meet very largely the expense of the work carried on among the Indians of the North West and British Columbia. A generous offering on Thanksgiving Day in all our congregations would enable the Home Mission Committee to meet the expense of carrying on the work among the foreigners in the West who have adopted Canada as their home. The result of this appeal rests with our ministers. If they lend their cordial co-operation and use their influence in having the offering on Thanksgiving Day devoted to this special department of Home Mission work, the people will readily respond to the appeal, and the total sum required will, without doubt, be forthcoming. May we rely on your assistance in this matter?

In order to secure the total amount required for Home Mission work this year, it will be necessary that congregations increase by 25 p.c. their contributions of last year. There is no likelihood of this being done unless the claims of the work are presented from the pulpit, and the need specially emphasized. Towards the close of last year a special appeal was made, which was most generously responded to. This, however, cannot be repeated, and the Committee are most anxious that they should receive, in regular contributions from our congregations and people, the full amount necessary for the efficient maintenance of the work.

Commending the scheme to the sympathy and practical co-operation of ministers and sessions,

Yours sincerely,

ROBT. H. WARDEN, Convener.

Toronto, 18th October, 1901.

A NEW BRUNSWICK BORDER PIONEER.

BY REV. C. H. VESSOT, EDMONDSTON, N.B.

For the RECORD.

In a comfortable home on the bank of the St. John River at Grande Isle, Maine, lives Mr. Firmin Cyr, a miller, on the N.B. border.

The river there divides Canada from United States, and strangely enough all the inhabitants on both shores for some fifty miles upward and downward are French-Canadians. Some came from the St. Lawrence on the north, while others are from Acadia, Nova Scotia, having in 1755 fled before General Winslow who deported many of them as narrated by Longfellow in *Evangeline*. Of these latter Mr. Cyr's grandfather was one.

They divided their lands as they are yet divided in the Province of Quebec, in ribbon-like shape, of one or two furlongs wide by one mile long. When in 1842 by a treaty of peace between the State of Maine and the Province of New Brunswick the boundaries were determined, all the farms on the west side of the river became American. The surveyors tried in vain to divide these farms and squares, and it was decided in 1844 to send some surveyors and judges to recognize as legal the first division lines between these lands.

They stopped for several days at Mr. Cyr's father's house, and they happened to spend a Sunday there. Mr. Cyr, who was then fifteen years of age, was allowed by his father to remain at home—as it was raining that Sunday—that saved him of a long trip of nine miles in a canoe to reach St. Basil Church.

Judge Eastman, noticing that he was intelligent and studious, gave him a French Bible to read. He read it till night, and on returning it to the judge great was his joy when he was told that he could keep it. He was anxious to be home on the next Sunday so as to have the pleasure of reading again. But when Sunday came and he looked for his precious Bible it was gone. His mother, he knew many years after, had destroyed it under the advice of the priest.

Twenty years went on without having the occasion of getting another Bible, when he was informed that at Grand Falls, twenty-four miles below, some French Bibles were on sale at a Mr. Clifford's, agent for the Bible Society.

The first thing Mr. Cyr did was to buy one, and from that time he occasionally bought some Bibles to give them to his relatives and friends. He even ordered some from France

with some history of the Church and of the persecutions of the Huguenots, etc. He had no more faith in the Church of Rome, but he did not dare yet to come out of it openly.

About the year 1870 Mr. Brouillet, one of our French missionaries stationed at Grand Falls, learned that Mr. Cyr had the Bible. He visited him and strengthened his faith. Later on, Messrs. T. Rivard, Paradis and Allard did the same, and in 1880 he left the Church of Rome altogether.

The priest tried to boycott him. He denounced him from the pulpit and forbade his people to have their grains ground at his mill. But his good conduct, his amicable words and his charitable disposition had gained him the heart of all, and none obeyed the priest's orders.

His father had engaged a teacher to teach his own family, and in that way he received a very fair education. Though of a delicate constitution he has a strong intellect, he is well read and he is a profound thinker.

Finding it necessary to answer many questions from his neighbours on the book of Revelation, he undertook the difficult task of writing on it some commentaries, and though he does not pretend in them to explain everything he throws some light on many passages, and all his remarks are very edifying.

He wrote also some very good poems on the fate of the few evangelical Christians among the many Roman Catholics; they are full of originality, sweetness and harmony, and they would deserve a better fate than to remain hidden in his manuscript.

He also studied medicine, chiefly physiology and hygiene. Many are they in this place who owe him a debt of gratitude for his precious counsel always given gratuitously.

We can well say of him that he is a living epistle read of all men. Through his good influence we have now some religious services in his house or in that of his neighbour, where there are always quite a gathering of Protestants and Roman Catholics who find that there is something in our religion which answers to the needs of the soul better than in Romanism.

To show the influence for good of a true Christian man, please allow me to end this biography by the following incident:

A lady converted from Romanism was one day talking with a Roman Catholic, when incidentally the conversation fell on Mr. Cyr.

"Oh, yes, I know him well," said the R. C.; "he is such a good man; he has but one fault,

and if it was not for it we could call him a saint. He does not come to mass."

"That is true," answered the lady, "but in his house he reads the Holy Scriptures and praises God, and you could not condemn him."

"No, it is impossible," replied the R. C.

"Yet your priests and your catechisms," continued the lady, says: "Out of the Roman Catholic Apostolical Church there is no salvation."

"Well, I cannot believe that; our priests must be wrong on that point," said the R. C.

"Yes, they are certainly wrong on that point and on many others," added the lady.

Mr. Cyr is now in his seventy-sixth year, and we pray God to grant him many more years during which he may see some fruits of his labour.

A NIGHT IN A GALICIAN HOUSE IN THE NORTHWEST.

BY OUR MISSIONARY, MR. JOHN A. CORMIE.

It was past seven in the evening of one of the last days of October when we reached Belinski's house.

His dog set up a terrific uproar when we drew up, and persisted in biting my companion's heels as he went to see if there was anybody in. My companion was a Galician, who acted as my interpreter when one was needed, and happened to be a distant relative of Belinski's wife, and as soon as they recognized him, they were profuse in their expressions of welcome.

When he told them that he had an Englishman with him and that he wanted to spend the night there, I heard her exclaim "Angleek!" (Englishman) in alarm lest her accommodations would be too poor.

I told the interpreter to tell her I was tired and would put up with anything, for we had driven forty miles over rough and muddy roads that day.

In a few minutes the horses were unharnessed and securely tied to a hay stack. They were well placed for the night.

By this time the dog was quite friendly and was playing at our feet, seeming to join with Belinski and his wife in inviting us in. It was not very cold outside, but they had a roaring fire in the mud oven, and as the windows and doors were quite closed, the atmosphere was not in the state of purity it might have been. But still you can get used to almost anything

when you have to, and our nostrils soon became quite accustomed to the odours which greeted them on our entrance.

As my friend and Belinski were chatting about various objects of interest to them, the lady of the house was busily preparing some supper for us, and as I watched her I was wondering how many bugs would bite me before morning. I thought I saw something on the wall, and cautiously touched it with my finger to see if it would move. Mrs. Belinski saw me and laughed very heartily. "Is it one?" she asked, in her own language, surmising my thoughts. The thing proved to be inanimate and so I felt a little more comfortable, but she thought it very funny.

As the supper was being got ready, a boy of eleven months was sitting on the floor beside the dish of potatoes, and was enjoying himself taking bites of them and then throwing them on the floor, while another boy three or four years his senior picked them up and put them back in the dish. In spite of my hunger, my appetite was rapidly vanishing and I was becoming dismayed. But when you are living with Galicians you soon learn to swallow numerous other things along with your feelings.

When the good wife had a large potful prepared, she placed them to boil on some coals in the oven. She then proceeded to make some paste and vigourously rolled it out, as your mother does her pie crust. When she had it the required thickness, she cut it into pieces three inches square. Some soured milk, which had been dried until it was a sort of cheese, was then placed on each of the pieces by herself and her husband, and then the squares were doubled into a triangular shape and the edges pinched together, thus making a small triangular pie.

About fifty of these were made and then boiled in water for fifteen or twenty minutes. They were then placed in a dish that was intended for a wash basin, and half a pound of melted butter was mixed with them, and as it melted it ran through them or soaked into them.

We sat down to the table, Belinski, my friend and myself. We started with the potatoes. Potatoes are something that are not very easily spoiled, and I thought I had better eat enough of them to satisfy my appetite, for the other things looked doubtful.

Our host ate heartily of the pies, for it took fifteen or twenty of them to satisfy him, but one was quite enough for me. They tasted very much like glue would, if it were boiled for the same length of time. Then there were cucum-

bers which had been boiled in very salty water and were eaten cold, some coarse black bread that smelled sour (that was as much as I did with it), some coffee that was not good, and some eggs that had been boiled fifteen or twenty minutes by my watch, for I timed them.

When we had all eaten as much as we wished (in my case not much), we arose, and the wife and children ate what was left, including two dozen or so of the pies, all of which the wife reserved for herself.

The men rolled their cigarettes and resumed their conversation. The Galician men nearly all smoke, but very seldom use pipes. They smoke home-made cigarettes made of tobacco which they grow on their farms.

When we all had been satisfied, my hostess prepared a bed of sheep-skin coats for her English guest on a bench built against the wall, and I was soon fast asleep. I remember nothing more till I woke at half past one, with something crawling over my face, and I soon recognized it as the subject of our conversation of the evening before. I disposed of that one, but I think there were dozens more of his brethren, who seemed determined to avenge his death.

The heat and odour were insufferable; I felt quite ill, and after a few moments' deliberation I concluded that it would be impossible for me to remain there, so I put on what clothes I had taken off the evening before and went outside. With the aid of the horseblankets, I made a very comfortable bed beside the haystack, and in company of the horses I slept there till morning. I was a little cold, but there was fresh air, a thing that was sadly missing in the house.

When daylight came, I strolled around until those within had arisen, and they only thought I was an early riser. I did not enlighten them, for I did not wish them to find out what was really the matter. The Galicians are very polite, and I was afraid that Mrs. Belinski might form a poor opinion of me on my first visit.

Then we had some breakfast of boiled potatoes and more pie-crust. This time, instead of being made into pies, it was cut in very narrow strips and boiled for a few minutes; but as this operation did not make them taste any less like glue than the pies, I ate very few of them. Instead of coffee, we had tea, not better prepared than the coffee the evening before.

It did not take long to eat our breakfast. Our horses were soon harnessed and we said goodbye, with many thanks, for they had been very kind to us.—From *"The King's Own."*

OUR FOREIGN MISSIONS.

"Rainy Sabbaths" are not unknown in Canada, but what of the following in the New Hebrides: "On Sunday, 5th May, probably the wettest Sunday known in the group, 24 inches of rain fell in Erromanga in 16 hours. Other records in past years are 12 inches in Nguna in 12 hours, 15 inches in Tangoa in 12 hours."

Rev. J. Menzies, M.D., sailed from Vancouver, 7th Oct., on the return to Honan. The message came from the men who have waited on the border to send one more with them. The F. M. Com. chose Dr. Menzies for the work. Their progress will be followed with an interest even more wide and deep because of all that has gone before than was that of the first advance into Honan more than twelve years ago.

Our missionaries who have so bravely and faithfully toiled on in India through the terrible famine and the plague and death that followed in its trail will be cheered this autumn, when the new recruits and the furloughed workers return. Messrs. Norman Russell, Frank Russell and W. G. Russell, Dr. Woods, Mr. F. J. Anderson, Dr. Agnes Turnbull and Miss Grier have all left Canada for India during the past few weeks.

The letters from Dr. and Mrs. Buchanan during the past few months in the RECORD show how great the waiting, wasting harvest, and also remind that the deep impression produced by the Christian kindness in providing food during the terrible famine must gradually pass, leaving doors and hearts less open. It is to be hoped that one or more from the augmented Central India staff will be detailed to help them.

Mr. Slimmon, one of our missionaries, who remained in China to await re-opening doors in Honan, is still employed while waiting as interpreter by the British Government. He reports that a new organization called the Allied Villagers is developing even more rapidly than the Boxers did, and that it may cause trouble in the future. The immediate object is to resist taxation for the payment of the indemnity to the foreign nations, with the hope that in the future they may overthrow the reigning dynasty, so hateful are foreigners to the ancient Chinese.

LETTER FROM INDIA.

BY REV. JAS. R. HARCOURT.

Ujjain, 6th Sep., 1901.

Dear Dr. Mackay,—

The rains are on in good style—at least had you been here last night you would have thought so—for it poured outside and inside the bungalow also. It did not come through onto my bed, so I went to sleep to the musical cadence of the pit-pat of the water all about me.

I put in a great day yesterday. I was up early and went down to Mandsour to see about giving some relief to the poor there and gathering up those who would come into our orphanages and homes. I was down there in the beginning of July and got about 70 waifs at that time and had to pass by many just dying or so sick that they could not last long. The sights were awful; I cannot describe the feelings that came over me.

But yesterday it was different. I saw no dying ones, but oh! such crowds of ragged starving people huddled together in forties and fifties on verandas, in front of vacant houses. A whining, quarreling, crying mass of filthy rags and putrifying sores.

It was raining, and as we made our way through mud and filth up the narrow streets we tried to get these poor people to follow us, promising to give them food. Some followed, but many remained behind and would not come. Some we met on the street gathering up a grain here or there out of the mud and dirt. A few grains had fallen from an ox cart as it passed along with its load, or some bunya had swept out his shop and thus a few seeds fell.

But as we went along the crowd gradually increased until we had at last about one hundred and fifty whom we fed just outside the big gates of the old walled city of Mandsaur. Here there was a house in which we put all who were willing to go with us. We made them sit down in a long row and began to feed them. Then—such fighting for a mouthful of grain.

After giving them this food we got all who were willing to go with us to go up into the second story of this building I have just mentioned. Here they were kept. The remaining were again given basket full of parched chana, and let go.

It had been raining heavily all the time and while in the streets the cleanest place to walk

was where the water was running. But in front of this house the crowd had tramped the street into a perfect mire. We were glad to get a little rest and climb up the narrow stairs to the third story of the house where in a little room about nine feet square we had left our lunch baskets, etc. The filth had been cleaned out since we had entered the place in the morning and now was at least clean looking. But the rain was pouring through the roof making little puddles in the floor. We sat down on some empty sacks and enjoyed a bite to eat and a little rest to our limbs.

But we were now a mile and a half from the railway station, and many of the children were weak, and hardly a soul with us but what has sores of some kind. We tried to get a couple of ox-carts, but it was only after long waiting and finally going to them that we got them.

Loading up our little ones and weakest ones, we set out for the station. A number of other poor people followed us to the station and we got some food for them there. It was sad to see the limping, ragged crowd go along—some almost naked. They would stop and take a drink of the dirtiest muddy water—such as you would not want a pig to drink, and then pass on, showing by their actions that it was a regular occurrence with them.

I must go back again next week and see if something definite cannot be done for these poor by way of relief work. Many widows and little children are to be had—but what are we to do—Miss Jamieson's house in Ujjain is more than full.

I have eleven widows here in Neemuch now, and could get 50 more in a couple of days. What is true of Mandsaur is true of nearly all native cities in these parts. The famine and its effects are not yet over. I hope the people will not stop giving to the famine funds.

We can easily start a large Widows' Home here in Neemuch and never affect any of the other stations in our mission. We were offered land for the church right beside the site sanctioned for the orphanage. It was no place for a church, but I believe it can be had for a Widows' Home *for the asking*.

Rev. D. MacGillivray is labouring diligently in Shanghai, providing good literature for China. Who can measure the value of a literature that may reach, and in time influence, hundreds of millions of people. He has had an anxious time over the illness of Mrs. MacGillivray, but latest reports were hopeful.

Our missionaries were driven out of Honan, but the work goes on. The converts meet for worship and do what they can to proclaim the Gospel among their countrymen.

LETTER FROM TRINIDAD.

REV. JOHN MORTON, D.D.

Tunapuna, Oct. 3, 1901.

For the RECORD.

Sabbath, the 29th ult., I spent at Santa Cruz, which is the first Cacao Valley to the east of Port of Spain. At the head of this valley, ten miles from Tunapuna, where I began work at 10 a.m. I was in the mountains behind Port of Spain. Here, a mile apart, lie two estates, Soconus-co and San Antonio, which have long been famous in Great Britain for the quality of their cacao.

Our meeting at Soconus-co was held in the open air in the shade of some trees. Our lesson was taken from a picture-roll kindly sent us from Canada. The first picture, and we never got any further, was Christ pointing to heaven and uttering the words: "Blessed are the pure in heart, for they shall see God."

In the audience was a man who knew me when I lived at Jere Village over thirty years ago, and whom I had only once seen in that long interval. He can read Bengali well, and was then interested in the great question, but a bigoted Mohammedan, who opposed our work, prevented him from continuing to come to us.

He drifted away beyond our reach and knowledge, was baptized and married, and his children baptized in another church, but they have all been neglected. And now I meet him again with his worn and yellow Bengali Bible still in hand, but his first love forsaken and the better hope dim.

Another hearer was a woman who had been baptized in Ghorakpur, India, and can read Hindustani in the Roman character. She produced her New Testament, wanting a few leaves at the beginning and end, which she explained were still safe in the centre of the book. How came this woman to drift from Ghorakpur Mission School to Soconus-co? Her unmarried husband is an intelligent and very quiet man. These two joined issue with the Bengali, on my side, when he offered worldly excuses for not being more faithful as a Christian. The Hindu's theory was simply this: "A Christian has no business to be anything but a Christian in all places and weathers."

The question with which I had to wrestle

was: "How can man be forgiven and accepted of God?" We have a common starting point with the Hindu in the statement that "without righteousness—merit, sin cannot be done away." The wrestling was over the point—*whose* merit or righteousness? Our own? Another man's? Or God's? They seemed to forget the question of creeds and to be struggling only with the question of fact. Can a man pay his debts to his heavenly King in his own debased righteousness when he cannot pay his tribute to his earthly king in his own counterfeit coin? We forgot the hour and food and next engagement till it was admitted generally that only "the righteousness of God" brought to us in Christ Jesus can "cover" our sin and secure forgiveness, and that we must heartily accept this gift as our only hope.

Food was eaten as we drove to San Antonio, where we found the people waiting—not a crowd, but all on the estate.

We began under a tree, but the sun came out clear and the heat and glare drove us to the house of the Sirdar (head-man), where we filled a room 12 ft. square and a narrow gallery. The Sirdar and his family are Christians, and at this service a man of fifty years, his wife, forty and their son ten years, and a single man thirty years of age were baptized. These people had been taught the Way of Life chiefly by the catechist. Space forbids me to give details of this meeting.

Within a mile lay a woman of sixty years, ill, probably on her death bed. Her home is forty miles away with a son who is a Hindu. Another son—one of our communicants—had brought her to his own home to care for her. She has never quarrelled with him for becoming a Christian, but when instructed and urged to decide for Christ has pled that she was too old to change and should be left in peace.

Here we had another hour of wrestling. She was not suffering much, but she realized how near her end might be and was serious. Hinduism, she admitted, had given her no hope of forgiveness and heaven. But there lived within her a sense of sin and of the value of her soul and of spiritual things. As we went on she admitted that there was hope of salvation only in Christ. Even that admission seemed to alter the aspect of her face. And the transformation went further when later she admitted that the hope was not a mere hope, but a great glorious fact.

But then the shadow returned. "It is not for me. I am a sinner old, ignorant and dying."

We wrestled on. "It is for you, and now, if you will surrender yourself to the Lord Jesus." "What must I do? What must I give up? Will I have to eat beef?" "No, you can continue to eat the same food and wear the same clothes, only you must give up yourself as a lost sinner to Jesus. He will do all the rest." She looked steadfastly at her son and said, "I think I will be baptized." He replied: "Do not accept baptism to please me. Baptism is easy. But to surrender to Christ and follow Him is hard, and without that there is no gain in baptism."

There was no formal prayer, and words came slowly and were few, but we could see the soul-travail of the woman and the light breaking, till at length she said, "Yes, *I give up all, and accept Christ as my Saviour.*" I then read "Let not your heart be troubled, etc., and, at the close of a service long to be remembered, Lois was baptized.

We turned homeward, but called at yet another estate to see a Mohammedan Sirdar who formerly resided at our Guaico station and attended our services there. In a few minutes all the East Indians on the estate—about a dozen—were gathered, and we had an open-air meeting in the cool of the afternoon. Not a word of objection was raised, no time was wasted in controversy. The seed was sown in peace to bring forth, we hope, much fruit in due season. At dark we were home again, having during the day seen and been satisfied with the work of the catechist in that district.

The Bible-woman of Tunapuna was asked for by the women in several places. And one woman—her of Ghorakpur—preferred this request: "Please tell your workers to teach us something definite every time."

LETTER FROM THE NEW HEBRIDES.

BY REV. H. A. ROBERTSON.

Erromanga, 28th June, '01.

Dear Mr. McCurdy.

We have been exactly twenty-nine years in Erromanga to-day, June 28, 1872—June 28, 1901.

Let me tell you how very much Mrs. Robertson's health has been benefited by her delightful visit home. She is in better health than she has been for the past ten years, and if she continues as strong and healthy as she is at present what a comfort it will be to her and what a blessing to us all and the Erromangan Mission. She works early and late, and good

health has not only brightened her spirits even in these dreary surroundings and this monotonous life, but is already telling upon the mission work at this station and the various classes, especially those for women and children. And the variety of interesting information she has brought of home, country and friends has been almost like a visit in person. I can almost see you all, and fancy myself present at your various meetings.

Owing to overwhelming work of all kinds which I have been compelled to do in order to repair as far as possible some of the damages to buildings caused by the hurricane, I have been obliged to let much of a more directly missionary nature, which is not only easier to flesh and blood, but also more congenial, stand over for months. Among the duties thus deferred is that of keeping the F. M. Committee and the Church informed of all our work, and of everything bright and dark connected with Erromanga.

I am not asking the Committee for any part of the damage wrought by the hurricane upon our own dwelling house and upon other buildings used by ourselves in this station, though considerable outlay both in materials and labor must still continue heavy upon us, since God in His mercy spared my daughter's life and my own, for at one time during that awful day we were in imminent danger.

Later, 5th July.

Just returning home to Erromanga from Synod in Tanna. We left Erromanga, Monday morning at about 2 o'clock, and reached Tanna by breakfast time; began our Synod meeting that forenoon, 1st July, finished this morning at 12.45, and this evening, Friday, 5th July, we will be home again. What a change since olden times in the sailing vessel.

There were about 40 (forty) adults at Synod, including assistants. We met at Mr. Watt's station, Port Resolution, Tanna. We had a very pleasant meeting of Synod, and although the change has only been a few days we are all feeling brighter and better every way for it, and go back with renewed courage to our monotonous work among our people.

Next year, 1902, the Synod is appointed to meet at Tangoa, Santo. We have been kindly invited by Dr. and Mrs. Annand and Mr. and Mrs. F. G. Bowie.

I must now close, for we are steaming rapidly homeward and I have several letters yet to write.

LETTER FROM DR. SUSIE McCALLA.

Ujjain, Central India, Aug. 1st, 1901.

Dear Mrs. Fleet.

I want to thank you for your welcome interesting letter, also for the papers you so kindly sent me.

Since receiving your letter we have passed through the trying hot season and are now having the rains, which came very late this year. It is so delightful to see the green grass and walk on it, after so many months of dry weather, when the earth was brown and cracked.

wished to come were brought back with the ladies till quite a number were gathered in. In July a bungalow was secured in the city suitable for a Widows' Home and the women taken there.

ONE OF THE WIDOWS.

You may be interested in hearing something of the life of one of the women—a Brahmin of high caste. At the death of her husband, all their property being lost, she came to Ujjain to her husband's relatives hoping they would befriend her. This they failed to do. She wandered about till, hearing of our home, she came to the gates for food. As she was met



GROUP OF WOMEN AT THE WOMENS' HOME.

THE WIDOW'S HOME.

I am going to tell you something about the "Widows' Home" here. About a year and a half ago, at the beginning of the famine, starving women, many from distant villages, others, widows who had no home or friends, came to the bungalow for help.

At that time, there being no Widows' Home, the only place to receive and care for them was the stable and a few small out-buildings on our own compound. The missionaries and native helpers used to go down to the river, where many were living on the shores, and many dying. The more needy ones who

by the women, she exclaimed "I am a Brahmin, do not touch me."

When she found that it would be necessary to eat food with the other women of lower caste than herself she refused to remain. In a few days however, pressed by hunger, she returned, willing to live and eat with the women. From the first she was very attentive to the teaching, and is now a bright Christian.

Her son, a boy of ten, was cared for by the Mission at another place, but became dissatisfied and ran away. His mother, in great distress, went into the city to search, but failed to find him. After prayer with Miss Jamieson

she felt confident he would be found and her prayer was answered. The boy is now in the Industrial School at Indore.

Her life is an influence for good in the home, and it is quite wonderful to see her going about among those of the most despised caste, always bright and helpful.

One evening not long ago she went to the river with us. Some Brahmins recognizing her as one of their caste gathered round her, when she told them very simply about Christ and what he had done for her.

On Easter morning the Matron of the Home found her up very early, and on enquiring the reason she answered: "Is not this the morning on which my Lord rose from the dead?"

The days are busy ones at the Home. About four o'clock in the morning, four of the women rise and cook the food for all. At seven, the teachers, two native Christian women, come and teach until ten o'clock.

At first all the time was spent on Scripture teaching. About the end of March Miss Jamieson selected a few of the younger women to teach to read. Others seemed anxious to try, so those who wished were allowed to attend the classes.

The result has really been surprising as some are now in the second reader. A few farther advanced teach those who are beginning. Many are eagerly looking forward to the time when they can read the Bible.

At ten they have their food, after which there is spinning, grinding and sewing until five o'clock, when the teachers again come for the Scripture lesson.

During the year there has been a great change in the lives and characters of many of the women. Those who have been in the Home a longer time help in giving out the food and are useful in many ways.

Miss Jamieson who has charge of the work is much beloved by all the women.

The widows of India have such dark loveless lives—nothing now—and nothing to which to look forward. They are very human and long for love and sympathy. They are also full of faults and inherited tendencies. We realize that nothing but the love of Christ and the power of God can renew their lives. They need your prayers. May I give you this text "As his part is that goeth down to the battle, so shall his part be that abideth by the staff. They shall share alike."

I am sending you by this mail a group of the

women at the Home, with the matron and teachers standing at the back.

LETTER FROM KOREA.

BY REV. W. R. FOOTE.

Wonsan, Korea, Aug. 22, 1901.

Dear Mr. McCurdy.

Our work is very encouraging and is progressing favourably in every department in every section of our field. During the month of July a new school and church were opened, the two being over 80 miles apart.

The work among groups of Christians does not all develop along the same lines. Some people are zealous for good churches, others for schools, and still others lay special stress upon Bible study and evangelistic work.

When our new church was opened in Wonsan it was very large for our congregation, but now, after it has been much improved, it is well filled. The attendance has greatly improved. At first the church was not much more than a shell, but now it is very nearly finished. The natives prefer to build only as far as they have money to expend. They avoid debt. Next year the church will be completed to their satisfaction.

We have two other meeting places in Wonsan besides the church. Both were large enough one year ago, but are now considerably too small, and we must add two more churches as we are able.

The time has come when we must ask our best men to take more responsibility. This fall we will ask our people to elect one or two deacons. This will not only relieve us of some duties, but will develop those who undertake them.

After my spring itinerating was done I opened a class for more careful Bible study than had yet been undertaken here, and for three months, until the rainy season began, when we closed, the attendance was good and the interest well sustained.

As most of the men had to work for a living we had class only two days in the week. Two men who came for some distance brought their kit of tools with them and worked here until class closed.

After the fall itinerating is done I hope to reopen this class.

In a few days I expect to start for Seoul to attend the Council. This is the first time that native elders are to be received as delegates and vote.

NEW HEBRIDES NOTES.

From the *New Hebrides Magazine* we glean some facts and notes that are interesting from the side lights they throw on mission work.

On *Ancityum* (Dr. Geddie's Island, our first Foreign Mission conquest) the population has increased slightly within the past year, for the first time probably in forty years. The natives of Aname station collected over thirty-five dollars for the India famine.

On *Futuna*, one of the two head chiefs in the heathen district, the son of the chief who went on board J. William's ship when he visited Futuna in 1839, has begun to worship.

On *Tanna*, there has been fighting throughout the whole district of Lenakel, and at least 16 natives have been killed. The heathen now threaten to burn the mission house and station at Lenakel. They say the man-of-war does not hurt them, and that they would rather lose a few pigs and houses than allow the worship to continue. The worshipping people, however, are not afraid, and the work goes on with great vigour under the native teachers and the two elders. This is shown by the fact that 22 have joined the class for candidates for baptism in 2 months. Mr. Macmillan has kindly undertaken to supervise the work during the absence of the missionary, and one day married 5 couples. In the Weasisi district many have died from dysentery in the districts unaffected last year in Tanna. Some natives asked Mr. Macmillan if the comet which appeared 6th May caused it. A French recruiting vessel could only get one recruit, as the natives are unwilling to go with the French.

On *Erromanga*, the natives do not seem to have taken to heart the severe visitation of the hurricane. A Christian blamed for causing it was slightly speared.

On *Efate*, the mission carpenter has made additions and repairs to the mission house and churches, the total cost of £160 to be met by the natives in arrowroot or money. The conduct of some of the young people is such as to cause grief.

At the April communion 24 new members were admitted and a collection of £10 made. A native died recently from injuries caused by dynamite while trying to kill fish. These accidents have been common lately.

On *Tongoa*, a "carriage" road is being made from the beach to the mission house. The natives of Tongariki raised £40 for completing their church. The sub-marine volcano between

Tongoa and Epi has now formed into an island half a mile long, and is named Koai. It was above the sea once before, when the water on the beach was said to have healing powers.

On *Malekula*, in Aulua Station, a collection of £1 14s 3d was made for the Ambrim Hospital. Paul was elected teacher instead of Soppi, resigned, the people promising to pay his salary themselves. On the 13th January Batih, the first fruits of Kuliviu, Maskelyne Isds, was baptized. The French, who had threatened to remove Mr. Forlong if he did not leave the Maskelynes by a certain date, did not return to do so. At the communion in April 19 adults were baptized and 4 children. New admissions, 22; restored, 1; total membership in good standing, 80. A section of a strongly heathen district called Vanbaura has broken caste, and had a school erected in the village in spite of the opposition of the old chiefs.

On *Santo*, both at Nogugu and Hogg Harbour the sea was very high during the hurricane and carried away teachers' houses. At the former the teacher received injuries of which he died next day. Out-houses at both stations were blown down, but have since been replaced. There has been much medical and surgical work, and a temporary house has been built for patients at Hogg Harbour.

BIBLE ILLUSTRATIONS.

Mat. 8: 21: "Lord, suffer me first to go and bury my father." This is exactly the answer that many natives, male and female, give if unwilling to go to other islands as servants or teachers. A man is poor indeed who has neither son nor daughter to prepare his body for burial and lay it in the grave. And the general public look so much towards them to perform these as sacred duties that few sons or daughters would leave them undone. Often have natives asked me to write for their friends abroad to return to do their part when their parents died.

Mat. 22: 24, 25: "The first, when he had married a wife deceased and . . . left his wife to his brother." In Futuna and other islands the native law is that when a man dies leaving his wife, with or without issue, his brother takes her to wife.

NATIVE PREACHERS' ILLUSTRATIONS.

Halting between two opinions. "Such a man is like a pigeon that lived in a wood between two streams. It was thirsty. It heard the water running on one side, and thought, 'I'll go and drink.' It was about to fly off when it

heard the water on the other side and thought, 'No, I'll go there.' It could not make up its mind to which it would go, and it sat there on the tree, making up its mind to go here and to go there, till at last it died of thirst." *By Student in Training Institution.*

Some years ago Epeteneto, Native Pastor Aneityum, was allowed a trip to Futuna. On intimating this to his people in church, he said, "I am to leave you for a time as Moses left the Israelites when he went up to Mount Sinai. Do not fall into sin when I am away as they did when Moses was away."

NATIVE HUMOUR.

In heathen days natives of Tongoa were often caught by sharks when bathing near the beach. Nowadays though they bathe there regularly no such accidents take place. In explanation a native said, "We were heathen then, the sharks know we are Christians now."

An officer from a British man-of-war went ashore one Sunday in Big Bay, Santo, to shoot pigeons. He induced a boy in the service of Dr. Sandilands to act as guide, but the sport was a failure. Angry at losing so many cartridges, the officer said, "There are no pigeons here." "Yes," answered the boy, "Plenty pigeon stop, but they wild along Sunday; you come other day and you get plenty."

FRENCH AGGRESSION IN THE NEW HEBRIDES.

The French are still busy on Epi, and Rev. Mr. Fraser reports further acts of aggression. A new settlement has been formed about half way between Burumba and Botnembau, and one family has already arrived to take possession, while six more are expected shortly. The land on which this family has settled is acknowledged by the natives to have been sold to the French, but land is being cleared for the coming settlers, which the natives affirm has never been sold by them.

In addition to this the French are cutting a track to connect the settlements. This track is marked through native plantations, and fences which stand in its way are being removed by the French. And not only so, but the French also demand that an iron-roofed native school, which stands on ground belonging to the natives, shall be removed to make way for this settlement. Yet they have refused to produce any title deed for the site.

So alarmed have the natives become at this

high-handed injustice that the chiefs have presented to Mr. Fraser, for transmission, a petition to His Most Gracious Majesty the King praying him to annex the Island of Epi. This petition, which is signed by 675 male adults including 106 chiefs, is as follows:—

(Copy) "Petition to His Most Gracious Majesty Edward VII, by the grace of God King of Great Britain and Ireland and Emperor of India. May it please your Majesty, we, the hereinafter named chiefs and men of the Island of Epi, New Hebrides, do cast ourselves at your Majesty's feet and earnestly beseech you that this island may be annexed by your Majesty's Government.

"There are many white men now coming to the New Hebrides, and at the hands of some of these, mostly Frenchmen, we have suffered cruel wrongs. Some have forcibly possessed themselves of our lands, which they have not bought, burnt down houses, shot our pigs and harassed us in other ways.

"We wish to live in peace, but at present we have no protection from such injuries, but we feel that under the shadow of your just Government we would have justice and enjoy peace.

"Many of us know the English language, and we appreciate and cling to the blessings of the Gospel and of civilization which have come to us through men of your nation. We also feel that the conduct of the British race is more just and humane towards the black races than that of other white men. Therefore, we earnestly beseech your Majesty to take us under your protection, and that our island may be annexed to the British Empire."

This petition simply voices the feeling among the natives of the whole Group. In all the islands the natives dread the French, and earnestly desire to be brought under the Government of Great Britain. Surely such a call for protection cannot be lightly set aside by the British nation. If Britain stands calmly by and allows these people to appeal in vain for help, then Britain shall bear the blame before God.

The whole facts of this New Hebrides question have been laid before the Prime Minister of the Australian Commonwealth, and he has in turn laid them before Mr. Chamberlain, the Secretary of State for the Colonies. A pamphlet has also been drawn up and circulated widely throughout Australia and New Zealand dealing with the whole question. Interest has also been awakened through the press and in various other ways. Australia has spoken with

no uncertain voice, and it is earnestly hoped that Britain will grant the wish of Australia, and secure that the New Hebrides shall never pass under a foreign flag.

But there is urgent need for the whole Church of God to pray without ceasing that God will protect these helpless islanders and save them from the oppressive greed and cruelty of man.—F. H. L. PATON, in *N. H. Magazine*.

A NEW HEBRIDEAN ROMANCE.

The Missionary of Tongoa was absent from his station in the Colonies, and Mrs. Neill and the native servants were left in charge. One day, while one of the women was sitting on the verandah, she fell accidentally against a window, breaking a pane of glass. "Jack," a teacher, got a new pane from the trader, but broke it in his efforts to put it in, and he had to go down the steep hill for another, which he put in successfully.

But Jack was annoyed at the trouble it gave him, and, to relieve his mind, spoke about it in church on Sunday. "The women," he said, "are destroying the missi's house and are not taking care of it." This was told to the offender, and on Monday, when Jack, all unconscious of what was in store for him, walked up the verandah, the woman rushed fiercely at him, held him by the collar, and vigorously punched his head and neck.

A young man, seeing the disturbance, and thinking Jack was attacking the woman, came to her rescue; but she, mistaking his object, knocked him off the verandah. Another man, seeing Jack's dilemma, came to his aid, but the woman struck him down too, and he also fell off the verandah. As no others interfered, the Amazon, now "master" of the situation, pummelled Jack severely, scolding him all the time for speaking in church about her, and then released him.

Jack, in great anger, went in to Mrs. Neill and, bringing his fist down on the table said, "I am going off to-night," and off he went. The women-servants left the dishes unwashed and went to their premises. The conqueror of three men, now left alone, had a good 'cry,' and with tears in her eyes said to Mrs. Neill, "You think me cross, me no cross," and washed the dishes. Next day the excitement subsided, the women returned to their work, Jack's anger cooled and the trouble was over.

But our story does not end here. Jack had long sought a wife in vain, and he proposed to the Amazon, who accepted him. They were

married in December, and "the honeymoon is still going on."

MACKAY OF FORMOSA.

REV. W. CAMPBELL, F.R.G.S., in *Mission World*.

I have just returned from visiting the newly-made grave of this warm-hearted friend and companion in Christian service. We were workers together in the island for thirty years, during which time I had many opportunities of seeing him under every variety of condition. Mackay was no ordinary man, and it is no wonder the hearts of thousands in North Formosa to-day are sad because they shall see his face no more.

It has always seemed to me that our departed brother did the work of any three average missionaries. That very extensive plot of land he secured as headquarters of his Canadian Mission is high up on the downs, overlooks the harbour, and is probably the finest and most valuable property in Tamsui. Here he superintended the erection of two commodious bungalows, the large girls' school and Oxford College, which is made up of a set of spacious, handsome buildings, where young men are trained as preachers and for the native pastorate.

About ten minutes' walk from this walled-in compound there is a chapel and mission hospital, in which latter Dr. Mackay spent much of his time, assisting the community physician-in-charge and speaking many a helpful word to patients who came from far and near.

I have sometimes been puzzled to know how Mackay succeeded in doing so much for his students, while still looking after the erection of distant chapels, the visitation of country churches and the evangelizing of his wide field to an extent which alone would have taxed the energy of many another man. No doubt an explanation is so far found in the fact that during the earlier years of his career, and even after Oxford College was in full swing, under qualified native assistants, our friend's usual practice was to have a band of students accompanying him on his long pastoral and preaching tours, thus enabling him to continue his lectures, while also affording the young men ample opportunity of becoming practically acquainted with every part of the work to which they were looking forward. Then, it should not be forgotten that their teacher was himself an able worker of consuming zeal and possessed of a physical constitution of rare wiriness and strength.

Mackay had, indeed, much about him that was very lovable. The most prominent thing was his entire surrender to the great Christian ideal. The love of Christ constrained him in a way that lightened every burden and made him a messenger of blessing to others.

The moral courage of the man was another thing I was often struck with, not only when angry mobs would quail before those piercing black eyes, but when he would stand up as a witness for truth and holiness before one or more of his own fellow-countrymen.

Nor was it necessary to remind him of the duty of using hospitality one towards another without grudging, for *Kai Bok-su* possessed the art of making all his visitors feel comfortable and at home, no matter who they were or how long they remained.

And where is the person who thought less of him because of the quiet humour he had? This pawkiness was kept well under control before outsiders, but with those of his own way of thinking in religious matters he was less guarded. Many a little pleasantry we indulged in while toiling up the face of some high mountain or while wading some deep river, only to resume the tramp, till our clothes got dry again. At night too when the rice, with its steaming little tit-bits, was brought in, he would try to raise a laugh at my expense by challenging me to prove which of us was most expert at handling the chopsticks.

It is quite unnecessary to say how much the Canadian Mission in Formosa owes to Dr. Mackay, for there it stands to-day a great incontrovertible fact, with its ample accommodation at headquarters, its sixty well-built chapels, its large band of trained preachers, its young men and girls still under instruction, with many elders and deacons, and a church membership numbering about 2,000 adults.

Some readers may be aware that we of the English Presbyterian Mission in South Formosa pursued a somewhat different policy from Mackay in several of the mere details of our work. For example, we have always favoured a greater amount of decentralization in the administrative department at Tainan, while, through local sessions, and especially through our Presbytery (the only one in the island), we have thought it safest to keep placing an ever-increasing amount of responsibility on the native brethren themselves, more than has been customary in the North. But let the man who feels inclined to make much of differences such as these place behind him a record like Mac-

kay's, and his criticisms will be listened to with respect.

I was greatly pleased at the loyal, sensible way in which a number of the leading preachers spoke to me regarding their loss and the Church's duty in the face of it. They feel grateful to God for His goodness in favouring them so long with the ministrations of His servant, and said they would try to be more united and more faithful than ever they had been.

It was also refreshing to learn that a sanguine view of the position is taken by the only colleague in the ministry Dr. Mackay has left behind him. Mr. Gauld is not a man of many words, but true to the core, and there is almost nothing he would not give to see the Mission prospering in every good sense of the word. I am myself very hopeful about the future. Surely the Home Church will lose no time in sending out two ordained missionaries. There is also abundant scope for the work of a medical colleague at Tamsui.

WORSHIPPING THE DEAD.

One of the great hindrances to the gospel in China is the worship of the dead, which is described as follows: "A widow in China whose husband died within the last year has lately shown interest in the gospel. His tablet stands on a table arranged for the purpose. What a sacred thing this tablet is, because in it one of the souls of the dead man is supposed to dwell! His portrait is painted in delicate colors on a fine large scroll made of paper, hanging above the table. On that table, offerings are made daily three times, of rice cooked, and occasionally other articles of food. The most prominent object to be seen in all these homes is one idol or two, as the case may be, covered in a glass case, inside of which hang dainty little red curtains partly concealing them."

"In Mr. Moody's earlier days in Chicago an over-zealous critic who was not an over-active worker took Moody to task for his defects in speech. 'You oughtn't to attempt to speak in public, Moody. You make many mistakes in grammar. 'I know I make mistakes,' said Moody, 'and I lack a great many things; but I am doing the best I can with what I got. But, look here, my friend, *you've* got grammar enough; what are you doing with it for Jesus?'"



JEWISH MISSIONS AT THE CLOSE OF THE 19th CENTURY.

In the closing year of the eighteenth century no regular missionary laboured among the Jews, and only one society for the purpose of bringing the Gospel to the Jews was in existence. The Institutum Judaicum in Halle, founded by the pious Callenberg in 1728, for the preparation of missionaries to the Jews, had been abandoned in 1792, a victim of the rapidly increasing German Rationalism. The Moravians, who had entered upon the work among the Jews with great enthusiasm in 1739, sending Rabbi Samuel Lieberkucher to Amsterdam to preach the Gospel to his Jewish brethren, had become discouraged, and abandoned the work soon after the death of Count Zinzendorf in 1760. The Esdras Edzard Institution in Hamburg, founded in 1667, was the *only* society, so far as we know, which laboured for the evangelization of the Jews during the closing years of the eighteenth century, and which could report a few conversions almost every year. In England, France, America and all other countries no attention was paid to the benighted Jew. While the Gospel was carried with ever-increasing zeal to the heathen the children of Abraham seemed to be forgotten.

Yet God had not forgotten them! The morning was very near. Joseph Samuel Christian Frederick Frey, predestined by the Lord to become the father of modern Jewish missions, had been baptized in 1798, and the beginning of the nineteenth century found him in the Missionary Seminary in Berlin, where he was preparing himself for the preaching of the Gospel. Before the century had far advanced the Lord opened the way, and in 1805 he began to preach the Gospel to the Jews in London under the auspices of the London Missionary Society. In 1809 the London Society for promoting Christianity Among the Jews was formed by Frey, Way and others, and soon missionary societies for the evangelization of the Jews were founded in all parts of the world. The New York "Society for Ameliorating the Condition of the Jews" received its charter on April 14, 1820. The Berlin "Society for Promoting Christianity Among the Jews" was formed in 1822. The Basel "Society of the Friends of Israel" saw the light in 1830. The year 1838 brought an increased enthusiasm for the evangelization of the Jews, when M'Cheyne, Bonar, Keith and Black were sent out by the Church of Scotland "to visit and inquire after the scattered Jews." To the Church of Scot-

land God gave the great honour to first undertake Jewish work *as a Church*, and she started her first missions among the Jews in Pesth and Jassy in 1841. Since then society has followed society for the evangelization of the Jews, denomination after denomination has obeyed the Master's call to preach the Gospel to the Jew, until now, in the closing days of the nineteenth century, we find one hundred and nineteen societies for the evangelization of the Jews, employing more than eight hundred missionaries in two hundred and forty-six stations (see my "Christian Efforts Among the Jews" in *Jewish Era*, April 15, 1900). Of these societies we find thirty-seven in Great Britain, eighteen in Germany, five in Scandinavia, four in the Netherlands, two in France, seven in the remaining parts of Europe, two in Africa, six in Asia, four in Australia and thirty-four in America.

The most encouraging thing, as we consider the Jewish missionary field, is perhaps the fact that during the century so many *denominations* have entered upon the Jewish work *as such*, and we hope and pray that the day may not be very far off when Jewish work shall have the same rank with foreign missionary work in the councils of the churches. The following denominations are to-day engaged in Jewish work (we add the year in which the work commenced): The Episcopal Churches of England (1815), Ireland (1889), Australia (1890) and America (1842, resp. 1878), the Church of Scotland (1840), the Free Church of Scotland (1843), the Presbyterian Churches of England (1871), Ireland (1841), Australia (Victoria, 1896) and America (1870), the Lutheran Churches of Germany (1822, resp. 1871), Scandinavia (1856 and 1865) and America (1878), the Reformed Presbyterian Church of North America (1894), the United Presbyterian Church of North America (1899) and others. The oldest society is the Esdras Edzard Institution in Hamburg founded in 1667.

The largest society and the most influential of all is undoubtedly the London Society for Promoting Christianity Among the Jews (Church of England), founded in 1809. It employs 226 missionaries in fifty stations, and has an income of about \$130,000. The largest undenominational society is the Mildmay Mission to the Jews in London, founded by Rev. John Wilkinson in 1876. It employs sixty-five workers in nine stations, and has an income of \$45,000. Its chief work is the free distribution of the Hebrew and Yiddish New Testament.

Among the numerous missions in the United States the Chicago Hebrew Mission deserves especial mention, not so much on account of the magnitude of the work as on account of the wise and prudent management, and the great influence it is exerting upon other missions. It is interdenominational, and was established in 1887 by that great lover of Israel, William Blackstone.

When we look at *the manner in which the Gospel is brought to the Jews* we find several things of great interest. In general, the preaching of the Gospel is considered the chief means of reaching the stiff-necked Jews—and so it ought to be—and, in addition to preaching, all the larger societies sustain well-ordered schools, reading-rooms and free dispensaries. Since the Jews are an intellectual people, and in general well educated in their religion and language, the distribution of literature claims a more prominent place in Jewish work than in any other, and the missionary to the Jews has to be well supplied with New and Old Testaments and tracts in the different languages used by the race (Hebrew, Yiddish, German, Russian, Spanish, etc.). Rev. John Wilkinson, of the Mildmay Mission in London, was led by the Holy Spirit to distribute the New Testament (in Hebrew and Yiddish) freely among the scattered Jews, and he has done a great work during the last decade of the nineteenth century. It is well worth our notice that to-day any worthy missionary to the Jews is provided freely with Hebrew and Yiddish New Testaments by the Mildmay Mission, of which the Chicago Hebrew Mission is the sole agent in this country. During the last years Marcus Bergmann has translated the Old Testament into Yiddish, and a society has been formed for the distribution of this quite expensive book.

Since the work is considered peculiarly difficult, men are continually looking around for new methods of work. The late Mr. A. Ben Oriel, of Jerusalem, wrote and printed pamphlets of his own, and sent them by mail to “educated, wealthy and busy” Jews. William Greene, of the Postal Mission to the Jews in London, approaches the Jews in personal letters, while A. E. Abrahamson, of the *Hebrew Christian Message* in London, asks Hebrew Christians for testimonials of their religious experience, and sends these testimonials to the Jews. Wurts & Brown, in Philadelphia, started in 1898 the Jewish Bible Shop-window mission. Open Bibles in Hebrew, Yiddish, German and

Russia, as well as tracts in different languages, are laid in the show-window of a store in the Jewish quarter to attract the passing Jew. The pages are turned every day to cause inquirers to return, and Bibles, New Testaments and religious papers are distributed freely by the person in charge of the store. Bible shop-windows of this kind are established in eight or nine cities of the United States, and claim to have abundant success. It is too early to say whether these shop-window missions are a step forward or not. Dunlop, of Philadelphia, established, in 1898, “Open-Air work among the Jews,” travelling over the country and preaching to the Jews in the streets. Professor Stroeter became, in 1899, an “Evangelist in Israel,” and is now travelling and preaching in Russia and Poland.

In regard to *the amount of money* which is spent annually in missionary work among the Jews, we can give only an estimate. We believe that during 1899 about one million dollars was spent.

It now remains that we consider *the field itself*. Missionary work among the Jews is to-day carried on in every part of the world, and wherever the Jew is found to-day the Gospel is preached to him. Yet, while some parts of the field have only one missionary for more than two hundred thousand Jews, other parts are simultaneously occupied by missionaries of different societies, which often not only fail to work in harmony, but oppose each other vehemently. We hope that the new century will bring about harmony among the different societies, so that the field may be properly divided and cultivated, and money be no longer squandered by sending new missionaries to fields already occupied by other societies.

If we look at the state of the soil—that is, at the attitude of the Jews toward Christianity and toward the missionary who brings the Gospel to them—we can naturally only speak in general terms, which admit of exceptions in particular localities. Yet we can truly say that the attitude of the Jews toward Christianity is far more favourable in the present day than it has been at any period since Apostolic times, and the hostile opposition of the orthodox, as well as the reformed, or rationalistic Jew, is greatly diminished and mitigated. But we must be careful to discern between the attitude toward Christianity and the attitude toward the missionary. In regard to the latter we can only say that very much depends on the missionary himself. The Hebrew Christian meets

naturally greater difficulties than the Gentile, for the old prejudice against the "apostate" Jew remains unchanged, although the progress of civilization has covered it a little. Add to this prejudice the fact that Gentile Christians, especially in America, often think that any Jew who claims to be converted is a missionary whether he be educated or not, and that many missionaries sent out in this manner, whether they be frauds or not, are a hindrance to real missionary work among the Jews; and you have the main reason why work among the Jews is to-day not as prosperous as we would like to see it. The last years, however, have taught the Christians the lesson that Jewish missionaries must be just as well prepared for the work as missionaries to the heathen, and the Institutum Judaicum Delitzschianum in Leipzig, the Institutum Judaicum in Berlin, and other schools of the same kind are steps in the right direction.

In general, however, the attitude of the Jews toward the missionary has become an attitude of polite inquiry, and though the audiences in Jewish mission chapels are still small, vehement interruptions and open outbreaks of violent hostility become less and less frequent.

Open-air preaching seems to be most offensive, though it is quite successful to particular localities. Missionary schools and kindergartens are well attended, free-reading rooms are heartily welcomed, and both have certainly a softening influence upon the Jewish people; and even the curses of the enraged rabbis can no longer keep their sick parishioners from the free dispensary and the Christian Hospital.

The Zionist movement seems to be a great hindrance, rather than a help, to missionary effort among the Jews, since it puts great emphasis upon the fact that "the acquisition of a publicly and rightly assured home for the millions of persecuted Jews" is the only salvation of Israel. The true cause of Israel's suffering and dispersion—the rejection of the Lord Jesus Christ—is left out of the account, and the Jew is taught to look for temporal prosperity only. The great annual gatherings, however—the Zionist congresses, which are attended by ever-increasing numbers of Jewish delegates from all parts of the world—give the missionaries good opportunities to speak to the delegates individually of the true salvation of Israel.

After all, when we look over the field, we can truly say, "The fields are white to harvest." And the labourers? They are few; but the day is breaking. The Church of Christ is awaken-

ing from her long sleep and is coming to a knowledge of her long-neglected duty to the Jew.

And as the nineteenth century closes we stand with grateful hearts as we look over the Jewish field and we exclaim, What has God wrought in the last century!

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—Rom. xi.; 12-15. Rev. Louis Meyer, in *Missionary Review of the World*.

THE LONDON SCAVENGERS.

It is estimated that there are seven thousand scavengers in London engaged during the summer months in cleaning streets and sewers, destroying dust, loading and unloading trains of refuse to be taken into the country and attending to the dust carts. In winter the number is increased to twenty thousand.

In 1892 religious work was just begun among them. The latest report of the missionary in charge says:—

"I am visiting one of the most neglected class of men in London, a class which no one seems to reach or care for but the City Mission, unless one or two happen to be met with in their homes by some district visitor. Who cares for scavengers, the men who collect and sift London refuse? Yet what would London be were it not for the men who go down the sewers and see to the sanitary arrangements and the men who take away our dust?

"True, they are a rough set of men, but, I am glad to say, not so wicked a class as is often represented.

"Here you find men from the broken-down gentleman, even from the titled lord down to the costermonger, sweeping the streets. The higher classes are not so easily found out here as by working in a factory or workshop.

"As a rule these men are not gamblers, and but few do much in the way of betting.

"The temperance movement is making rapid strides amongst them. While some have spent their substance in riotous living, running through large sums of money, more than half of the men in one depot, with which over 400 men are connected, are total abstainers, and most of the dustmen would be so were it not for the tips and drinks given them at their work.

"Out of 3,000 men there are not more than a dozen sceptics, but the utter indifference to religion and soul matters is appalling; not

more than 2 per cent. attend a place of worship. They tell me church is not the place for scavengers; their clothes smell too strong, and many have to work on Sunday mornings clearing away the refuse from the Saturday night markets. Also, they often get wet several times a week, and Sunday is the only day they can dry their clothing. Were it not for the City Missionary these men would live and die without the Gospel message being brought home to them.

"Yet many of them are longing for the Gospel, and when laid aside by chest disease, as so many are, through getting wet so often, they send at once for their friend the missionary, and listen with attention to the way of salvation. God has richly blessed these visits, I am happy to say, to many, whose spared lives testify to their sincerity.

"One man told me that life was not worth living; he wished he were dead and out of the way. Once he was well-to-do and kept his servants; now he was only fit to push a broom in the streets. He was out of order and nothing here could put him right. I took out my watch and said: 'You are like my watch; that is, out of order, won't go right. Do you know of an ironmonger to whom I could go and have it put in order?' He replied: 'Why take it to an ironmonger? Take it over there to the watchmaker. He is the man to put it right.' Looking into his face I said: 'You tell me you are out of order, and you think by drowning yourself that you would get right? Which is the more foolish—you taking your trouble to the river or me taking my watch to the ironmonger? The God who made you, He alone can put you right'; and on the spot I told him of God's love to him and of the plan of salvation. He grasped my hand and said: 'Well, you pray for me.' I bowed my head and prayed for him, and then asked him to pray for himself. He did this, for the next time we met he said: 'Thank God, He has put me in order now! I never thought there was forgiveness for such a sinner. I shall never be able to thank God enough.'"

The total income for missions last year was something over \$17,000,000, and the total number of missionaries, including ordained physicians, lay missionaries and married women, 13,607.

ONE HUNDRED YEARS OF MISSIONS.

One hundred years ago there was not a single medical missionary or a Christian hospital in a foreign field. The record now reads something like this: 702 missionary physicians are carrying healing and relief to thousands who would otherwise be abandoned to the misery of a living death, for the non-Christian religions, whatever else may be their supposed excellences, have cultivated in the great mass of their followers no grace which corresponds to Christian mercy and tenderness. In 63 medical schools 589 native students are being trained for service as physicians and nurses. The 355 hospitals and 753 dispensaries, which are like oases in the desert of heathen indifference to human pain, are havens of life and strength to the more than 2,500,000 persons who annually receive treatment in them. The hospitals alone shelter in-patients to the number of 93,795, while in the course of the year not less than 6,647,840 treatments are given.—*Missionary Review the of World.*

TESTIMONY TO MISSIONS.

After the terrible sufferings and unexampled heroism of so many missionaries during last summer, is it not time to stop the sneering of those superior people who cannot understand why any one should be so foolish as to try and convert China?

At the present moment the foreigners have to depend almost entirely on missionaries for their knowledge of China, because only missionaries learn the language and travel in the interior. Only missionaries endeavour honestly to do something for China, and, as a matter of fact, only the missionaries ever do bring about real results.

Here, on the very spot of martyrdoms still fresh in our memory, I have been enormously impressed, not only with the splendid bearing of the missionaries themselves in their almost inconceivable sufferings, but also with the extraordinary evidence of courage on the part of the native Christians, who passed through a worse ordeal even than their foreign teachers. The foreigners had to die, but in several cases the natives might have saved their lives by renouncing their faith. The best answer to those who scoff at the result of missionary endeavours in China is the fact that there were martyrs among the Chinese Christians in Shan-Si last summer.—*Correspondent of Morning Post.*

R. C. DECREASE IN IRELAND.

Our population continues to decrease. The loss during the past ten years amounts to over a quarter of a million, and has fallen almost wholly on Roman Catholics. Protestant Episcopalians are fewer by 20,718 and Presbyterians by 1,480, making a total Protestant decrease of 22,198. Deducting from this the gain of 5,745 made by the Methodists, the total Protestant loss becomes 16,453. Had Roman Catholics only declined in the same proportion their loss would not have exceeded 50,000, whereas it is over four times that number, being no fewer than 237,279. In other words, there were 14 Roman Catholics lost to the population during the decade for every Protestant. The denominational balance is thus being rapidly altered, and Protestantism becoming relatively stronger. The following figures abundantly corroborate this view. Making a simple division of the population into Roman Catholic and non-Roman Catholic, the returns in the years specified were :—

	Total population.	Roman Catholics.	Non-Roman Catholics.
1834	7,954,100	6,436,060	1,518,040
1861	5,798,967	4,505,265	1,274,511
1901	4,456,518	3,310,028	1,146,518

For every 100 Roman Catholics in Ireland in 1861 there are only 74 now, whilst for every 100 that were non-Romanists in the same year there are 90 now. Or looking at the same figures in another way, we learn that for every 100 Roman Catholics in the country in 1861 there were only 28.2 non-Romanists, whereas now there are 34.6.—*Christian Irishman.*

PRESIDENT McKINLEY ON MISSIONS.

I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support and the homage of mankind. The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes.

They count their labor no sacrifice. "Away with the word in such a view and with such a thought," says David Livingstone; "it is emphatically no sacrifice; say, rather, it is a privilege." They furnish us examples of forbearance, fortitude, of patience and unyielding purpose, and of spirit which triumphs not by the force of might, but by the persuasive majesty of right.

Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.—At the World's Missionary Conference, 1900.

GOOD NEWS FROM JAPAN.

It will be remembered that two years ago many Christian schools in Japan relinquished government recognition rather than give up required religious instruction. The Japanese department of education has just issued an instruction restoring all former opportunities by which students from the mission schools may enter higher government schools, and the diplomas of mission colleges will hereafter be accepted as a license for teaching English in middle, normal and higher girls' schools. Naturally, all missionary educators are enheartened.

But better tidings come to us from the Sunrise Kingdom in the great religious awakening, whose centre is Tokio. At least ten churches are holding daily services and a thousand conversions are reported in one district. A manufacturer in Japan, employing 5,000 men, has recently become a Christian, and, in consequence, has added to his business cares the distribution of tracts among his men. Recent statistics show that the Christian Japanese include a judge of the Supreme Court, the commanders of two battleships of the first-class, the president of the lower house and fourteen members of the parliament, the Minister of Foreign Affairs and the secretary of the Prime Minister.—*Woman's Missionary Friend.*

DISEASES AND DOCTORS IN KOREA.

The medical institution at Taiku consists of one room, probably thirty by ten feet, containing the medicines, water-still and operating-table (home-made), and, in addition, three small rooms, ten by four each, for store-room, consulting-room and waiting-room. Here the faithful doctor labors, giving his life for this people. With no nurses, no surgical or other wards, no trained assistant, and in crowded quarters he is obliged to come into close contact with every form of disease, from leprosy down to toothache. Many times he must say to serious cases: "I have not the facilities to help you. Go home again." Antiseptic and satisfactory surgical work is almost impossible. Yet his reputation has rapidly spread, and every day at an early hour a crowd gathers, in order that they may be among the favoured few who can have the opportunity of seeing the "great foreign doctor." Notwithstanding the difficulties in the way, he has been able to see some encouraging results, and to give relief and healing to many sufferers. Abscesses and fistulas are very common. They are aggravated by the uncleanly habits of the people, and by the utter lack of the knowledge of the rudiments of physiology and hygiene.

Consumption is very common; often, however, the tubercular germ has found lodgment in the glands of the body instead of in the lungs. Small-pox is universal. I have been told by one of our Koreans, who is employed as a teacher, that he did not know of a person who had reached twelve years of age without having the small-pox. It makes dreadful ravages among the children, and there is a common saying that a Korean mother does not count her children till they have had the small-pox.

The Koreans call this disease "the guest." One explanation of the origin of this name is that small-pox originally came from China. Another explanation is that the disease is a spirit which must be induced to leave by worship and the offering of food. To this end the child, formerly scolded and cuffed about, is regaled with dainties and addressed in the most honorific terms. They have an ingenious way of inviting the "guest" away from the house. A little straw horse is made, which is loaded with offerings of rice, wine, etc., and the "guest" is invited to go for a ride. The horse, offerings and spirit guest are then taken into the country, and the horse is turned loose to pasture.

Another complaint which is universal among the Koreans is indigestion. When little children they are stuffed with rice, and their little stomachs patted and rubbed by their fond mothers who think that their children's strength will be in proportion to the amount of rice they eat. This stuffing process produces greatly distended stomachs. All Koreans bolt their food; when they eat they attend strictly to business, and all that can be heard from a group at meal-time is a sound resembling that made by water disappearing down the waste-pipe of a sink. The louder the noise the greater is their appreciation of the food.

Half-cooked rice, eaten with quantities of red pepper, form the substance of the meal. The combination is, of course, more than the stomach can stand, and produces what they call "that worm." They say that of course they know that it is not a worm which troubles them, but that it is a mass of saliva which forms a ball that rolls around in the stomach. To break this ball up and get rid of it they place two thimblefuls of sulphur and other drugs on the child's back and set fire to it. The Korean idea is that this treatment breaks up "that worm," and drives it up and out through the crown of the head. The frequency of the complaint and the prevalence of the remedy is testified to by the white scars, the size of a quarter or half a dollar, which one can see on the back of almost any Korean child when in its summer (birthday) costume. Why they do not apply the remedy directly to the stomach is a mystery.

Leprosy is very common. Dr. Johnson sometimes meets several cases in a single day in the dispensary. It is not, however, as severe a form of leprosy as that found in India. The Koreans are very much afraid of it, and when the spots first appear they burn them out, and claim that if taken early enough it can be cured. A young Buddhist monk recently came to the dispensary with his fingers and toes dropping off. He was a leper, and wanted medicine that would cure him. When told that he could not be cured he cried and refused to go away, but when convinced he threw down money and asked for some medicine that would kill him.

The Korean doctors always claim to be able to help or cure a patient, whatever may be the disease. The people therefore cannot understand why American doctors will not always promise to do the same. They do not see the need of a continued course of treatment, but

expect one bottle of medicine to cure them. If it does not, they cannot see why more of the same can do any good. A patient who was given a bottle of medicine with prescribed doses to last ten days returned the next morning with the empty bottle, saying that as he lived some distance out in the country he had taken the medicine, and would like some more to take home with him. He doubtless reasoned that if one bottle would cure in ten days if taken in ten doses, then the bottleful taken in one dose would cure in one day; but to make assurance doubly sure he wanted another bottle to take at his leisure.

KOREAN CHARACTERISTICS.

BY REV. JAMES S. GALE, SEOUL, KOREA.

The poor Korean is the last man in the world to know his whereabouts. Times and seasons with their accompaniments have no place in the region of his comprehension. It may be to-day or it may be yesterday, or it may be a thousand years before the Flood; it is all the same to him. His grandfather lived, and his son lives—why should he care? “What have I got to do fooling with the eternal laws of heaven and earth?” is one of his oft-repeated sayings. He never dreams of material cause and effect, linked together, living on earth and ruling among mortals. Every change and chance for him has its rise in some mysterious omen or sign, or spirit rapping or offended ancestral god. With him spirit is always greater far than matter. It moves and matter responds, and as you cannot hope to oppose spirit, leave matter alone also.

The Korean might well be placarded the Unconscious Human. Just now round about him are gathering shadows and mutterings, the full import of which he seems to hear not; at any rate, which he certainly understands not. He says the graves of his ancestors must be moved to some more propitious place. To this extent only is the national mind alive to the situation.

On the north Russia is bearing down slowly and steadily. She is like the glacier—not a good train to go by when you are in a hurry, but a through train nevertheless, if you give her time. She is just enough civilized to come within the limits of Oriental comprehension. For that reason she is the choice of the Orient before all other Western nations. Her flag flies over Manchuria, but of course she disclaims all thought of annexing the same, and

the governments at home, busied over the despatch, forget about the flag; but the flag will fly, and places once called Maershan and Teung-whaseung will become known as Muravieff and Kornoloff.

All around these coasts go the ships of various nations. There are no lighthouses; there is a tide of thirty-six feet off Chemulpo; there are untold dangers to navigation throughout the Yellow Sea; but the ships go on forever, and among them the Russian, in and out, taking Masanpo to-day, when there are too many eyes watching Manchuria, and withdrawing tomorrow, saying: “I have just given up Masanpo; what more do you want? I shall give up Manchuria in the same way.”

The skilful way in which Russia manipulated her forces so as to gain Port Arthur and push the railway down from Nertchinsk, before the world was aware of what she was about, illustrates her methods. She now has Port Arthur and Manchuria; she has a solid footing at Masanpo, a place of great influence in the capital of Korea, and she is gathering her forces, fleet and army for another glacial step forward. France in the meantime acts as her aide-de-camp. Russia is apparently after Korea, and unless more than ordinary diplomatic intelligence is displayed she will outwit the other Powers and get full possession without the Korean soldiers having occasion to smell a single fishy cartridge.

This would undoubtedly prove true if Russia had to deal with European Powers only, which she has so long and so successfully hoodwinked; but here there is another factor to reckon with. An Oriental nation, awake and armed and ready, is watching every move. Japan was deceived once, and by it lost Port Arthur. She will never be deceived again. Russia gained by the acquisition of this point an open harbor and key to the Yellow Sea, but she won as well the eternal enmity of Japan, and a day of reckoning is surely coming. The little Japanese soldier, broad as long, game as any terrier, once stormed the heights and took this fortress from the Chinaman; he would enjoy the sport much more keenly to storm and take it from the Russian.

No one knows what Japan will do; she is ready; she will fight to a finish, for it will mean to her life or death. It must come unless Russia yields Korea, or comes to some reasonable understanding in the matter of boundary compensation. Will Russia do so? She may; she will if she is wise.

While the surrounding atmosphere is electric with coming possibilities his Korean majesty is busy with his dead ancestors, oblivious to the living. He is building a beautiful mausoleum behind the United States Legation where the pictures and tablets of his deceased forefathers are to repose. These pictures were copied from originals kept in Yung-Hung, two hundred miles away. A wide and beautiful road was made across the peninsula along which to escort them. A body-guard of several hundred officials, including the prime minister, accompanied them on their way. It was a great reality to his majesty, this arrival of the pictures, while gunboats crowding into Chemulpo and dangers threatening north, south, east and west are viewed simply as foreign phantasmagoria. As the smell of the smoking powder is more to the Korean soldier than the force or direction of the bullet, so the pictures of his ancestors are more to the emperor than all the eager, crowding faces of the living.

So the weeks pass by, and his unconscious majesty prattles them away with trifles. It was but a day or two ago that he was invested by the British representative with the most eminent order of the Indian empire, the accompanying note signed "Victoria," and dated less than a month before she died. But what did he know of Victoria or the Indian empire? The chain of solid gold, weighted down with hangings of elephants, tigers and flowers, caught his eye for the moment, so that he smiled pleasedly and made a pretty little speech in reply. Said he: "My joy is great, but yet it is mingled with sorrow to think that she who gave it is gone back home." It was the act of a play-house king, the speech and the donning of the order. His eyes would glance aside to ask of his ministers, "Have I said what I ought to?" He is an absolute monarch, though all unaware of the actual world he lives in. His unconscious subjects, too, dare have no thoughts whatever about their country. They are to take quietly what he and fate decree. Pitiful beyond expression is the position of the Korean people! A kinder, more lovable race never lived. We who have known them for years, and have never met with insult, who have had access to every home and to many a heart, know how to appreciate and sympathize with them in this their time of helplessness. As for their future—a race of slaves, we fear.

The German drink bill is stated to be five times as heavy as the total cost of the army.

It has been calculated that during the past century about 1,300,000 heathen have become Christian communicants, whilst another 3,000,000 have been so far influenced as to become "adherents" of the missions. Every year now at least 100,000 converts are added to the Church in heathen lands—that is to say, nearly 2,000 every week.

The Sandwich Islands have a population of 120,000, of whom 39,000 are natives, 35,000 Japanese, 21,000 Chinese and 16,000 Portuguese, with 5000 Americans and some Jews. Eleven mission stations have been opened among the Japanese.

"It is done now!" said an old Scotch woman to Dr. Chalmers, when he came down from the platform after a most eloquent speech at a great meeting. "No! no!" said the doctor "It's all said; the doing is to begin now."

The London Religious Tract Society is said to send out yearly over 50,000,000 copies of its publications. They are issued in over 200 languages, and go out to most of the foreign mission fields of the world.

The Church of Scotland Temperance Society in seven years has increased its membership from 32,000 to 72,000, and now supports four temperance evangelists for preventive, rescue and reform work.

The North India Bible Society, one of the five Bible societies in India, according to the report of the agent, the Rev. T. S. Wyncoop, has disposed of 90,000 volumes of Scriptures in the past year.

Rev. Dr. Harper, of Melbourne, Victoria, Australia, has accepted the invitation to the Hunter-Baillie Chair of Hebrew in St. Andrew's College, Sydney, New South Wales, Australia.

The dedication of the first new church of the Presbyterian Mission at San Juan, Porto Rico, is but one of many good things coming through Christian government to that island.

Two schools for girls have been opened in Paoting-fu, the centre of the terrible massacre of last year. At a recent out-of-door meeting a hundred and fifty-six were present.

The total amount raised for foreign missions in Great Britain in the past century was \$225,000,000.

Pulpit and Pew.

THE "TROUBLE ME NOTS."

BY REV. A. J. MOWATT, D.D.

"Trouble me not; the door is now shut, and my children are with me in bed."—Luke 11:7.

Do you know the man that says: "Trouble me not?" He is perhaps a near neighbour of yours, living just across the street from where you live, in the same line of business, a member of the same church, if indeed he goes to any church. Indeed he may be nearer to you than a next door neighbour; he may be yourself, and that is nearer still. You want to get better acquainted with him. If a neighbour, you should know him. If yourself, there is still more reason why you should know him well. You have in that case a special interest in him.

MR. TROUBLE-ME-NOT.

It is a good name to give him. It is appropriate, and that cannot be said of all names. They are often so out of place.

Jesus tells us about Mr. Trouble-me-not. He shuts his door; he sees to that himself. The old people, you have heard it said, prided themselves in saying: "My latch string is always on the outside, so that, come when you like, early or late, morning or midnight, you will always find an open door, and a warm welcome to the best I have."

But Mr. Trouble-me-not is not of the Abrahamic type of householder, and the angels do not come his way. As to Mr. Trouble-me-not's door, if it has the old-fashioned string to it, he takes care, before retiring, to pull it in, and to bolt his door securely on the inside. Most likely his door has a patent arrangement, by which you need only open enough to see who is outside and say: "Good night!"

And then, according to Jesus, he has a family, and he takes good care that his children are trained up to his way of thinking. And so, there is not only Mr. Trouble-me-not, but there is also Mrs. Trouble-me-not, and all the Misses Trouble-me-not and the Masters Trouble-me-not. No; the world is not likely to suffer for many a long day to come for lack of a generation of Trouble-me-nots, for they are a numerous progeny, and they are likely to live long and prosper.

Perhaps again he has some good points. For one thing he is a good sleeper. He is not

afflicted with the disease you hear so much of to-day known as insomnia, and a terrible affliction it is. He boasts that the moment his head touches the pillow he is off to sleep, and for the next eight or ten hours nothing can disturb him. You see, he has, what men call, an easy conscience. Others may not be able to sleep who have anything to do with him, but he sleeps. That they are not able to sleep is their look out, not his. Church and State may go to wreck; that is nothing to him. He will have his sleep out.

Then he is not one of your over-anxious sort. The Master had hard words to say about people who are over-anxious, who borrow trouble, and are full of care. But Mr. Trouble-me-not needs no such advice. That doctrine he is sound on. You never find him going to bed worried and anxious lest his neighbour over the way has not had any supper for himself or his little ones; or that he has to walk the floor all night with a sick child in his arms, and has no one to relieve him, so that he might have some little rest and comfort. No. He does not let the like of that trouble him.

Somebody is up, to all hours, praying for a blessing, wrestling like Jacob till the break of day, moving heaven and earth in the interest of souls. You see lights in the upper room, and you may hear the agony of a great soul as it waits for the promise, and pleads for the blessing, and will not let God go, till the spirit, like a rushing mighty wind, wakes up sleeping, careless, worldly souls. But Mr. Trouble-me-not lets not anything like that lose him his sleep or break in upon his night's repose. Sleep is more to him than salvation—his own or any one else's. So he is well named Mr. Trouble-me-not, and the most of us have met him.

TROUBLE-ME-NOT'S CHILDREN.

"My children are with me in bed." We know about his children. Worldly comfort—that is all he cares about for them. "Let the dear things sleep," he says; "let them take their rest. Do not trouble their young heads with religion. It is not a good thing for them. They cannot understand it."

So he neither trains them himself, nor is willing that any one else should train them, and as a result they are growing up ignorant of God and the Gospel, duty and faith, righteousness and religion. Like father, like children. They are with him in the bed of worldly ease and spiritual indulgence, and

while everything is rushing forward to a new day of light and blessing for the world, they are not awaked.

The City of Montreal is full of the boys and girls and young people of Mr. Trouble-me-not's home. The Bible is nothing to them. Prayer is nothing to them. The house of God and the preaching of the Gospel is nothing to them. All the Sabbath is for is to turn it into a day for sport. Do not, for the world, wake them up to concern about their souls? The poor young things! There is time enough to think about that. And so a generation is growing up that set their own ease and comfort above everything else; and the outlook, if that sort of thing is allowed to continue and grow, is dark indeed—dark for society, dark for the church, dark for the nation, but darkest of all for themselves and those belonging to them.

THE SPIRIT OF TROUBLE-ME-NOT IN THE CHURCH.

We see it in the way duty is done, or rather, not done. So many people, church-members even, professing Christians, ease-loving souls, lie in bed Sabbath morning till it is too late to go to church. Speak to them about it, try to trouble their souls in regard to their neglect, and they will excuse themselves on the ground that they were at it early and late all the week, and so they believe in making up their loss of sleep on other days by sleeping late Sabbath morning. Business cheated them out of their needful rest for six days, so they turn round and cheat the Lord out of His day. And they bring up their children to follow their bad example: "Trouble me not Sunday morning, preacher. If you had worked as hard all the week as I have had to do, you would not feel like going to church any more than I do. And as for my children, they are with me in bed." And so whole households, father and mother, and children and servants, and guests, are absent from morning service.

Or the weather is not favourable, and so they stay in-doors, perhaps keep to their beds. Oh the hardship it is, and the trouble and bother, to get ready for church, especially when the weather is not favourable—to get oneself ready, and to get the children ready! And so duty is not done, the Lord's House neglected, the Sabbath mis-spent, and things are going all wrong in the home, all wrong with the children and young people, all wrong with the soul, and because all wrong with the soul, all wrong with everything.

That is the spirit we see in the church, and it

is a dangerous spirit, ruinous to every spiritual interest.

We see it in the neglect of prayer-meeting. If the Sabbath-day services are neglected, or poorly attended, what hope is there for week-day services—Christian Endeavour and Prayer-Meeting? Let us not wonder, then, if the attendance at the mid-week prayer-service declines, and with it so much else—the tone of religion in society, family worship, the reading of the Bible and the spirit of devotion. We can all find time, when we want to, for work, for pleasure, for an evening at some entertainment, but when God calls us to our knees, our word is: "Trouble me not. My door is shut. I never go out at night, or seldom. I have my children to see to, to put them to bed, and my duty is with them."

Then again we see the spirit of "trouble-me-not" in the way we shirk service. Ask one to take a class in the Sunday school, and it is: "Trouble me not." And if you have children of your own, that is all the more reason for declining the blessed service. Ask another to teach one of our Chinamen the sweet story of the Gospel, and before you can ask almost, you are met with this—"Trouble me not." Ask others to help in Christian missions, to take an interest in the great home-field with its heterogeneous races and peoples, and here again it is: "Too much trouble! I have a home mission in my own nursery." Try to interest others still in the vast heathen world with its millions who have never heard of Christ, and they will put you off with: "Trouble me not. The heathen at my own door are enough for me."

The ladies are to resume their work for the season, but ever among them the spirit that paralyzes everything in the shape of Christian work sometimes manifests itself, and they learn to say: "Trouble me not! Trouble me not!" And so the prospect for work this opening year of the twentieth century is not all hopeful. The deadly infection of careless worldly ease is spreading, and unless we can, in some way, counteract and overcome it by a different spirit, what is to come of the work?

Let us now speak of another spirit—

THE SPIRIT OF IMPORTUNITY

At Mr. Trouble-me-not's door. The string, of course, is pulled in, and it is fast bolted. Mr. Trouble-me-not is in bed, and Mrs. Trouble-me-not, and all the little Trouble-me-nots—they are all in bed and fast asleep. The hour is mid-

night, and bed is just the place for them to be. But Importunity is wide awake next door. That is no reason, however, why Trouble-me-not and household should not be in bed and fast asleep.

But let us see about it, Jesus tells the story in his own matchless way. Why is neighbour Importunity over the way so wide awake at midnight? This is the reason. "A friend of his, his own or his wife's relation, has just arrived from a long journey, and he has had nothing to eat since early morning. It will not do, therefore, to send him to bed hungry, even though it is midnight eastern hospitality cannot do that. But what is to be done? There is not a mouthful of anything to eat in the house. That is why neighbour Importunity is at Trouble-me-not's door at so unseasonable an hour. It is his need, and it is a sufficient reason.

Importunity is just the man to wake Trouble-me-not out of his comfortable sleep. He begins to knock gently enough. But gentle knocking is never the way to wake up Mr. Trouble-me-not at midnight, so sound a sleeper is he. So Importunity kicks with his feet and bangs with his fists and shouts with his voice until the whole neighbourhood is disturbed. At last Mr. Trouble-me-not is awake, and going to the case-ment enquires what the racket is all about. With his night-cap still on and his eyes only half opened, he tries to whisper to his neighbour not to go on so, and this is his word to Importunity's request for bread: "Trouble me not. The door is now shut. And my children are with me in bed. I cannot rise and give thee."

But Importunity is too urgent to be put off that way. So he keeps up the racket at the door till Trouble-me-not is compelled to accede to his request and supply him with the three loaves. Importunity wins the day, or rather, the night, and there is a feast for his hungry guest.

THE APPLICATION.

Trouble-me-not and his children are all in bed here, and they want to be let alone so that they may sleep it out. Here are souls—men's souls, women's souls, children's souls and they are dead asleep, and they do not want to be disturbed. There is, I grant, a right sleep, a holy sleep, a sleep we want to sleep every night when the day's burden has been faithfully borne and its work done, a sleep we want to sleep when death closes our eyes and angels carry us to rest. O blessed, blessed such a sleep! We do not want to wake it. But there

is another sleep, the sleep of worldly ease, the sleep of sin and death, the sleep that shuts its eyes on everything that is good and lets want want, hunger hunger, tears weep, suffering suffer, sin sin on and the devil go on with his devil work, and we are not to let that sleep sleep if love and importunity can wake it up.

A friend of mine, a physician, woke up at midnight to find his house all on fire. His wife and himself and his son got out. But his two little girls were asleep where the fire shut them off. So they went outside, and with a terrible din and racket they broke in the window and the little ones were awaked, and, coming to the window, they sprang down into the outstretched arms and so were saved.

And souls are asleep and must be awaked if they are to be saved. So many are saying: "It is all right. It is all right with me, anyhow. Thank God for that. And it is all right with my children. They are with me in bed. Thank God that my dear ones are all safe. And it is all right with the church I go to. The Gospel is preached and the good work goes on. Thank God for that, too. And God is too good to let the heathen in the long last perish. Thank God for His love. And so I can sleep. They have not the bread of life over there and I have it. They are hungry; they cannot sleep. But that need not keep me awake."

And so, my brethren, we are all asleep and want to be let alone. But a spirit of importunity is astir, and there is a cry of alarm heard, and it is knocking at doors and rudely disturbing the sleep of men, and they do not like it. But the watchmen of the city are consulting together, and, seeing the danger, they, from their respective watch-towers, sound an alarm and call for a great awakening. Are we to see it? "We must see it if we are not to die. Awake! awake! for the sleep we sleep is not good. Awake, fathers! Awake, mothers! and wake the children, for the sleep we sleep is death. A cry of alarm is raised, and it is a true cry, and let it be taken up all over the city until the whole city is awaked, and on its knees praying for mercy.

For holiday missionary meetings Guelph Presbytery is divided into seven groups, with seven ministers, one to a group, appointed to visit its congregations. A more careful exercise of Presbyterial oversight is one of the great needs of our church. Where the Presbytery, as a whole, cannot visit, might it not be well to send at least by "two and two."

ROOSEVELT ON THE BIBLE.*

Theodore Roosevelt, still a young man, is the son of an old and wealthy New York family. His whole life has been marked by intense energy, and always along high and noble lines. He first came into prominent notice beyond his own country by raising at his own expense a cavalry corps, "Roosevelt's Rough Riders," and leading them through the Spanish American war in Cuba some three years ago. After the war he was elected Governor of the State of New York, and is now Vice-President of the U.S.A., with as good a prospect of the President's Chair as any other man, and well fitted for it by experience, capacity and uncompromising integrity.

At the World's Missionary Conference in New York in 1900, he spoke at one of the meetings and gave testimony to the power of Christianity to uplift the heathen and degraded, as witnessed by himself when on military duty among the Indians of the West.

The following address was given at a meeting of the Long Island Bible Society, of which he is also Vice-President, which was held recently on his invitation at his summer home, and it speaks the man. We print it from the Bible Society *Record*, not for his sake but for the help of our readers. It is cause for profound gratitude when the destinies of so great a people are guided under God, by such men. Like the late President Harrison, he is a good Presbyterian, and we think none the worse of him for that, and trust that his sphere of influence may attain its widest possibility :

Mr. President, and you my friends and neighbours here, and those whom on behalf of my friends and neighbours I greet as guests to-night :

I am glad to have the opportunity of saying a few words to you this evening, and in a sense my text has been furnished me by what the pastor of this church said when he spoke of the Bible as not only essential to Christianity, but essential to good citizenship ; that not only as Christians but as good citizens we have the right to challenge support for the work done by this and kindred societies.

As all of you know, there are certain truths which are so very true that we call them truisms, and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of

people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals ; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously, and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely ; mastered it as later he mastered only one or two other books, notably Shakespeare ; mastered it so that he became almost "a man of one book," who knew that book and who instinctively put into practice what he had been taught therein, and he left his life as part of the crowning work of the century that has just closed.

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us ; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind ; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof ; surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind.

*This address and introduction were in type for the RECORD before President McKinley was shot.

It is an admirable thing, a most necessary thing to have a sound body. It is an even better thing to have a sound mind. But infinitely better than either is it to have that, for the lack of which neither sound mind nor a sound body can atone, character. Character is in the long run the decisive factor in the life of individuals and of nations alike.

Sometimes, in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be cultured and clever, to be able and talented; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless. It was a Yale professor, Mr. Lounsberry, who remarked that his experience in the classroom had taught him "the infinite capacity of the human mind to withstand the introduction of knowledge." Some of you preachers must often feel the same way about the ability of mankind to withstand the introduction of elementary decency and morality.

A man must be honest in the first place; but that by itself is not enough. No matter how good a man is, if he is timid he cannot accomplish much in the world. There is only a very circumscribed sphere of usefulness for the timid good man. So, besides being honest, a man has got to have courage too. And these two together are not enough. No matter how brave and honest he is, if he is a natural born fool, you can do little with him. Remember the order in which I name them. Honesty first; then courage; then brains. And all are indispensable; we have no room in a healthy community for either the knave, the fool, the weakling or the coward.

You may look through the Bible from cover to cover and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you, and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does because it is not in him to do it. So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book; this

book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it.

One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said:

"Consider the great historical fact, that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world.

"By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?"

"The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."

The teaching of the Bible to children is, of course, a matter of especial interest to those of us who have families—and, incidentally, I wish to express my profound belief in large families. Older folks often fail to realize how readily a child will grasp a little askew something they do not take the trouble to explain. We cannot be too careful in seeing that the biblical learning is not merely an affair of rote, so that the child may understand what it is being taught.

And, by the way, I earnestly hope that you will never make your children learn parts of the Bible as punishment. Do you not know families where this is done? For instance: "You have been a bad child—learn a chapter of Isaiah." And the child learns it as a dis-

agreeable task, and in his mind that splendid and lofty poem and prophecy is forever afterward associated with an uncomfortable feeling of disgrace. I hope you will not make your children learn the Bible in that way, for you can devise no surer method of making a child revolt against all the wonderful beauty and truth of Holy Writ.

Probably there is not a mother or a school teacher here who could not, out of her own experience, give instance after instance of the queer twists that the little minds give to what seem to us perfectly simple sentences. Now, I would make a very strong plea for each of us to try and see that the child understands what the words mean. I do not think that it is ordinarily necessary to explain the simple and beautiful stories of the Bible; children understand readily the lessons taught therein, but I do think it necessary to see that they really have a clear idea of what each sentence means, what the words mean.

Probably some of my hearers remember the old Madison Square Presbyterian Church in New York when it was under the ministry of Dr. Adams, and those of you who remember the Doctor will, I think, agree with me that he was one of those very rare men with whose name one instinctively tends to couple the adjective "saintly." I attended his church when I was a little boy. The good Doctor had a small grandson, and it was accidentally discovered that the little fellow felt a great terror of entering the church when it was vacant.

After vain attempts to find out exactly what his reasons were, it happened late one afternoon when the Doctor went to the church with him on some errand. They walked down the aisle together, their steps echoing in the vacant building, the little boy clasping the Doctor's hand and gazing anxiously about. When they reached the pulpit he said, "Grandpa, where is the zeal?" "The what?" asked Dr. Adams. "The zeal," repeated the little boy; "why, don't you know, 'the zeal of thine house hath eaten me up?'" You can imagine the Doctor's astonishment when he found that this sentence had sunk deep into his little grandson's mind as a description of some terrific monster which haunted the inside of churches.

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

This is not a small matter in an age when there is a tendency to read much that even if not actually harmful on moral grounds is yet injurious, because it represents slipshod, slovenly thought and work not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fibre of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if he or she expects to see them become fitted to play the part of men and women in our world.

Again, I want you to think of your neighbours, of the people you know. Don't you, each one of you, know some man (I am sorry to say, perhaps more often, some woman) who gives life an unhealthy turn for children by trying to spare them in the present the very things which would train them to do strong work in the future? Such conduct is not kindness. It is shortsightedness and selfishness; it means merely that the man or woman shrinks from the little inconveniences, to himself or herself, of making the child fit itself to be a good and strong man or woman hereafter. There should be the deepest and truest love for their children in the hearts of all fathers and mothers. Without such love there is nothing but black despair for the family; but the love must respect both itself and the one beloved. It is not true love to invite future disaster by weak indulgence for the moment.

What is true affection for a boy? To bring him up so that nothing rough ever touches him, and at twenty-one turn him out into the world with a moral nature that turns black and blue in great bruises at the least shock from any one of the forces of evil with which he is bound to come in contact? Is that kindness? Indeed, it is not. Bring up your boys with both love and wisdom, and turn them out as men, strong limbed, clear eyed, stout hearted, clean minded, able to hold their own in this great world of work and strife and ceaseless effort.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory, "doers of the word and not hearers only."

Y. P. Societies.

Plan of Study for 1901.

The special monthly topics are—

For week beginning :—

January 13.—Our Missions as Christian Patriotism.

February 10.—Comparative view of the Four Gospels.

March 10. Native Agency in our Foreign Fields.

April 14.—Luther and the German Reformation.

May 12.—The Teaching and Practice of Jesus.—The Home.

June 9.—The Teaching and Practice of Jesus.—The Sabbath.

July 14.—The Teaching and Practice of Jesus.—The Business of Daily Life.

August 11.—Missions to Lumbermen and Fishermen.

September 8.—Calvin and the Reformed Churches.

October 13.—Knox and the Reformation in Scotland.

November 10.—The Presbyterian Churches.—Their Gift of Liberty to the Modern World.

December 8.—The Presbyterian Volunteer Movement.

The article on the December Topic by the Rev. J. McP. Scott, of Toronto, will be found on next page.

EVERY STEP LEAVES ITS TRACK.

We have need not only to watch, but to keep up a strong habit of self-control. How it is that every act we do leaves upon us its impression, we know not; but the scars and the seams of our bodily frame may warn us of the havoc sin makes in our unseen nature. The current of evil thoughts, the wandering of our imaginations, the tumult of our passions, the flashes of our temper, all the movements and energies of our moral being, leave some mark, wither some springing grace, strengthen some struggling fault, decide some doubtful bias, aggravate some growing proneness and always leave us other and worse than we were before.

This is ever going on. By its own continual acting our fearful and wonderful inward nature is perpetually fixing its own character. It has a power of self-determination which, to those who give over-watching and self-control, becomes soon unconscious and at last involuntary. How carelessly men treat themselves.—Manning.

There are certain great angels which meet us in the way of life: Pain is one; Failure is one; Shame is one. Pain looks us full in the eyes, and we must wrestle with him before he blesses us. Failure brings in his stern hand the peace of renunciation. Shame bears to us the sense of sin, which is the knowledge of God. His hidden face shines with the mercy of Heaven—and well for us if we may look into it.—*Margaret Deland.*

THE PRISON OF A SOUL.

“Forever round the mercy seat
The guiding lights of love may burn,
But what if, habit-bound, thy feet
Shall lack the will to turn?”

“What, if thine eyes refuse to see,
Thine ear of Heaven’s free welcome fail,
And thou a willing captive be,
Thyself thine own dark jail?”

“O doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul!”

Whittier.

HABITS DEVELOP CHARACTER.

Regular habits are conducive to health, and if one is in poor health, systematic exercise and faithful obedience to the laws of life are above all necessary in regaining what has been lost.

The same thing holds true in keeping the soul in good spiritual condition or in curing it of sickness. Persistent obedience to the commandments of God, regular hours of reading, meditation, attendance on church services, and doing good to others, will finally, if patiently adhered to, bring back faith, hope, love, peace and happiness. Regularly and continuously these things must be practiced if it is to be well with one’s soul.—*Reformed Church Messenger.*

“OIL YOURSELF A LITTLE.”

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, and yet he was not happy; and when things did not go as he wished, he was very cross. At last, his servants left him. Quite out of temper, he went to a neighbour with the story of his distresses.

“It seems to me,” said the neighbour, sagaciously, “’twould be well for you to ‘oil yourself a little.’”

“To oil myself?”

“Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since.”

“Then you think I am like a creaking door,” cried the old gentleman. “How do you want me to oil myself?”

“That’s an easy matter,” said the neighbour. “Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love.”

Every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone or a fault-finding spirit.—Selected.

THE PRESBYTERIAN VOLUNTEER MOVEMENT.

The Y. P. S. Topic for December.

BY REV. J. McP. SCOTT, TORONTO.

I. WHAT IT IS.

The full and proper designation of this organization is: "The Presbyterian Volunteer Union for Foreign Missions." It is an enrolment of young men and young women in the Presbyterian Church in Canada, whose purpose it is, if God permit, to become foreign missionaries. The larger number of those who have thus purposed in regard to their life's work, and have connected themselves with this Union, are students in the different universities and colleges in our country.

II. HOW IT CAME INTO EXISTENCE.

It is one of the developments of the Student Volunteer Movement. This parent organization was formed in 1888, and has had an honourable and inspiring record. It was an attempt to take hold of the interest in foreign missions existing amongst the Christian students in the different colleges of the United States and Canada, and to utilize this interest in the work of the world's evangelization. Its purpose is fourfold:—

1. To awaken and maintain among all Christian students of the United States and Canada an intelligent and active interest in foreign missions.

2. To enrol a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary organizations of North America.

3. To help all such intending missionaries to prepare for their life work, and to enlist their co-operation in developing the missionary life of the home church.

4. To lay an equal burden of responsibility on all students who are to remain as ministers and co-workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, their gifts and by their prayers.

The growth and force of this movement have been wonderful. No Christian man, well-informed upon the great spiritual movements of the day, ever now speaks of the Student Volunteer Movement in any terms but those of wonderment and thanksgiving. It has received commendation and endorsement from every leading foreign missionary Committee in North America. Ever loyal to the Church, never encroaching upon the functions of other mis-

sionary organizations, and wisely administered, it has come to have the confidence and admiration of the whole Christian Church. Through the efforts of this movement the work of foreign missions has been brought before the Christian students in nearly all the 400 universities and colleges, 100 theological colleges and 200 medical colleges in the United States and Canada. Since this organization was formed more than 1,700 volunteers have gone to the foreign field, the large majority of whom testify that they were directly influenced by this movement to decide for foreign missions. It is a movement distinctly Christian, and foreign missionary and world-embracing in its membership and aim. Similar student missionary organizations now exist in Great Britain, Scandinavia, France, Australasia, South Africa, China, India and Ceylon.

In this movement as it exists in North America, Canadian students have taken honourable place, and of Canadian students Presbyterians in number and in force have, as is usual, added greatly to its strength. Upon enquiry the discovery was made that, in the colleges in Canada, there was a large number of young men and young women members of the Presbyterian Church in Canada who were volunteers for the work of foreign missions, most of whom were members by enrolment of the Student Volunteer Movement. And it was at once seen that, whatever the extent, strength or quality of this student interest, something should at once be done to locate all Presbyterian Volunteers, and endeavour by enrolment in some simple organization to guide that interest and conserve it, so far as right, to the foreign missionary work of our Church. So, to meet this end the Presbyterian Volunteer Union for Foreign Missions was organized on April 2, 1898, with this declaration with regard to membership: "The members of this Union shall consist of all those who are members of the Presbyterian Church in Canada whose purpose it is, if God permit, to become foreign missionaries."

Thus the Presbyterian Volunteer Union for Foreign Missions is one of the developments of the Student Volunteer Movement. The parent movement encourages, on the part of all its members, loyalty to the Missions and Mission Boards of their own particular church; but beyond this general encouragement it can take no responsibility in forwarding a foreign missionary interest in connection with any of our denominations. The Student Volunteer Move-

ment expects Presbyterian Volunteers to be loyal to the missions of their own Church, but it is not the province of that Movement to organize or take any further responsibility to the reaching of this end. This, the Presbyterian Volunteers in Canada are seeking to do through the Presbyterian Volunteer Union. When the first enrolment was completed it will be interesting to know that one hundred young Presbyterians were found to be Volunteers for foreign missions. Because there was no special oversight or encouragement from the Student Volunteer Movement; because of the discouraging condition of missionary funds, and for other reasons a number have withdrawn from their first purpose. Since the date of organization, however, of 48 presumably set free for foreign service more than 30 have proved loyal to their early purpose, and have either sailed for the foreign field or are now under appointment.

III. WHAT IT SEEKS TO DO.

This is best answered by citing the objects of the Union as set forth in the Constitution. These are :—

“(a) To secure and preserve an accurate enrolment of all Volunteers for foreign missions who are members of the Presbyterian Church in Canada.

“(b) To bind sympathetically together in some way all such Volunteers, and conserve, so far as right, the strength of this interest to the foreign mission work of our Church.

“(c) To maintain and extend among the members of this Union and throughout the Church this interest in foreign missions, and to assist in developing the liberality of God's children for this work.”

IV. HOW FAR THESE AIMS ARE BEING REALIZED.

(a) The Union stands for a high standard of Christian life, and such is earnestly enjoined upon all its members. By correspondence and visitation the officers are seeking to keep in somewhat intimate touch with the Volunteers in our different colleges east and west. And, in growing measure, these earnest spirits are being drawn closer together, and are realizing the bond of a common purpose on behalf of the foreign missions of their own Church. It is one of the fixed features of the Union's policy, not only to awaken and strengthen the student interest in foreign missions, but also to conserve it, by all proper means, to the foreign mission work of our own Church.

(b) Another object of the Union to which great importance is attached is that of contributing, in some way, to the advancement of a missionary interest in the home church. To an encouraging degree this is being realized. Young men and young women who are giving their lives for the work of a world's evangelization, if in earnest, will live and serve at home with the same motive and outlook and zeal that they hope will characterize them on the foreign field.

In accordance with a definite plan that cannot, for want of space, be outlined here, an interest in foreign missions is being forwarded by the giving of addresses, by distribution of literature, by the introduction of missionary libraries and by missionary organization. An opportunity offered Volunteers, who had been counselled to give their best thought to this work, gave 178 addresses on foreign missions in the summer of 1900.

In addition, by special arrangement, three members of the Union were chosen to give time to special deputation work. Two of these gave a number of weeks to this work in the Province of Ontario, and a third gave fully six months to serious work amongst the churches in Nova Scotia and New Brunswick.

During the past summer (1901), by similar arrangement, three senior students, specially qualified intellectually and spiritually, and volunteers for foreign missions, have given each the entire summer to deputation work, and this without any charge to congregations visited. Two of these wrought by Presbyteries in Ontario, and the third has given nearly all his time to Prince Edward and Cape Breton Islands.

Splendid testimonies have come from our ministers whose congregations have been touched by this work, most warmly commending and expressing thanks for the good work these young men have been enabled, under the auspices of the Union, to render. In this and in other ways the Union has been giving itself to the work so greatly needed, of advancing the interests of the work by quickening the missionary conscience of the church at home.

It must be understood that this movement is an educational one, and not a propaganda to secure missionary funds. If the aim the Union has in view is realized, the missionary revenue will be increased; but the immediate purpose, nevertheless, is to give information, to awaken the spirit of prayer, but not to get money. In the colleges in the United States and in Canada,

in connection with the Student Volunteer movement, at the present time, 4,700 students are enrolled in classes for the systematic study of missions.

(c) Prayer. The Executive officers of the Union are desirous of bringing to the attention of the young people of our church the proposition and invitation to intercession on behalf of this work. With thankfulness it is announced that a large number in our own church—and that number is rapidly increasing—are now enlisted in definite, systematic and intelligent prayer on behalf of foreign missions, and the foreign mission work of our own church.

At considerable outlay of money and labour, a Prayer Pamphlet has been arranged and issued, in which the Union has considerable satisfaction. Rev. Andrew Murray's "Aids to Intercession" has been adopted, and special subjects for prayer, which, while giving a good place to the foreign mission work of our own church, and of the world, secures regular intercession for the different departments of our church's activity at home. This prayer guide, we have reason to believe, is being faithfully used by our Volunteers, and by a large number of the missionaries on the foreign field. Splendid testimonies have been given as to its value in the school of prayer.

The late Dr. MacKay of Formosa wrote regarding this booklet: "The arrangement is most admirable, and it will assuredly be most helpful to the followers of Jesus Christ." The Rev. Dr. Annand, of Santo, says: "It is admirably adapted for the purpose for which it is intended." Another missionary has written recently: "Last month, I began to use it daily, and already I would not wish to be without it." Still another has given this testimony: "It has been a revelation to me of what prayer really means, and how little I have known about it, or do yet know."

One more feature in this ministry of intercession that claims keen interest from all: is the quiet effort to secure Christian people throughout our church at home to give themselves to earnest, faithful, and daily intercession, using as a guide the outlines in this Prayer Pamphlet. This is one of the silent undertakings of this Union which is regarded as unusually important.

In bringing this booklet to the attention of the church, and requesting fellowship in prayer, an enrolment is made of all those who, having thought the matter over, are willing to give their names as those upon whose faithfulness in

daily prayer we may count. There is no special covenant or pledge in the matter; this we wish to avoid. However, no name is enrolled unless assurance is given of real earnestness of purpose. Thus there is being quietly formed in our church a league of prayer which is just as quietly being enlarged day after day, until at the present time there are nearly one thousand persons who are in daily fellowship in prayer, bearing in mind the work of our church at home in its various departments, but giving special thought to the great work of a world's evangelization, and especially to the various features of our own church's foreign mission undertakings.

V. THE RESPONSIBILITY OF YOUNG PEOPLE TOWARD THE WORK THIS UNION STANDS FOR.

Three propositions are here made to the young people of our church:—

1. Decide upon a definite attitude to the work of foreign missions. The evangelization of the world is the great work of Christ's church, Only as she realizes this and identifies herself with her Master's gracious purpose for this world, can she know her best life, and can she see real advance in her work at home.

Whilst progress is being made in the work of foreign missions, and much is found to encourage in the work abroad under the care of our own church, still the situation of our own work abroad and of our own church at home is far from satisfactory. How any intelligent student of missions, taking the larger outlook, can view the present condition of the unevangelized world, and be satisfied, passes comprehension. The church stands face to face with millions of heathen in as profound ignorance of Christ's salvation as if they lived on another planet. The cry of unutterable human need has come for long from these dark minds, but the ear of the church has been dull, and her answer slow and late. Shall not young men and young women in our church, serious and honest in their views of Christian responsibility, identify themselves with their Lord's purpose for this world, and assume a definite attitude to this work? The plans and prayers of most young Christians need adjusting to Christ's purpose for this world.

2. Give help in forwarding systematic study of missions. All agree that we cannot look for an abiding interest, nor for intelligent prayer in the church, unless information is given. An important constituency for this are the Young People's Societies. In the colleges of Canada and the United States, 4,700 students are enrolled in 350 mission study classes, in which

certain suitable mission text-books are used. Similar classes could just as easily, and upon somewhat the same plan, be arranged in connection with our Young People's work. The Volunteer Union has now in course of preparation a hand-book on missions, which it is hoped will serve as a useful text-book for mission studies in our Young People's Societies.

3. Have fellowship in prayer, and join the Prayer Circle of this Union. On united, believing prayer, all else depends. The work of God languishes at home and abroad, because there is so little definite, earnest intercession. Christians are feeble, and their range narrow; and one hope of the Union is to awaken some of these at least to their high privilege, in a full, earnest, unwearying ministry of intercession.

If there be one lost art which, in apostolic days, was the vital secret of the church's life and activity, and the very spring of missions, it is the art of praying so as to command blessing. The Prayer Pamphlet and Prayer Circle of this Union look to securing co-operation and fellowship in systematic, earnest and intelligent intercession. The challenge is given to the young men and young women of our church to give earnest thought to the questions for which this Union stands. What it will mean to our beloved church and to the work of God, when earnest spirits among young people get the Christ-vision of human need, give themselves to His will, and know the glory and privilege of true intercession!

Beware of the tale bearer who approaches you in the guise of friendship to speak ill of another. If we cannot speak well of another, why speak of him at all? Silence hurts no one. Idle talk often breaks a heart, ruins a home or takes a life. Gossip blighted the romance of Romeo and Juliet and laid the lovers low in death. Gossip has ruined not only men but empires. Gossip is a vice, and the more dangerous because a common vice, and the one that few persons even try to guard against.

Alexander Mackay, writing from Uganda, in Central Africa, home to England, says "I often think if I were in England *how I would plead* with Christian men and women to leave the fashions of the world, with the terrible expense which compliance with these involves, and consent to spend and be spent in saving a lost world!"

WHAT MADE KATIE SO CHEERFUL.

In a home for incurables in Cleveland died Katie Powers. The papers of that city and of the village where she had formerly lived gave considerable space to an account of her life. These accounts were supplemented by many personal testimonies on the part of those whose lives had been brightened and helped by her example. The case is the more remarkable because Katie Powers was herself so helpless.

Katie had been a bright, happy girl. One who had not known her before her misfortune did not obtain from her old friends any definite impression of her earlier years beyond this simple statement that her's was a sunny, happy life. In the dawn of womanhood came the loss of bodily power, a loss which was the occasion of her subsequent strength of character. Inflammatory rheumatism left her unable to walk, and she lay for months a helpless sufferer. "But think," said she, "how much I have left!"

Then the arms stiffened and the fingers drew up like claws, and the jaw grew rigid till it would have been impossible for her to eat, but that her front teeth were extracted to permit the introduction of food. Her vision failed, too, and only a little sight remained in one eye. Then for years she lay huddled up in a wheeled chair a helpless, suffering woman. She could see a little; she could move her arms a little, and that was all. Even this slight power diminished, and only by great care was it made to last until she died.

So she lay and painted sunny bits of water colour. There was in them no suggestion of the suffering, shut-in life; no reflection of pain; no reminder of the stiff, painful muscles that held the brush. They were all sunshine and hope. Somehow people did not pity her. They would have done so, but she seemed not to need pity; so they simply loved her. Her deformities never made her repulsive—her life was so beautiful. Her sweet spirit shone through the features disfigured by pain. She not only bore her own burdens, but became a burden-bearer for others. "Whenever I feel blue," said a neighbour, "I go in and see Katie; she always cheers me up." No one ever spoke of cheering Katie; she was always cheering others.

So for a dozen years she lived this shut-in, suffering Christian woman, and every year her life broadened and sweetened. "It makes you believe in God," said one. "No life ever seemed to me so truly Christian," said another. When at length she passed away hundreds remembered her with gratitude, and the little water-colours in many homes now remind those who knew her of the Christian sweetness and unselfishness of a life made strong in weakness.—*The Youth's Companion*.

The Children's Chair.

HOW MEG QUIT POUTING.

"Meg! ye gipsy! what hae ye been daein' to the laddie noo to mak' him greet like that? Ye'll hae the bairn wakened, an' her just newly asleep. It was a foolish thocht that made me keep ye frae the school, for ye've done nothing but vex me a' day. Awa' to the door wi' ye—I'll no stand ye in here a minute longer!"

Mrs. Stewart left the washing tub as she spoke, and seizing the culprit Meg by the shoulder, pushed her hastily to the door.

It was washing day, and for that reason Mrs. Stewart had kept Meg, her eldest daughter, aged eight, at home from school to rock the cradle and look after Donald, who had not yet attained his third year. Now there was nothing Meg disliked more than being kept at home from school, for she was fond of lessons, and this was the very day the teacher had promised to give the class new lesson books, one of which Meg was all anxiety to possess.

When her mother told her at breakfast that she was to stay at home she sulked for more than an hour, and made no effort to amuse baby or keep Donald out of mischief. At any time Mrs. Stewart's hands were full enough, but during the past few weeks her labours had been increased by the presence of a stranger in the house. Early in June, a young lady artist had come seeking bed and board in the croft-house on the hill, and Mrs. Stewart, glad of the chance of adding something to their slender income, had given her house-room. The lady artist was a source of much wonder to Meg, who, if she was anything, was a thoughtful child, in some respects too thoughtful, for if any slight or injury was given her, she would brood over it for hours. Mrs. Stewart was too busy a woman to study her children's tempers; if they did not do her bidding, she slapped or scolded them, and if Meg chose to sit in a corner sulking after receiving such admonition, no further heed was paid to her.

The forenoon was wearing on, and when Meg had rocked baby sound asleep in her cradle, she got out a pencil and a sheet of clean paper from her exercise book for the purpose of trying to draw as the lady artist did; but no sooner had she succeeded in making what promised to be a very fine picture than Donald rushed up and snatched it out of her hand. She tried to take it from him, but he tore it in pieces, and Meg, unable to suppress her disappointment, gave him a smart slap on the cheek, which at once resulted in a loud howl. It was at this point that Mrs. Stewart, tired and steaming from the wash-tub, seized Meg and thrust her to the door.

Meg stood quite still for a few moments, dazed with the intensity of her own passionate feelings, to which she could not give vent as a child of quick impulsive nature might have done; then turning, she walked slowly away, her head on her breast and her eyes filled with dull, sullen fire. A few steps brought her out

on the hill and within a stone's throw of the house, she flung herself face downwards among the heather. Such was a favourite position of Meg's when she was sulking, as it enabled her to nurse her own gloomy thoughts without distraction. On this occasion, however, she had not lain very long before she heard a light foot-fall on the grass, and a moment later some one stooped and laid a hand on her shoulder.

"Meg, get up! What a silly little puss to lie there shutting out the sight of everything but your own thoughts, and black and nasty enough they are—ugh! I wouldn't look at them for a minute!"

Meg recognized the lady artist's voice, and a thrill of surprise ran through her, but still held captive by her own sullen temper she refused to speak or move.

"You think I don't know how it all happened?" continued the voice. "If mother had only let you go to school when you wanted you would have been as happy as a princess, wouldn't you now? Then Donald came and bothered you when you were trying to make up for all you had lost—and it wasn't fair of mother to bundle you to the door as she did. Donald was the offender—not you. Oh! it is terrible the way we poor mortals are put upon from our earliest years! I'm suffering from the very same trouble myself—have been hardly dealt with just as you have, only I learnt the folly long ago of sulking because people didn't treat me as they should. Meg, sit up a minute and listen to me; I have something to say to you."

After a long pause Meg raised herself from the ground and looked furtively at the lady artist who had found a seat on a boulder close at hand. At any time Meg never tired looking at her, she had such a sweet bright face and was so prettily dressed always—just like a picture herself.

"I've been watching you ever since I came to the cottage, Meg, and have been struck with the fact that you are just such a child as I myself was at your age. If any one spoke a sharp word to me I brooded over it for hours and thought such hard bitter thoughts. Nobody told me how wrong it was to do so; I had no one to care for me"—the lady artist's eyes suddenly dimmed—"but when I grew older I learnt for myself that it was wrong, and ever since I have struggled continually against the habit.

Had I allowed it to overcome me it would surely have destroyed health, happiness and success, everything indeed that makes life worth living. Probably you have already found that at school boys and girls soon grow tired of the companion who is always taking the pet about something, and it is the same among grown-up folks. In this busy bustling world somebody's toes are always being trod on, often by those who have nothing but kindness in their hearts towards the injured, and the one and only way to get through is to give up thinking about ourselves altogether and think about other folks instead. Now Meg, if you had tried another plan, and instead of sulking and thinking yourself hardly treated

when mother told you to stay at home this morning, you had cheerfully shown your willingness to give what help you could, how differently this day would have turned out for everybody concerned. You see you have not only made yourself unhappy, your sulkiness has worried mother and made Donald cross. Won't you begin straight away and try and overcome this habit of yours? Remember, the longer you encourage it the stronger it will grow, till, like the lone man of Glenavoch, you fear your own self, which is the worst fear any man or woman can know. Shall I tell you now how you can begin the cure at once?"

Meg scrutinized the lady artist's face with large mournful eyes, then gravely nodded assent.

"Well, to begin with, you must run into the cottage and tell mother you will bring baby and Donald out on the hill here to play for a while. Baby has waked up and mother can't get a hand's turn done. You have no idea, Meg, how hard mother has to work to keep you all clean and tidy or how many worries she has; if you knew you wouldn't wonder though she was a bit hasty with you at times and did not humour you as you expect to be humoured. Will you go?"

Meg sat irresolute for a moment, but there was no withstanding the pleading look on the lady artist's face, so she rose and slowly made her way towards the cottage. What happened there I dare not pause to relate, but in a short time she appeared again, with baby in her arms, and Donald toddling at her heels. And for fully an hour the lady artist stayed with them, making such fun and telling such delightful stories that Meg remembered that hour years afterwards as the happiest time she had ever spent in her life.

The words which the lady artist had spoken sank deep into Meg's thoughtful little heart, and though, in the days that followed she fell again and again before the temptation to sulk, the efforts she made to overcome the habit were equally numerous.

During the remainder of her stay at the cottage the lady artist did all in her power to help and encourage Meg, and on the day of her departure was pleased to hear Mrs. Stewart testify that her efforts had not been vain.

"An' whatever ye've dune to oor Meg I dinna ken, but she's no the same bairn she was three months ago when you came here. She was just a perfect heartbreak to me. Nae mother was ever sae sair fashed wi'a dorty bairn as I've been wi' with her; but noo, it never gies me a thocht to set her to onything she's that willin' an' never heeds though a quick word slips frae me whiles when I'm that busy I dinna ken what to turn to first."

And to these words the lady artist's only response was a quiet smile.—Exchange.

A reputation once broken may possibly be repaired, but the world will always keep their eyes on the spot where the crack was.—Josh Billings.

"HIT ME; I'M BIG ENOUGH."

He wasn't very big, but he was a sturdy little chap with a face that bore the marks of much thinking and premature responsibility. I learned afterwards that he was supporting a crippled mother and an invalid sister who had been left helpless in the world by the death of her father. He might have run away from home and evaded the responsibility, but he didn't think of it. He just sold papers.

At the loop on Fifteenth street a crowd was gathered, waiting for the evening cars. A ragged young girl was selling flowers at the Fifteenth street end of the waiting station, when a man, rushing to catch his car, knocked her against the side of the building. Without stopping, probably not having noticed what he had done, he continued his rush, when the boy stepped in front of him, defiantly.

"Say, what do you want to knock a girl down for? Hit me; I'm big enough."

The man paused in surprise, and then glanced around. He saw the flower girl picking up her wares, and understood. Without a moment's hesitation he went back to her, gave her enough money to make her eyes sparkle with joy and said:

"I'm sorry, my dear, that I hurt you. I didn't see." Then, turning to the boy, he continued: "You said you were big enough, young man, but you're a great deal bigger than you think. Men like you will have a lot to do with keeping this old world in a condition of self-respect."

Then he caught his car and the boy and the girl stood there wondering what he meant.—*Denver Times*.

HEAD OR POCKET, WHICH?

A German spoke as follows at a temperance meeting: "I shall tell you how it vas. I put my hand on my head; there vos von big pain. Then I put my hand on my body; and there vas another. There vas very much pains in all my body. Then I put my hand in my pocket, and there vas nothing."

"Now there is no more pain in my head. The pains in my body are all gone away. I put mine hand in my pocket and there ish twenty tollars. So I shtay mit de temperance."

As with the individual, so of society, so of the nation. No more pains, no more want. Clear heads, wholesome bodies, well filled pockets; above all, transformed lives.—*Christian Endeavour World*.

Keep watch on your words my children,
For words are wonderful things;
They are sweet like the bees' fresh honey,
Like bees they have terrible stings.
They can bless like the warm glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

—*Little Folks' Paper*.

WHAT TIME I AM AFRAID.

A TRUE STORY.

A group of merry girls stood laughing and chattering on the depot platform at Myrtlewood Junction. It was a lovely June morning, and a cool, brisk breeze sent an unwonted glow to their cheeks and a corresponding exhilaration to their youthful spirits. In true, school-girl fashion, they were all trying to talk at once, their remarks being addressed mainly to a slight, fair-haired miss who seemed to be the centre of attraction as she was the centre of the group. Her travelling attire and the large Saratoga trunk at her side gave evidence that she was about to set forth on a journey, and the girls, her companions, had evidently come to the station to see her off.

"Oh, Hester," exclaimed the one nearest to her, "how I do envy you!" and her longing looks emphasized her words. "It has been the dream of my life to see New York City."

"Courage, Jule!" replied Hester. "It is the unexpected that happens, you know, so you may yet have your heart's desire when least you look for it."

Hester Olney boarded the train amid a chorus of good-byes, and as long as the girls were visible she waved her farewell from the car window in response to theirs. But presently a sharp curve in the road hid them from sight, and for a moment a tinge of homesickness came over her, and a few, yes, a very few tears stole furtively down her cheek as she leaned her head against the side of the car. It was so hard leaving the girls.

But not long did Hester give way to this feeling of depression. She was naturally of a very buoyant disposition, and this long anticipated journey was really a great delight to her, and it was no small part of the pleasure that she had been entrusted to take it alone. When the invitation had first come to Hester from her married sister in New Jersey to come and spend the summer vacation at her delightful cottage in Atlantic City, Mr. Olney had fully intended accompanying his young daughter as far as New York. But at the last moment business cares made it imperative he should remain at home, and, rather than disappoint Hester, he had decided to let her go by herself, having first telegraphed to his son-in-law when she would start from home, and receiving an answering telegram that her sister's husband would meet her in New York. There would be no change of cars until she reached the latter place, so it seemed there would be no risk whatever in sending her on alone, although she was but fourteen years of age.

During the first hours of the journey there was much to occupy Hester's attention in the unfamiliar and beautiful scenery all about her, and in the constant change of passengers at the different stations. Noon time came almost before she was aware, and after partaking of the dainty lunch prepared by her mother's loving hands, she drew a book from her handbag and was soon absorbed in its contents. The train was express nearly all the last half

of the way, and its ceaseless, monotonous whirr, combined with an over-tired head from the constant watching of the morning, induced a feeling of drowsiness in Hester, which culminated in a nap. How long she slept she knew not, but she was suddenly awakened by the stopping of the train to find herself at the Grand Central Depot in New York City. As the hundreds of passengers emerged from the train Hester followed the crowd, and gazed anxiously about her if anywhere she might catch a glimpse of her brother-in-law. But failing to find him in the vast throng, she took her way to the ladies' room according to instructions, there to await his coming. The immense depot was filled with the countless multitude of summer tourists going in every direction, and Hester saw much to interest her in the novel scenes about her.

She had noticed by the big clock in the station that it was just five o'clock as she entered the waiting-room, so she knew her train had come in very nearly on time—a rather unusual circumstance, she had been told—so she was quite prepared not to have her brother-in-law meet her promptly. But when the hands pointed to "six" o'clock she was surprised beyond measure. A whole hour had passed almost before she knew it, and yet her brother-in-law had not come. Where could he be? Not as yet gravely anxious, inasmuch as she had been forewarned of his possible tardiness, she yet felt a vague uneasiness and wished with all her heart he would come. Eagerly scanning the ever-changing crowd, feeling that each succeeding moment must bring him, another hour passed by more slowly than the first, until the clock struck seven. Hester was now thoroughly alarmed. The ever-moving throng was thinning perceptibly, and she was very weary with the long journey and the strain of constant watching. Would her brother-in-law never come! Eight o'clock! Hester's heart beat fast and hard, and the tears began to fall. It looked as though she might have to pass the night in that great, dreary place. But Hester was a brave girl despite her youthful years, and she strove hard to keep her fears in check. Moreover, she was a child of the King, and the tiny silver cross she wore showed she belonged to the order known as "The King's Daughters." Straightway the Father sent a swift-winged messenger to comfort His troubled child.

"What time I am afraid I will trust in Thee," whispered the angel visitant. Hester's face lighted up with a smile as the familiar text floated through her mind. Already she was strengthened. Lifting her eyes toward the door she beheld a tall, broad-shouldered policeman pacing to and fro, and every time he came in her direction she observed he regarded her intently. He had a kindly face, and instinctively Hester felt confidence in him. She resolved to seek his advice if still her brother failed to come.

Some one else was watching Hester. An elegantly but somewhat showily dressed lady had entered the waiting-room some time before, and for a long while, all unknown to Hester, had been silently observing her anxiety and

distress. When the lady saw her wiping away the tears that would come in spite of her efforts to be brave, she crossed over to Hester and asked softly, "Are you in any trouble, my child? Can I help you?"

Completely won by the gentle, sympathizing tone, and inexpressibly relieved, Hester explained the situation. The lady was full of pity, and insisted that Hester should accompany her to her own home for the night, assuring her that they could look up her brother in the morning. The young girl gratefully accepted the offer and had already left the waiting-room in company with her new-found friend when a stern voice suddenly bade them "stop!" Turning in amazement to the speaker, Hester beheld the big, blue-coated policeman who had so inspired her confidence. Turning to her companion, the officer demanded of her, in a harsh voice: "Where are you going with this young girl?" The woman muttered some unintelligible reply and tried to slip away, but the officer detained her with his hand on her arm. "Young lady, are you acquainted with this woman?" he asked of Hester.

Pale and frightened, not knowing what it all could mean, Hester replied in a trembling voice that she had just met her for the first time.

"Madam," said the officer in his sternest tones, "you have long been under suspicion; now I have actual proof of your guilt. Henceforth my eye is upon you. Beware!" The woman cowered and shrank away.

"She is one of the worst women in the city," said the policeman, turning again to Hester. "Had you gone with her no knowing when you would have seen your friends again. Doubtless she would have robbed you of all your effects and turned you adrift in the streets. How does it happen, young woman," he asked with increasing severity, "that you find yourself all alone at this late hour (it was now past nine o'clock) in this great city?" Again Hester, with tearful agitation, explained the facts in the case, and the officer's manner softened at once.

"Ah, that puts a different face on the matter, my child," he said in his kindest tone. "Evidently your brother has been detained in some unforeseen way, and is doubtless quite as worried as you are. It is out of the question for you to stay here all night, as it is very uncertain whether he comes before morning. I shall be on duty here until eight o'clock to-morrow, and should he come before then I will explain the case to him and relieve his anxiety. Meanwhile we will see what can be done for you. Jim!" he called to a rough-looking man crossing the platform a little in advance of him with a lantern in his hand.

"What is it?" said the man, turning back to the officer.

"I wish you would take this young girl to your home to-night. Her friends have failed to meet her, and she is a perfect stranger in the city."

"All right!" replied Jim, "my wife will take excellent care of her."

"Have no fear, my child," said the officer, turning to Hester, "this man is perfectly re-

liable, and his wife is a fine woman. I have known them both for years."

Yet it was with inward misgiving that Hester followed her guide through the long, unfamiliar streets. She had been terribly deceived once, why not again! Besides, what did she really know about the officer or "Jim!" They were all strangers in a strange land. But the King's messenger kept close at her side with his whispered word of cheer:

"I will trust and not be afraid."

Presently they came to what seemed to Hester an interminable row of brick houses in a long, narrow street. Up the steps of one of these the man ran hastily, and opening the door ushered in his companion. It was a pleasant home scene that greeted Hester's eyes. In the centre of the room stood a table neatly spread with an appetizing meal, whose savory odor would have filled Hester with delight but for the fear tugging at her heart. The brakeman's wife greeted her cordially, and helping her remove her outside garments, invited her to set herself at the table, explaining that her husband's hours for work were such that his evening meal was a very late one. They drew around the table, and in the moment's hush that followed, the brakeman bowed his head and reverently asked God's blessing. Instantly every doubt and fear of Hester's vanished. Here was another child of the King, and no real harm could befall her!

She ate heartily after her long fast, and her sleep that night was sweet and undisturbed. In the morning, after a substantial breakfast, she took leave of her kind friends with many thanks, the brakeman accompanying her to the station.

On entering its doors almost the first person she saw was her brother standing by the side of her blue-coated friend of the evening before, anxiously awaiting her arrival. He had been there but a few minutes, and his anxiety had fully equalled that of his young sister during his enforced delay. It seems his train from the Jersey side had been detained by an open draw in which a passing vessel had become so firmly wedged it was impossible to extricate her for hours. Hester explained to her brother the kindness of the brakeman and his wife, and the former tried to press upon the warm-hearted brakeman some pecuniary compensation. But the latter persistently refused. Not long after, however, a box of useful and even luxurious gifts found its way to the little home in the narrow street, and a present of value to the faithful policeman.

Years have passed since this incident. Hester is now married and the mother of a charming family. Prominent among the many decorations of her beautiful home, and dearer to her than all the rest, hangs a plain, simple motto framed in white and gold. As it has been the watchword of her life ever since that evening of anxiety and terror, so she desires it shall be to her children the talisman of their youth and age. And these are the words of the motto: "What time I am afraid, I will trust in Thee."—*The Christian Intelligencer*.

Receipts

For the month of
Sept., by Rev. Robt.
H. Warden, D.D.,
Agent of the Church.
Address: Presbyte-
rian Offices, Toronto.

KNOX COLLEGE
FUND.

Reported	\$271 54
Brooke Chal.....	2
Lucknow	2
Lake Road.....	3 50
Ailsa Craig	8 17
Lancaster, Kx... 3 10	
Walton	1
Scott, Uxbridge. 2	
Campbellville... 25	
Ratho	2
Walkerton	5
Atwood.....	4 85
Kendal	1 05
Rev T C Hood...	5
	\$336 21

QUEEN'S COLLEGE
FUND.

Reported	\$66 87
Lancaster, Kx... 3 10	
Metcalfe	2
Dalhousie.....	8
Scott, Uxbridge.. 2	
Fergus, St And.. 9	
Atwood.....	2
Kendal	1 05
	\$94 02

MONTREAL COLLEGE
FUND.

Reported	\$131 45
Ailsa Craig	8 16
Lancaster, Kx... 3 10	
Scott, Uxbridge. 2	
Dunwich, Duff.. 4 65	
	\$149 36

MANITOBA COLLEGE
FUND.

Reported	\$126 00
Lucknow	1
Mt Pleasant B C. 5	
Lancaster, Kx... 3	
Scott, Uxbridge. 2	
Clearwater.....	1 70
Leduc	2 30
Wellesley.....	1
Beechridge.....	1
W G Davidson... 1	
Atwood	25
Dunwich, Duff.. 4 65	
	\$148 90

HOME MISSION FUND.

Reported	\$9,983 52
Brooke, Chal.....	9
Lucknow	9 50
Mt Pleasant, B.C. 50	
Walton	2
Goulais Bay	1 36
W & S McClinton 5	
Wroxeter	12 45
Per Agent, Hfx.. 23 16	
Eden Mills.....	10
Humesville.....	5

Plum Creek.....	15	Plum Creek.....	3 85
Thanet, ...	1 63	Dalhousie.....	20
Coe Hill	1 15	Scott, Uxbridge. 4	
The Ridge.	1 47	Wellesley.....	1
Rev W M Kay... 25		Interest	9
E Gloucester ... 10		Campbellvil... 20	
Dalhousie.....	20	Port Dalhousie.. 8 75	
Abner Kingman. 125		Avonton	13 35
Scott, Uxbridge. 18		Carlingford.... 4 50	
Oak Lake.....	28 50	Rodney	8
Roden	4	Beechridge.....	20
Brierwood.....	4	Proof Line.....	14
Wellington.....	13 84	New Glasgow... 4	
“ ss..	5 36	Walkerton	11
Wellesley.....	6	Hensall	35 65
Mrs Patterson		Newtonville... 3 23	
and Mrs McEwen 150		Fergus, St And.. 15	
Clydesdale.....	4 55	London Junc ss.. 8	
Apsley	85	Oak Lake and St	
Dorchester	10	Dav	20
Interest	28 75	Atwood	6 05
Farnham W.....	1 62	Beachburg	21
“ Cent.....	1 22	Mrs. Richardson. 5	
French River... 5		Rev T C Hood... 14	
Depot Harb. ur., 5 16		Dunwich, Duff.. 8 50	
Bala	8 15		
Manor	8 40		
Campbellville... 45			
			\$1,623 05

AUGMENTATION
FUND.

Reported	\$1,315 92
Lucknow.....	2 50
Eadie	7
Mt Pleasant... 15	
Walton	2
Komoka.....	2 75

FOREIGN MISSION
FUND.

Reported	\$20,607 19
Okanase.....	7 75
Lucknow	20 28
W Y King	50
"	10
Tor, Central.... 225	
Lake Road	14
Mt Pleasant... 15	
Mrs Tannahill.. 10	
Lancaster, Kx... 6	
Metcalfe	1
Walton	2
Mrs A Binnie .. 5	
Mrs C Putnam .. 1	
Lake Road.....	2
Komoka	9 75
Humesville	24
Rock Lake.....	5
Plum Creek.....	1 85
" " ce.....	5 88
Two members... 2	
Rev W McKay... 25	
Dalhousie.....	10
Scott, Uxbridge. 25	
Mrs H P Jeffery. 3	
" In His name". 1	
J H Holmes.....	5
Albemi ss.....	2
Wellesley.....	6
Cornwall, St J... 5	
Fairbairn.....	14
"	5 50
" ss	1 60
Grand Mere ss.. 5	
Dorchester	10
Hillsburg	32 03
Broughty Ferry. 5	
Anon	1
Campbellville... 40	
Mrs W McVittie. 2	
Lyon's Brook ce. 7	
King's Road wfms 19	
Winnipeg ymca.. 6 50	
T A Dawes.....	25
Miss Dawes.....	5
Anon, Kippen... 1	
Marlow	7 60
St George.....	7 60
Avonton	36 30
Carlingford.... 8	
Rodney	10
A Friend.....	1
Tor, Duchess... 3	
Lakeview	4
Lost River.....	9 1
W Wilson.....	25
Beechridge.....	3
Proof Line	14
New Glasgow... 5	

Langside.....	15
Dunnville.....	14
W G Davidson... 5	
Meadows.....	2
Sam Hunter.....	5
"	5
Walkerton.....	24
"	2
Vir den.....	1 50
Newtonville.... 12 55	
Anon.....	5
Wick.....	2 50
Dutton	20
London Junc ss.. 4	
Atwood.....	30 88
Wroxeter.....	1
Pilot Mound ss.. 1 50	
Rev T C Hood... 30	
Centreville.....	64 80
E Zorra Burns.. 10 06	
	\$21,675 62

WIDOWS' AND OR-
PHANS' FUND.

Collections and
Donations.

Reported	\$605 51
Lucknow.....	3
Mt Pleasant, B C 5	
Lancaster, Kx... 10 50	
Walton	1
Wroxeter.....	4 30
Komoka	3 66
Mrs AR Creelman 1	
Dalhousie.....	5
Scott, Uxb.....	2
Woodville.....	11
Wellesley.....	3
Fairbairn.....	2
Hillsburg.....	5
Campbellville... 10	
Winchester Spgs. 3 50	
Rodney	3
Beechridge.....	2
New Glasgow... 2	
W G Davidson... 1	
Walkerton	5
Oak Lake & St D 3 55	
Atwood.....	7 05
Rev T C Hood... 4	
E Zorra, Burns.. 25	
Dunwich, Duff.. 4	
	\$707 32

Ministers' Rates

Reported	\$763 96
Rev W McKay... 8	
" A A Graham. 10	
" R Ure	8
" Dr Moffat.... 8	
	\$797 96

AGED AND INFIRM
MINISTERS' FUND.

Collections
and Donations.

Reported	\$61 07
Lucknow.....	4
Lancaster, Kx... 9 85	
Walton	1
Komoka.....	2 75
Mrs AR Creelman 1	
E Gloucester... 7 55	
Dalhousie.....	5
Scot, Uxbridge.. 2	
Wellesley.....	1
Fairbairn.....	1
Hillsburg.....	5
Motherwell.....	5 70
Avonbank	5 30
Winchester Spgs 2 60	
Rodney.....	2 62

Beechridge	1
New Glasgow... 2	
Walkerton	5
Atwood	5 80
Rev T C Hood... 4	
Dunwich, Duff.. 3 50	
	\$438 74

Ministers' Rates.

Reported	\$168 30
Rev W M Kay... 3 75	
	\$172 05

ASSEMBLY FUND.

Reported.....	\$756 25
Lucknow.....	2
Mt Pleasant.....	5
Sombra, Duthil.. 3 10	
Lancaster, Kx... 8 90	
Woodville.....	8 45
Walton	1
Corunna	3
Poplar Grove .. 4	
Okotoks, Hi Riv. 2	
Massawippi, etc. 3 50	
Fordwich.....	4 57
Richmond Bay... 1	
Newcastle, St J.. 5	
Forks, Baddeck.. 2 50	
Nine Mile River.. 1	
Elmsdale	2
Courtright.....	1 86
Black River.....	2
E Gloucester... 7	
Dalhousie.....	4
Scott, Uxb.....	2
Wellesley.....	1
Caledonia	2
Interest.....	11 25
Brookfield	2
Wyevalce.....	2
Millbank	5
Tarbert, Keldon. 2	
Beechridge.....	1
Claude	4 60
Dominion City... 3	
Dunsford	2 18
Wick	8 63
Atwood.....	2 60
Kendal	2 19
Beachburg, W'th 6	
Mooretown.....	1
E Zorra, Burns.. 25	
	\$886 79

FRENCH EVANGELI-
ZATION FUND.

Reported....	\$3,555 66
Brooke, Chal.... 3	
Lucknow.....	2
Mt Pleasant, B C 5	
Walton	1
Grand Bend.....	6
Fordwich.....	6 79
Richmond Bay E. 4	
Stellarton.....	20
Newcastle.....	5
Windsor.....	10
Hx Grove.....	10
New Glasgo, Un.. 177 36	
Courtright.....	1 57
Rev W McKay... 8 25	
Dalhousie.....	15
Scott, Uxbridge.. 2	

Wellesley.....	1
Campbellville....	10
Millbank.....	7
Rodney.....	5
Beechridge.....	2
New Glasgow....	3
Langside.....	2 60
W G Davidson....	1 50
Walkerton.....	7 55
Fergus, St And..	15
Oak Lake, St Da.	5
Atwood.....	14 69
Beachburg.....	21
Rev T C Hood....	5
Friend of Mis....	70
\$4,002 97	

POINTE AUX TREMBLES FUND.

Reported.....	\$740 95
New Glasgow, Ja ss	50
Scott, Uxb.....	2
Barton ss and ce.	9
Barrie ss.....	50
\$851 95	

UNAPPORTIONED CONTRIBUTIONS.

Dundas.....	\$18 10
Tor, Central.....	740
Acton.....	21
Tor, Bloor.....	71 40
Stratford, Kx....	200
Laarak, St And..	29
Tor, Bloor.....	229 65

INDIA FAMINE.

Reported.....	\$556 82
Dundas st ss....	1 85
Anon, Wolesley.	30
Fernie ss.....	16
Interest.....	928
Miss C Nolan....	5
Samuel Hunter...	5
Wroxeter.....	1
\$1,543 67	

BHIL BUILDING.

Interest.....	\$90 15
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MACAO MISSION.

Interest.....	\$15 05
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JEWISH MISSION.

Interest.....	\$65 25
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GOFORTH FUND.

Rev W M Kay....	\$5
“ T C Hood....	3
“ W G Russell	5

S. S. COMMITTEE

Reported ..	\$537 66
Brockland ss ...	13
F H Auld	80
Shakespeare ss .	7 50
Westfield ss	1 40
St Andrews ss...	7 50
Napanee ss.....	13 12
Ayr, Stanley St'ss	8 05
Alma.....	8 30
Exeter ss.....	4
Calabogie ss.....	8
Weston ss.....	5 20
Tor. St J Sq ss..	24
\$625 66	

ATLIN NURSE FUND.

Mrs. Tannahill..	\$10
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KNOX COLLEGE MISS. SOC.

Rev T C Hood....	\$5
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Received during September, 1901, by Rev. E. A. McCurdy, Agent at Halifax, Office, Herald Building.

FOREIGN MISSIONS.

Reported.....	\$4751 74
Low'r Milstream	3 50
Riv John, St Geo	13
“ John, W Br.	26
Lawson Mem ..	144
Mabou, Pt Hood.	10 89
M A E.....	1 45
Mid Stewiacke..	10
“ la.....	5
Lower Musqdb..	12
Barneys Riv Un.	31
Sherbrooke.....	50
New Carlisle....	15
Norton	3 50
Campbell Sett..	1 50
Salina	2
Robert Gother..	1
Wolfville ce....	16
Bathurst, St L..	25
Upper Musqbt	33
West River, St Marys	85
Friend, Low. Cal	5
Mrs J McNaughton.....	5
“ Anon”	24
Little Narrows.	27 68
Grand Bay	2
Sutter, S Bay...	2
Escuminac	16
Maitland, St D .	6 72
South Gut.....	10
Englishtown ..	8
W F M S East, 13,200	60
Red Bank, Whit	41
Neil Gordon....	2
“ Anon”	05
Henry Scott.....	5
Hugh Fraser ..	5
Mrs “	5
Geddie Meml....	120

B E A.	3
Brookfield.....	13 30
DeWolfe Oak Hil	2 16
Stanley Bridge ce	5
Arch McKenzie..	10
Stellarton, Sha..	75 61
Dartmouth, St J	20
Currie Children.	25
Roiestown etc...	38
Total....\$18,893 34	

HOME MISSION FUND.

Reported.....	\$3,463 78
Riv John, St Geo	10
“ W B.....	15
Mabou, Pt Hood.	24 29
Mid Stewiacke..	10
Lower Musqdbt.	6
Hopeton.....	9
W Riv, St Marys	31
River Hebert....	40
Scotsburn ce....	11
J P McA int.	36
Little Narrows..	16 42
Grand Bay	1 49
Sutter & S Bay..	1 19
South Gut.....	7
Englishtown....	6
Mid River	39 55
Red Bank, Whit.	24
Scotsburn, Beth.	46
Little Harb.....	14
Brookfield.....	10
Boiest'n Doakt'n	10

Northwest.

Mulgrave.....	2 58
Total.....\$3,834 30	

AUGMENTATION FUND

Reported.....	\$1380 65
Riv John, St Geo	20
“ W B.....	25
Riv'side Pt'pique	5
Lower Musqdt...	5
Port Daniel.....	16
Bathurst, St L..	20
Gays Riv Milford.	7 15
Total.....\$1478 80	

COLLEGE FUND.

Reported.....	\$3374 29
Thorburn.....	25 70
Riv John, St Geo	5
“ W B.....	7
Div Peop Bank..	126
Lower Musq....	4
M & W H R int..	37 65
G int.....	8 34
Gays Riv, Milford	26
W A F int.....	43 44
South Gut.....	4
Englishtown....	4
Linden, N'port..	5
T H int	54
W & S R int.....	21 60
Lint.....	22 04
Sunny Brae.....	7
St Pauls.....	5
Coup Pt Hastel,	102

Coup Canso.....	20
“ Moncton Gas	15
“ An’polis wa- ter	50
“ Bridgetown..	50
Boiest’n, Doakt’n	3
Total	\$ 4020 06

BURSARY FUND.

Reported.....	134 75
Div Peop Bank..	3 60
J A int	34 50
H int	20 75
Sunny Brae.....	1 50
St Pauls.....	1 50
Coup St John....	30
“ Louisburg..	12
“ Prov N S ..	25
“ Canso sel..	37 80
Total. \$ 301 40	

AGED MINISTERS' FUND.

Interest and Collections

Reported.....	\$1139 29
Mabou, P Hood..	4 15
H A M int.....	30
Harvey	96
Mrs J Tobin rent	5
T G J int.	10
Lower Musq....	6 32
Napan, Black riv	5
Rev H Crawford.	3 50
“ J McLean....	10
“ T Nicholson.	10
“ J D McGill-	
livray.....	10
Bathurst St L..	10
Rev Jas Murray.	10
South Gut.....	5
Englishtown ...	5
Int on rate.....	7 37
Rev B Glover ..	10
Linden, N'port..	6
Red Bank, Whit.	20
T S int.	23 71
Aged Deposit int.	15 10
RevEA McCurdy	15
Truro, St Pauls..	10
H M int	25 50
Rev A Rogers....	16
Sunny Brae.....	1 50
St Pauls	1 50
Rev J T Forbes..	5
Boies'tn, Doakt'n	3

Rates.

Reported	97 49
J C Robertson ..	5
A W Thompson.	48 33

Total ..	\$150 82
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FRENCH EVANGELIZATION FUND.

Reported	\$707 76
Merigomish, FRiv	28 30
A B C.....	5
Lit Narrows....	13 54
South Gut.....	7
Englishtown ..	4
Whycocomagh...	30
Middle River ...	12 60
Linden, Northpt.	5
Sunny Brae.....	5 75
St Paul's, E R...	4 25
Boiestn, Doakt'n	2 25
Total...\$825 45	

ASSEMBLY FUND.

Reported	\$35 53
Riv John, St Geo.	2
“ “ W B....	2
New Carlisle....	3
W Riv, St Mary's.	3
Mid River.....	4
Total.....\$99 53	

Total.....\$99 53	
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WIDOWS' AND ORPHANS' FUND.

Reported.....	\$176 50
Truro, St Paul's.	5
Total.....\$181 50	

CENTURY FUND.

Paid up Subscriptions.

Reported....	\$71,473 41
Newport	5 75
Gabarus	5
Lower Musqd...	5 50
James E Conrad.	15
Rev G Millar....	50
Brookfield, PEI.	63
Hunter River...	72
Rev D Drummond	20
Antigonish	420
Jerusalem.....	5
Grand Bay.....	3
Sale of bookwms	45
Wolfville.....	50
Covehead.....	2 70
Daniel Crewell...	2
Deposit int.....	39 50
Hunter River...	44
Total...\$72 276 31	

CENTURY FUND.

Collections from Sunday Schools.

Reported	\$5,935 51
Pt Hastings.....	4 33

\$5,939 84	
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KNOX COL. STUDENTS, MISS. SOC.

Received from 1st June to 1st Oct., by W. G. Wilson, Fin. Sec.

Tor, Chal ce	\$6
Yoho Mission...	85 20
Shomer's Cor, St And.....	1 25
Oakville, Kx....	5
Mt Pleasant ss ..	8 05
Agincourt, Kx...	24 31
S Plympton ce...	7
Rev J T Taylor...	5
Harrow, Workers	5 75
Orillia, whms....	20
Mandaumin ce ..	25
Rev T C Hood...	5



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time is a good
time to use

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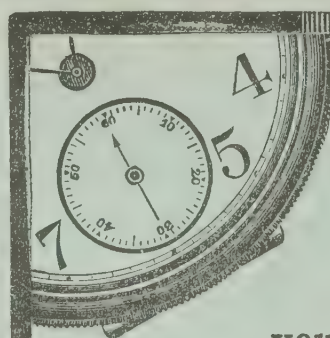
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a minute
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THE MOST NUTRITIOUS
E P P S ' S
GRATEFUL—COMFORTING.
C O C O A
BREAKFAST SUPPER.

The Bible nowhere requires us to confess our goodness one to another.

We convert our virtues into vices every time we parade them before others.

Endurance is nobler than strength, and patience than beauty.—Ruskin.

Obedience is the fruit of faith; patience, the bloom on the fruit.—Christina Rossetti.

The highest bidder for the crown of glory is the lowliest bearer of the cross of self-denial.—A. J. Gordon.

He who sows his life in the furrows of human need shall reap a harvest of blessing.—Rev. J. L. Miller, D.D.

Show us the teacher who does the most praying and we will show you the one who does the best teaching.

Who is powerful? He who can control his passions. Who is rich? He who is contented with what he has.—Jewish Saying.

If you wish others to remember you with pleasure, forget yourself; and be just what God has made you.—Charles Kingsley.

It is not by what you try to get out of the world that your life will be enriched; it is by what you give to the world.—Rev. Washington Gladden, D.D.

The costliest thing in the world is sin. It costs purity of conscience, and costs the favour of God. It will cost at the last the loss of heaven.—Theodore L. Cuyler.

Worry kills as surely, though not as quickly, as ever gun or dagger did, and more people have died in the last century from sheer worry than have been killed in battle.

There is no privilege without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness without self-denial.

To watch self-consciousness and think of self is like stirring up mud to clear a river, or to hunt moles instead of letting them settle. Best to think of something else.—E. B. Pusey.

To be happy men and women we must learn as boys and girls to find our interests and our work in life largely outside of ourselves. Selfishness poisons the springs of happiness.

Never a drop of truth percolates through the heart that it does not leave a sediment of strength. Never a thought, word or deed that does not leave some eternal effect.—Gerard B. F. Hallock, D.D.

There is no higher aim than character-building. To be good, manly, noble, true and Christian, is worthy of any one's ambition. We have a complete atonement and a perfect model in Jesus Christ.

Seldom can the heart be lonely

If it seek a lonelier still;

Self-forgetting, seeking only

Emptier cups of love to fill.

—Frances Ridley Havergal.

In moments of impatience, O Christ, give me Thy patience, in moments of doubt Thy will, in moments of desire Thy purity.

The best cure for despondency is to lift the burden from some other heart. A good cure for sorrow is to sympathize with another in his sorrow.

Much good is done by persons of great energy, but as much by persons of sweet will. For energy is at times in danger of provoking opposition, but gentleness wins upon its object unawares.—R. W. Barbour.

The distinction between Christianity and all other systems of religion consists largely in this, that in these other men are found seeking after God, while Christianity is God seeking after men.—Thomas Arnold.

Never let me be compelled to say, I have driven my stakes so deep into the earth that I cannot pull them up; but rather let me so pitch my tent that in a moment I may strike it at the bidding of the Lord.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Canon Farrar.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the best volume for you to study while living. There is but one such book in the world.—Joseph Cook.

"Censure and criticism never hurt anybody. If false they cannot hurt you unless you are wanting in manly character, and if true they show a man his weak points and forewarn him against failure and trouble."—Gladstone.

In our thought of heaven as a place, do we not too often forget that it is also a state? Condition is of greater value than circumstance. Is it not true that to put a man into heaven is to confer no favour, except heaven be first put into him?

Now, in order that people may be happy in their work, these three things are needed. They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or rather knowledge that so much work has been done well, and fruitfully done, whatever the world may say or think about it.—John Ruskin.

GO • YE • INTO •
PREACH • THE • GOSPEL •
ALL • THE • WORLD • AND
TO • EVERY • CREATURE •

The PRESBYTERIAN RECORD.

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BY AUTHORITY OF THE GENERAL ASSEMBLY OF
THE PRESBYTERIAN CHURCH IN CANADA.

THE "RECORD"

FOR 1902.

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"The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others, the efforts of disinterested duty, the deeds and thoughts of pure affection are never lost."—Dr. Martineau.

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MONTREAL.

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Presbyterian Record

XXVI.

DECEMBER, 1901.

No. 12

ABOUT THE RECORD.

The Index for the year, printed with this issue, shows a considerable amount and variety of reading matter, some of it, from a number of the leading men in our church, being of interest and value. The twelve articles in the Topics of Study for the Young People's Societies are in themselves an instructive and helpful series. For most of the year the RECORD has been issued one and a half times as large as formerly, to give more of general reading for the young people and for the many homes that may have little good wholesome reading matter. At its present size the RECORD costs more than is received for it.

Each monthly issue weighs more than four and a half tons. It takes three large presses a week to do the printing, then there is the folding, covering, stitching, cutting, wrapping and mailing of the four and a half tons of magazines. Each month's issue contains about two and a half millions of pages. The year's issues represent nearly thirty millions of pages, an amount of reading matter that would make considerably over a quarter of a million of ordinary two hundred page books.

All this reading matter, so widely distributed, should do some good. The outside back cover page alone, of which more commendation has been received than of any other part of the RECORD, means a distribution of more than half a million of pages of these carefully gathered gleanings during the year. From this sowing what shall the harvest be?

We wish to thank our kindly fellow-helpers all over the Church who have distributed it so widely. Without their aid it could not do its work; and we trust that in the year to come the effort to increase its circulation will not be relaxed. The Assembly urges ministers, sessions and managers to see that so far as practicable a copy is placed in every Presbyterian family.

The best method of distributing the RECORD is for the congregation to take it for each family. The Assembly established it with this intent. Such a method saves all the work of getting subscribers from year to year and the collection of small subscriptions, while the expense, per individual, is no greater, as the people save their subscription and pay a little more

into the General Fund. Moreover, by this plan those get it who most need it; careless ones become interested; and themselves, the congregation and the church profit by it. There are few ways in which so much good can be done at so small an expenditure of money and effort as by putting the RECORD into every family that does not take it.

Where it is taken by subscription, will subscribers please aid those who kindly look after it, by handing in their subscriptions promptly. Let the next year see it more widely circulated than ever before, and we will try to make it better worth reading.

THE OLD YEAR.

So recently it was "New" as it proudly took its place at the head of the column in the march past of a new century. Now it is old and dying. So brief has it seemed and yet so much it held in store of event that has now passed into history.

THE YEAR IN OUR EMPIRE.

Early in its course Victoria the great and good, for three and three score years "Our Gracious Queen" passed quietly away, full of years and honours, of years more than most, of honours more than any other that ever lived.

What a grand tribute to the advanced Christian Government of this vast Empire, comprising more than one-fourth of the people in the world, of so many tribes and tongues and colours and faiths and grades of civilization that the effect everywhere produced by the death of the Queen was one profound, uniform feeling of sorrow as for the loss of a mother, and then—nothing more—the vast machinery moving on quietly as before, the King on the throne, and the loyal millions more strongly bound together by the sorrow through which they had come.

Another thing that has not been without result was the tour of the "British Dominions beyond the seas" by our future king and queen. It took two-thirds of the year, and has done much in its way to cement the bonds of the Empire.

The weary and costly South African war to which Britain was driven by the invasion of her colony of Natal by the Boers, is still, in

irregular guerilla warfare, dragging out its slow dying length. In the interests of permanent peace and safety and justice in South Africa she must continue it to the end.

Let us thank God and take courage that the year closes on an Empire larger and more firmly bonded together than ever before, and aiming as for ages past to use its strength and might in breaking the world's chains, giving liberty to the captive, and establishing righteousness and justice in the earth.

THE YEAR IN OUR DOMINION.

On the whole it has been a year of health, peace and prosperity. Never before has the great North West taken in so much additional population and given out such abundant harvests, while the manufacturing and commercial interests of the country have held on their way of progress.

In addition may it not be said that the bonds which bind us to the mother land, not as a colony of an Empire beyond the seas but as a constituent part of that Empire, and which have been rapidly strengthening during the past few years, are stronger at the close of this year than ever before. The Diamond Jubilee, the South African war, the Queen's death, the Royal visit, have all done their part, with much else that has happened, in bringing about this desirable result.

THE YEAR IN OUR CHURCH

Has been marked by the approaching completion of the Century Fund. It should be finally complete, but some remains yet to do. A very little would now place the top stone on this thanksgiving monument for goodness in the century past and do much to help the century present and to come.

Over much of the church there has been, during November, a week of special prayer that the offering of the Century Fund gift might result in a deeper and more devoted Christian life and in the turning to God of many now strangers to him.

The Home Mission field of our church is widening as thousands and tens of thousands continue to pour into our new Northwest, every one of them a call to give the Gospel, both for their sakes, for the sake of our church and country and the sake of Christ.

In the Foreign field the year has been marked by the death of one of our pioneers, one of the world's great missionaries, Mackay, of Formosa; but while the workers are called home to rest, the work goes on, for it is the

Lord's. The native church under Mr. Gauld's superintendence is doing well.

Korea has had an accession to its staff and this our newest mission has now four ordained missionaries and their wives, two unmarried women and Mr. John Grierson, a host in himself.

India is recovering slowly from the terrible famine; several new missionaries have gone out, but the work is yet too great for the workers, and some of those now there are likely to have to return to Honan in the spring.

Trinidad and the New Hebrides record no marked changes during the year. Demarara rejoices in an additional missionary; two ordained men being now in that field, besides Rev Mr. Cropper, who, though in government employ, is most helpful to our mission.

THE YEAR AND WORK FOR OTHERS.

Not in so-called Home and Foreign Mission work, but in what our own individual life and work may have done to help or hinder others. The opportunities for such, if improved, will result in permanent good that nothing can destroy; if unimproved, they will never return. If, instead of being for good, the influence upon others has been in any way for evil, this too is permanent. We can never undo what we may have done by word or deed to help another away from God and right.

THE YEAR AND "MYSELF."

It is not selfishness to say that more important to one than Empire, Dominion, or Church, is the year in its relation to oneself. Life is a time of sowing for reaping by-and-by, the time for moulding the character which shall be permanent through eternity. Life is our time of probation. Every year of that time has its effect for better or for worse upon the character which is to live forever. Another year of our time of probation is gone no more to return. If misused it not only leaves us a year less of time for making the best use of life in the way of preparation for eternity, but it leaves us with a character so much the more misshapen and confirmed in misshapeness.

Life is a very important and solemn thing, not given for selfish pleasure or gain, but to glorify God by its trust and obedience, and the only true happiness or satisfaction in that life is the consciousness that it is being used for its proper end. Otherwise there must be regret as often as one stops to think, a regret which, if life continues unused for the right end, must become permanent in unending remorse. Another year is gone. Our years are rapidly lessening. How few, if any, remain, we know not. "So teach us to number our days that we may gain a heart of wisdom."

ABOUT PUBLIC WORSHIP.

BY REV. DR. J. S. BLACK, D.D., HALIFAX.

A good deal of difference of opinion exists in our Presbyterian communion both as to the substance and the shape of public worship. If we include all the churches united in Pan-Presbyterianism, the differences will be more apparent still. The "Directory for the Publick Worship of God" sent forth along with "Confession of Faith" and "Catechisms" has been set aside by perhaps every worshipping congregation of our order. This will be seen from a glance at this "Directory."

(1) Prayer.

(2) Reading of Scripture—without any running notes or comments. If the minister wished to expound anything he could do it after he had read the chapter.

(3) Singing of a psalm.

(4) Prayer before sermon; the long prayer so called, and it had to be long to cover the ground indicated, for it takes ten minutes to read the instructions.

(5) Sermon.

(6) Prayer.

(7) Singing—This is optional "if convenient it may be done."

(8) Benediction.

The framers of this Directory for Public Worship had good reasons for the order which they instituted, but they were modest men, and they did not deem themselves perfect. When they overturned the old order and introduced the new, none of them said, and I imagine none of them thought, that their order of exercises was to last till Jesus came. The RECORD is not the place in which to discuss these matters, and attention is called to them not for the purpose of espousing any opinion or of advocating or resisting any innovation, but simply to draw attention to a condition. Shall we use the organ? What shall be our bodily attitude during singing and prayer? How many communion cups may we use? Shall congregations join silently, or audibly, in the Lord's prayer? Shall responsive reading be confined to Sabbath School and prayer meetings or admitted also in the public worship on the Lord's Day?

It is worthy of note that, while the Word of God gives no uncertain sound as to the spirit of public worship, there is a significant silence not only as to the form or order of it, but also as to the constituent elements that we should expect to find in every diet of worship which is conducted "decently and in order."

Not only is the New Testament silent as to the form of worship and the order of exercises, but it is significant that we do not know the exact order of any act of public worship on the Lord's Day for the first two centuries of the Christian era. Professor Kurtz, perhaps the greatest authority on this matter, tells us that the earliest services "consisted of reading certain passages and sections from the Old Testament; at a later period, also apostolic letters and portions of the Gospels; of addresses for the purpose of instruction and exhortation; of prayer and of singing of psalms." He maintains that "the sacramental portion of public worship took place within the circle of the church alone," and that the main object of the evening service was the celebration of the Lord's supper which was accompanied by prayer and the singing of hymns, and followed by the "agape," the love feast or common meal.

If the New Testament is so silent as to the form or order of "public" worship, and if we do not know the order of any Lord's Day service during the two centuries in which the example is of any value, we attach peculiar importance to the first act of distinctively Christian worship. In Matt. 2: 11 we read: "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped Him." Simeon and Anna had thanked and praised God for the Child. The magi worshipped Him, the Child Jesus.

In passing let us note the significance of "Him." "They saw the young child and Mary His mother, and fell down and worshipped—not them,—but Him. The advocates of Mariolatry must confess if ever there was a time when Mary the mother was worthy of worship it was at that moment when she was bearing the mingled glory and shame of this mysterious maternity. They worshipped "Him." It was the first act of Christian worship. How many were at church on that memorable morning? Joseph and Mary and it may be some friends or neighbours. How many wise men were there? We cannot tell. The threefold gifts and the influence of Christian art have made all the world tacitly accept three as the number, but this is after all a mere conjecture.

We know the constituent elements of that first act of worship, and surely any view and every view of inspiration make it an example, though not a precept, for us. These constituent elements are:

(1) *Search*.—They had a long and weary journey and a search that involved trouble and care. With holy passion stirred, they startled Jerusalem by their question: "Where is he that is born King of the Jews, for we have seen his star in the East and are come to worship Him?" "Where is he whom my soul loveth?" "Tell me thy name."

An old divine says that the Ethiopian Eunuch travelled seven hundred miles to go to church, and he did not get enough of it; he was reading his Bible on his way home. God sent a special messenger to him. The Church of the living God does not need to fear Higher Criticism, or Evolution, or Genesis and Science. All search whether by friends or foes, by saints or sinners, will in the end glorify the truth. We not only defend the old but we by search discover the new truth. No one can successfully defend the old who is not ready to welcome the new. Stereotyping is to dead things a preservative process, but in nations it makes dead seas of men, and in the regions of the ethical and the spiritual, stagnation means decay and death. It is as much in the seeking as in the finding that we save our souls.

(2) *Adoration*.—They fell down and worshipped Him. We Presbyterians are sometimes reminded that we are more remarkable for our intelligence than for our devoutness. I neither accept nor deny the impeachment. There must always be more or less skirmishing on the borderland between formalism and devotion. The outward act will forever overstate or understate the inward feeling. In paying honour to earth's princes we have recently had example of a notable kind. If Moses took the shoes off his feet on holy ground, why should we not feel, and act as well as feel, the holy awe with which we join the adoring hosts on earth below and in heaven above. Put first things first. If there were more of the spirit of adoration cultivated there would be less time to give to the censorship of the literary merits of the pulpit and the artistic accomplishments of the choir. There must ever be strenuous effort on the part of many church-going people to lift the Sunday service up from a religious function to the distinct adoration of the Most High God. We ministers must not evade our own share of responsibility in the matter. And yet ours is the most difficult position. On the one hand we may be called ritualistic or Romish. Clever people will tell us that we are slinking in to feasts of mummeries to steal the scraps. On the other hand we may be

accused of irreverence and carelessness in the conduct of worship. There is however a golden mean of consecrated common sense which we believe will save our Church from the deplorable condition of the English Established Church of to-day.

(3) *Gifts*.—"And when they had opened their treasures they presented unto Him gifts, gold and frankincense and myrrh." We do not say anything about the symbolism of these gifts on which so many have devoutly dwelt; nor need we enlarge upon their immediate practical utility for the flight into Egypt. These wise men evidently considered giving as part of their worship. God never has a man and a man never has God until the lessons of self-surrender and self-sacrifice have been learned. That motley crowd who want to get to heaven on the lowest possible terms are continually crying out: "It is all give! give! give." Well, I for one thank God that it is so. Let us have the gifts of the living and the bequests of the dying in no stinted stream, and the motto of our Home Missions shall be "Canada for Christ," and then the grander cry, "The world for Christ."

Search, adoration and gifts, in this first act of Christian worship, and thus it must ever be until we enter the Church triumphant, and even then we find that worship on earth was modelled after worship in heaven.

Search?—"The Lamb shall lead." Growing knowledge helps us the better to adore. We shall ever learn in heaven.

Adoration?—It is the language of Heaven.

Hark! how the adoring hosts above
With songs surround the throne.

We cling to praise as the blissful employ of the assembly of the redeemed.

Gifts?—True there will be no outlet for much of our benevolence in heaven; no poor to feed, no wounded to succour, no Home or Foreign Missions. But there must be some outlet for loving kindness and mutual helpfulness and self-sacrifice or it would be a heaven lacking certain moral and social joys. We do not know. We cannot tell. But this we do know, when the elders fall down before Him that sits upon the throne and worship Him that lives forever, they cast their crowns before the throne saying, "Thou art worthy, O Lord, to receive glory and honour and power." Those who give most cheerfully on earth cannot help giving even in heaven.

The Financial Year of the Church ends 28 Feb., and all moneys to be acknowledged in this year's accounts will require to be in the hands of the agents at Halifax and Toronto on or before that date.

The Convener of the Home Mission Committee, West, writes: "The H. M. Fund is in debt at the present time upwards of \$40,000, and the Committee are very anxious regarding the matter. They hope that there will not only be largely increased contributions from the congregations of the Church, but that sessions and Sabbath School superintendents will personally see that contributions are forwarded from Sabbath Schools, C. E. Societies, etc. As many Sabbath Schools hold Christmas gatherings when the missionary money for the year is distributed, it is hoped that the claims of the Home Mission Fund will be borne in mind and generous contributions made upon behalf of the work."

SYNOD OF MANITOBA AND THE NORTH-WEST.

In Winnipeg, its usual Mecca, the Synod of Manitoba and the Northwest met on Monday, 11th Nov. There were present eighty-nine ministers and but six elders.

Rev. J. H. Cameron, of Kildonan, was chosen moderator in succession to Rev. John Hogg, of Winnipeg.

Three new presbyteries, Dauphin, Qu'Appelle and Prince Albert have been formed within the bounds during the year.

The Synod has seventy-three self-sustaining congregations (three times as many as ten years ago.)

HOME MISSIONS.

The Home Mission Report of the Synod gives 133 mission fields with 467 preaching stations, and connected with these missions 4,368 families, 2,202 single persons not connected with families, 4,221 communicants.

The amount given by these missions for self-support was \$29,514, or nearly \$7 per family, and there was given to them in mission grants nearly \$17,000.

These mission fields are a little better supplied than last winter, owing to the presence of a number of young unordained men from Britain, of whom nineteen are labouring in this Synod and twelve in B. C. Besides these there are sixteen students of Manitoba College available for mission work. Two Hungarian theological students have taken up work among their countrymen.

AUGMENTED CONGREGATIONS.

There are now twenty-eight of these in the bounds of the Synod, nine of them at present vacant. During the year reported upon, five such charges, Crystal City, Thornhill, Yorkton, Elva and Whitewood, became self-sustaining, and five mission fields were advanced to the Augmented list. One point strongly pressed was that the Synod should become self-supporting in the matter of Augmentation, that it should give as much to Augmentation as it requires from it

THREE CANADIAN BOOKS.

Three Canadian (Presbyterian?) books, one doctrinal, one emotional, one devotional; one by a lady, one by a pastor, one by a professor! Perhaps some reader is instinctively crediting the doctrinal to the professor, the devotional to the pastor, the emotional to the lady. Not so; the lady writes the doctrinal, the pastor the emotional, while the devotional is from the professor's pen.

The first to come was—"The New Covenant a Lost Secret"—by Mrs. Anna Ross, Principal of the Presbyterian Ladies' College, Ottawa. The theme of the book is that in Christ the believer is heir to a Covenant with God, by virtue of which he may not merely trust in the mercy of God, but claim as a legal right all that is promised in that Covenant; that the failure to realize this great truth is the cause of the feebleness and failure of the Church; and that the way to power and victory in the Christian Life is to utilize this Covenant. The theme is illustrated and supported by Scripture story, precept and promise. The book, of some two hundred pages, is very neatly printed on excellent paper. Write for it to Mr. David Ross, cor. Albert and Bay, Ottawa.

Next comes "The Man from Glengarry." Those who have read "Black Rock" and "The Sky Pilot" know the wonderful power and tenderness of Ralph Connor's magic pen, and the high character and wholesome tone of its productions, and this, its latest, while having some scenes perhaps overdrawn, may claim fullest equality with either of the others. If we were asked to vote a chaplet for the best all-round book of its class in modern literature, it would, with fond look at the "Sky Pilot," be placed on the brow of "The Man from Glengarry." Published by "The Westminster Company."

"The Divine Pursuit," by Prof. McFadyen, of Knox College, Toronto, is a series of eighteen very practical, devotional meditations on Scripture themes and texts. They are sane, sweet and restful, devotional but not mystical. They are devotion in the type of the thought and language of to-day. Published by the Westminster Co., Toronto.

CALLS, INDUCTIONS, etc.

CALLS

- From Gore and Kennetcook, N.S., to Mr. C. D. Mackintosh.
 From Upper Musqudoboit, N.S., to Mr. D. C. Ross.
 From Aylmer and Springfield, to Mr. J. W. Rae, of Toronto Junction.
 From Port Credit and Dixie, to Mr. R. A. Lundy.
 From Dover, etc., Chat. Pres., to Mr. A. E. Neilly, of Horning's Mills.
 From West Lorne and Crinan, to Rev. A. H. Kippen.
 From Knox Church, Burlington, Ont., to Mr. D. Anderson, of Milverton.
 From Kippen and Hill's Green, to Mr. M. C. McLennan, of Alma. Accepted.
 From Singhampton and Maple Valley, to Mr. G. S. Scott.

INDUCTIONS.

- Into Fort Frances, Ont., Mr. McCuaig, of Port Hope.
 Into Delhi and Windham Centre, Nov. 14, Mr. J. P. Falconer.
 Into Lachute, Que., Nov. 26, Mr. J. M. McLaren, of Blenheim.
 Into Tabusintac and Burnt Ch., Oct. 24, Mr. J. R. Mackay.
 Into Fairville, 31st Oct., Mr. A. M. Hill.
 Into Laskay and West King, 21st Nov., Mr. J. H. Lemon.
 Into Okotoks, Alberta, Nov., Mr. J. Hastie.
 Into Woodbirdge and Knox Ch., Vaughan, 19th Nov., Mr. M. Mackinnon.
 Into Sebright and Uphill, Ont., Mr. J. McMillan, O.M.

RESIGNATIONS.

- Of Princetown, P.E.I., Mr. J. M. Fisher.
 Of N. Kinloss, etc., Ont., Maitland Pres., Mr. Jno. Maxwell.
 Of Stonewall, Man., Mr. A. S. Thompson.
 Of Rounthwaite, Man., Mr. T. R. Shearer.
 Of Beulah, Blaris, etc., Man., Mr. Jno. McArthur.
 Of St. Andrew's Church, Almonte, Ont., Mr. R. J. Hutcheson.
 Of Mono Mills, Ont., Mr. Orr.

NEW CHURCHES OPENED.

- At Carstairs, N.W.T., 6th Oct.
 At Bow River Mission, Calgary.
 At Minnedosa, Nov. 10.

CHURCHES RE-OPENED.

- At Sunny Brae, N.S., 10 Nov.
 At Douglastown, N.B., 17 Nov.
 At Vittoria, 17th Nov.
 At Rocklyn, Temple Hill Church, 27th Oct.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Syd., St. A., 4 Dec., 10.30 a.m.
2. Inverness, Port Hastings, 25 Feb., 11 a.m.
3. P. E. Island.
4. Pictou, New Glasgow, 14 Jan.
5. Wallace.
6. Truro, Truro, 21 Jan.
7. Halifax, Hx.
8. Lun. and Yarmouth.
9. St. John.
10. Miramichi, Newcastle, 17 Dec., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 10 Dec., 8 p.m.
12. Montreal, Montreal, Knox, 10 Dec.
13. Glengarry, Maxville, 17 Dec., 10.30.
14. Ottawa, Ottawa, Bank St., 7 Jan., 10 a.m.
15. Lan. & Ren.
16. Brockville, Morrisburg, 10 Dec., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 10 Dec., 11 a.m.
18. Peterboro, Port Hope, 10 Dec., 2 p.m.
19. Whitby.
20. Lindsay, Lindsay, 17 Dec., 11 a.m.
21. Toronto, Toronto.
22. Orangeville.
23. Barrie, Allendale, 10 Dec., 10 a.m.
24. Algoma, Sault Ste. Marie, March.
25. North Bay, Huntsville.
26. Owen Sound, O. Sd., Kx., 3 Dec., 10 a.m.
27. Saugeen, Palmerston, 10 Dec., 10 a.m.
28. Guelph, at Y. P. S. Convention.

Synod of Hamilton and London.

29. Hamilton, Ham., Kx., 14 Jan., 9.30 a.m.
30. Paris.
31. London.
32. Chatham, Chatham, 14 Jan., 10 a.m.
33. Stratford.
34. Huron, Blyth, 21 Jan.
35. Maitland, Wingham, Jan. 21, 10 a.m.
36. Bruce, Paisley, 10 Dec., 10.30 a.m.
37. Sarnia, Sarnia, St. A., 3 Dec., 11 a.m.

Synod of Manitoba and the Northwest.

38. Superior, Port Arthur, March.
39. Winnipeg, Man. Coll.
40. Rock Lake.
41. Glenboro.
42. Portage, Port. la Prairie, Mar. 4.
43. Dauphin.
44. Brandon, Oak Lake, 3 Dec.
45. Minnedosa, Minnedosa, 4 Mar.
46. Melita at call of moderator.
47. Regina.
48. Qu' Appelle.
49. Prince Albert, Mar. 11.

Synod of British Columbia.

50. Calgary.
51. Edmonton, Edmonton, 4 Mar., 10 a.m.
52. Kamloops, Kamloops, 1st Wed., Mar.
53. Kootenay, Nelson, B.C., Mar.
54. Westminster, Mt. Pleasant, 3 Dec., 3 p.m.
55. Victoria, Nanaimo, 25 Feb., 10 a.m.

A FORGOTTEN PAGE OF FRENCH PROTESTANT HISTORY IN CANADA.

BY REV. J. L. MORIN, M.A., MONTREAL.

For the RECORD.

We have always been told that the first attempt to evangelize the French-Canadians goes back to 1815, when M. de Putron, under the direction of the Wesleyan Church in England, came to preach at Montreal and Quebec. But according to certain documents contained in the Canadian Archives and the *Bulletin des Recherches Historiques*, the thought of giving the Gospel to the French-Canadians followed close upon the cession. I would like just now to establish this, reserving for the future the right to return to the subject which must have a great interest for the readers of the RECORD.

THE HUGUENOTS IN CANADA.

During the period of French domination the Huguenots, driven from their own country by refusal of justice and by bloody persecution, asked for nothing better than to come to Canada and often they almost succeeded in stamping the colony with the impress of their enterprising nature and fervid piety, but were always banished or shut out by the intolerance of the Roman Catholic clergy. Nevertheless, in spite of that fact, some Huguenots were to be found in Canada in 1759 and this handful of evangelical Christians, protected in the exercise of its worship and in the outward forms of its religion was to be a blessing to many among those who had been its persecutors. It is at any rate certain that the influence of these Huguenots was a large factor in the conversion of Lezer Jean Baptiste Veyssière, a priest of the Recollet Order, who was also to be the first to enter the field of French Evangelization.

STORY OF M. VEYSSIÈRE.

M. Veyssière was ordained as priest at Quebec on the 27th December, 1758, and served in three important parishes in New France for seven years. His ministry brought him into contact with the Huguenots and wishing to convert them to the doctrine of his church he was led to seriously study the Bible and Protestantism. In 1766 he publicly renounced Roman Catholicism and gave himself up to the preaching of the Gospel in the land of his adoption.

The *Gazette* of Quebec—the oldest newspaper in Canada—in its issue of the 27th October, 1766, gives an account of the incident in the following terms: "Last Tuesday the Rev. Mr.

Veyssière who some days ago left the Recollet Order (where he was known by the name of Father Emmanuel) and declared himself a Protestant, took the ordinary oaths of allegiance to the King, of abjuration of the power of the Pope in Great Britain and of the pretender to the crown of this kingdom, and subscribed the ordinary declaration against certain dogmas of the papacy. He came to this severe and honourable decision from conscientious motives after a serious examination of the points of controversy between the two systems of religion."

He was highly esteemed by the members of his order before he left them, and the Rev. Père Emmanuel, commissary of the Recollets, does him the justice at the very time he was to lose him, of testifying that he was a man of regular habits, of very good conduct and very exact in his duties. This testimony does honour equally to the candor of the Père commissary and to the character of M. Veyssière.

This new convert, inspired with an ardent zeal for the glory of his Divine Master and the salvation of his compatriots, crossed the ocean very soon after his conversion to draw the attention of England to the religious needs of Canada. To this end he presented a memorial at the Court in which he said that there was a considerable nucleus of French Protestants in Canada, and that the best way to secure the fidelity and loyalty of his compatriots was to convert them to Protestantism, not by force but by giving them the Gospel and by drawing them away from the hurtful influence of their priests.

THE THREE FIRST FRENCH PROTESTANT PASTORS.

This appeal found an echo in the heart of the English who as much from patriotic as religious zeal, responded to the petition of M. Veyssière. Consequently, on the 12th February, 1768, the three first French Protestant pastors for Canada were appointed by letters patent. They were: 1st, David François de Montmollin, a native of Switzerland but residing in England for twenty years, to Quebec; 2nd, M. Veyssière, a native of Limoges, France, to Three Rivers; 3rd, David Delisle to Montreal, a Huguenot, educated at Geneva, and for two years chaplain of the garrison at Montreal.

These first missionaries set to work with ardour and not without success. The register containing the civil acts registered by Mr. Veyssière is still preserved in the city of Three

Rivers. The following words written at the top reveal the spirit of this servant of God: "It is at God's great glory that I aim and the edification of my dear flock."

FRENCH CANADIAN DISCONTENT.

The blessed influence of these pastors had no sooner made itself felt than broke forth the troubles which were to issue in the independence of the United States, and which were to become the occasion for the enemies of the Gospel to silence the voice of these pastors, or at least to confine it to narrow limits.

The purely military form of government set up immediately after the conquest by General Murray was not of a character to facilitate the adhesion of the French-Canadians to the new régime. Those who knew the Canadians began to fear the results of this deep discontent when they saw them openly criticise the acts of the government and show a boldness never before seen in them.

Although supported by many excellent reasons their claims would have never in all probability been taken into the consideration of the government of the metropolis, if the first mutterings of the storm which was gathering on the side of the Anglo-American colonies had not convinced England, better than all arguments, of the necessity of making some concessions to the French Canadians in order that they might not take the side of the rebels who were inviting them to unite with them in the struggle for independence.

It was at this moment that English statesmen had the sagacity to see what a powerful assistance the influence of the clergy could furnish in order to make sure, in the approaching hostilities, the fidelity and aid of the Canadian population which was not an element to be overlooked since it numbered at least 80,000 habitants.

THE PRICE OF LOYALTY.

But always on the watch to seize every means of establishing their power, the clergy promised their influence only in exchange for favours and bounties, and only after having the assurance that the religious property and tithes would be secured from all attack and that their control over the faith of the Canadians would not be interfered with.

As a result of this policy inspired by the urgency of events the Bishop of Quebec, to whom the English Government had just granted a pension of £200 sterling, issued a mandament to the Catholics of his diocese

exhorting them to uphold the cause of England and threatening with excommunication all rebels.

Another result of this policy was that in order to please the Romish hierarchy which had sold itself at this price, the civil authorities ceased to favour the evangelization of Canadians and gave the French pastors to understand that they need no longer occupy themselves with their Protestant congregations.

THE WORK NOT WHOLLY DESTROYED.

But the work of these men, although trammelled in this way from the beginning, was not in vain. At present the documents are wanting to show the full extent of it. However, it had results and some of them are known to us down to this day. I would like to recall here one of these results, the fruit of M. de Montmollin's labours with which I am proud to be able to attach the conversion to Protestantism of my own family, a little less than a century after.

Jean Baptiste Pain lived in the Parish of St. Roch des Aulnaies on the south shore of the St. Lawrence and 60 miles below Quebec. While he cleared the land or set his nets in the great river Jean Pain was turning over in his mind the truths which he had read in the New Testament which M. Montmollin had given him when on a missionary tour. The seed sown in his field did not take root and grow more rapidly than did the evangelical truth in his heart. In 1786 he abjured publicly the errors of Romanism and made his house a place of worship where the faithful missionary of Quebec came from time to time to proclaim the divine message.

One of my ancestors, Jean Baptiste Morin, a neighbour of this new convert, attended the services sometimes and received such a strong impression that it remained as a tradition in our family; and although he did not openly make a profession of Protestantism he preserved its quality of character and a liberalism which were perplexing often to his priest; and a copy of the New Testament which my ancestor received from the hands of Jean Pain gave permanency to this.

My father was the heir to this precious volume, and every Sunday—it is one of the fondest memories of my childhood—my father or my mother used to read in the family some portions which we always found to be more edifying than a Latin mass or the vain repetitions of the *chapelet*. In 1867 two young missionary colporteurs, wearied by their long

journey of many miles across the parishes on the lower river where there was not a single Protestant family, knocked at our door and asked for a night's lodging. They found the ground so well prepared for the reception of the good seed that even before their departure my father rejoiced in that he "believed in God with all his house," and that he was able to walk by the light of this torch which his ancestors had handed down to him.

Mm. Veyssière, de Montmollin and de Lisle, having died or been pensioned, were replaced by English and Scotch pastors.

Then the iron hand of the Catholic clergy had full liberty to oppress more than ever the French Canadian population to the point of squeezing out its life and vigor. The priest had sway.

HOME MISSIONS, WEST.

BY REV. DR. ROBERTSON.

It cannot be too earnestly laid to heart that last winter between fifty and sixty missions stood vacant, no one caring for the shepherdless sheep unless it may have been strangers who tried to lead them to their own fold. The Home Mission Committee is most anxious to provide more adequate supply so as to prevent losses and lapsings, and it appeals to Canadians, as in the past, to come to its help. Canadians may be expected, other things being equal for they are on their native heath, to do the best work and hence the Committee appeals to them first. Should Canadians however through lack of missionary zeal or patriotic ardour, or because too few in number, fail to come to the help of the Committee, then it is compelled to secure men from other quarters if it can. The Committee wishes to give every opportunity to every Canadian who has in him the promise of usefulness to volunteer for this work—the Canadian first, others afterwards.

The attractions of the West are many. There is virgin soil, you lay your own foundations and build on them. Have you a genius for organization? Here is room for its exercise in mission, presbytery and synod. Have you a taste and aptitude for evangelistic work? Where is there a better field for its fullest scope. Are you ambitious to do a large work for men, for the Church, for God? You can have your name written large over half a continent. This is a field for men of faith, men of hope, men of spirituality. There are tens of

thousands in the West that are looking for light and leading; they have faith in the evangel of Jesus Christ, but they long for men who can make it plain; they are religious, they want to be fed, but they ask the kernel, not the hull. Would that our young men could see the opportunity and embrace it.

RESPONSIBILITY OF THE CHURCH.

The responsibility resting on the Church and its ministers, as Christians and patriots, is difficult to estimate. When attending Princeton seminary, more than thirty years since, superintendents of missions used to come to secure recruits for the growing field in the Western States. The extent of the West, its resources, its immigration were set forth in vivid terms, and the peril to morals and religion, to law and order clearly pointed out unless the people were educated and evangelized.

Wherever the man came from the message was the same, but it fell on dull ears. One would think about it, another thought the tale was wonderful, while a third spoke of the great country the United States was. One or two would give in their names, not the brightest by any means, and the rest would stay in the East to tread on each others heels in their eagerness to catch "eligible charges."

Thus the present condition in the Western States was created, and generations cannot undo the mischief. Meroz comes into one's mind as he thinks of these men and their decision. Is there not a lesson and a warning here for Canadians. Shall Meroz come to the lips of some patriotic Canadian as, thirty years hence, he thinks of what might have been? Let us save ourselves from this sore reproach.

The soul is a temple more majestic than any cathedral—a temple in which principles are foundation-stones and habits are columns and pillars, and faculties are master builders, every thought driving a nail and every deed weakening or making strong some timber, every holy aspiration lending beauty to the ceiling, as every unclean thing lends defilement—the whole standing forth at last builded either of passions worthless as wood, hay and stubble, or builded of thoughts and purposes more precious than gold and flashing gems.—Newell Dwight Hillis, in "Great Books as Life Teachers."

Our Foreign Letters.

CHANGED CONDITIONS IN TRINIDAD.

LETTER FROM MRS. MORTON.

Tunapuna, Oct. 11, 1901.

For the RECORD.

I wonder how far the formidable difficulties under which our work in the Tunapuna district is carried on are known or appreciated at home. I shall speak now of one almost peculiar to this field, viz., the depopulation of our central districts.

While Tunapuna village continues to be the very best centre from which to operate as things are now, there is no hope of soon building up a strong congregation here. The census of April 21, 1900, shews that during the past decade the increase in the aggregate population of the Island has been twenty-nine per cent.; in Tacarigua Ward Union, containing all our central stations, there was an increase of only seven souls. In the adjoining ward of Sangre Grande, comprising our newly established outstations, viz., Sangre Chiquito, Guaico and Caratal, the increase was thirty-nine per cent.

Tunapuna village is the centre of what was a few years ago a large and thriving sugar district. One after another these estates have been abandoned; the last to go was the splendid property about which I wrote lately; the machinery was sold in Porto Rico, the land bought by Government, and the fine estate hospital turned to the accommodation of patients suffering from a dreadful skin disease called "yaws," which is peculiar to hot climates. The former cane-fields are now pasturage for the Government Farm. Instead of employing hundreds of agricultural labourers, a very few are needed, the work being confined to the care of cattle with a little weeding and brushing.

A little further away, at a point where only a year ago we established regular work on an estate with 300 labourers, to-day there are scarcely 100, the sugar-making here also having been abandoned and only dairy-farming continued.

Where then have the people gone? Is the work done among them lost? No, because the central district above described is belted all around by cacao plantations and forest land that is fast being turned into cacao cultivation. To these lands the living stream from the centre is directed. Here the better part of them

become permanent settlers, and are more ready to yield to Christian influences and to allow themselves to be gathered in at our outstations which have followed their needs.

Agricultural labourers remaining in the centre are obliged to eke out a precarious living by renting land for cultivation, often miles away from their home, or trading in charcoal which they bring from the forest with donkeys either by crook or cart, taking work on the estates when it is to be had.

Lads come to my night-school able and willing to work well, who walk five or six miles to earn at estate-weeding fifteen cents per day, getting home at dark; at times they must walk twice as far to cultivate their hired rice lands. To eat their frugal meal at 6.30 p.m., and turn out at 7 o'clock to learn to read completes what would be a severe day's work in any country, with only 15 cents earned. Only the stronger ones can do a "task" on the estate unaided, and for this the pay is 25 cents.

Little wonder that the energetic among them prefer to retire to the forest lands and work for the cacao-planter if they have not the means of planting for themselves. Cacao work varies in price, and it too is stopped at times; being often in the valleys and always in the shade of trees, it is much less trying than sweating in the open plain on sugar or rice lands, and it is better paid.

The nature of the work in our central stations will thus be easily perceived. It is largely breaking ground and sowing seed that will in all probability reach the outstations before it fructifies; yet we sow joyfully, confident that at Sangre Grande, Guaico, Caratal or Las Lomas the harvest will be gathered in. At these out-stations progress is marked; the people appreciate privileges more, and show a stronger attachment to their church.

There is some disadvantage in having the bulk of our converts at arm's length from us, as we may say. This disadvantage is greatly increased by the scattered houses and almost impassable roads of the forest. It must also be remembered that the East Indian population in the centre though greatly diminished and impoverished is yet more than sufficient to occupy all the time we can afford to spend on it. In Tunapuna we keep up a night school averaging about nineteen. In the forest lands even so many could not be gathered at one point.

The pupils are constantly changing; in a year and a half we have had 90 names on the roll,

but those who have come and gone have all carried with them some knowledge of the Gospel, with some love and respect for those who have sent it as well as for those who have brought it to them, and thus the leavening work goes on.

I have so far said nothing about the large district of Caroni, that part of our field worked by Rev. A. Gayadeen. It would be mere repetition to enter into detail. Gayadeen's immediate centre is a sugar estate bounded by cacao lands and forest which bear the same relation to his central work that Sangre Grande Ward does to our work in Tacarigua Ward, viz, a settling ground for the East Indians.

Notwithstanding that sugar estates provide so much less work than they did, Trinidad is still importing from India indentured labourers at the rate of nearly 3,000 a year, the great reason being the constant drift to the woods.

LETTER FROM THE NEW HEBRIDES.

BY REV. J. ANNAND, D.D.

Tangoa, Santo, Aug., '01.

Dear Mr. Scott,

As no new pupils came into the institution when we were away on our recent furlough to the colonies and no less than twenty-four graduated, and one was expelled for disobedience, we have now only forty students in the institution, ten of whom are married, and with these wives are ten children. We very much miss a number of the young men who lately completed their course, as they had endeared themselves to us. However we trust that wherever they may be called they may do good work for the Master.

When we were in Melbourne, Mr. William Howat made us a present of an Edison Standard phonograph and four dozen records. These are a source of great pleasure to our people. The generous donor would certainly be pleased could he see how highly his gift is appreciated. The Tannese and Aniwans who heard it at Port Resolution, while we were waiting for synod meeting, were delighted, and repeated requests were made to let them hear the "thing" speak and sing.

Several boxes of mission goods came for the Institution during our absence. We give hearty thanks to all our liberal supporters.

Later, 4th Sept.

All are now well at Tangoa and the work moves along monotonously, so much so that

there is little of interest about which to write. I am sorry to have to report two deaths in August, both Malekulans. One was a young infant and the other was a student of two years' standing. This is the third student's grave that we have in our ground. There have been however several others that went to their homes to die before they had completed the four years' term here. Still upon the whole the health of our community has been good.

When this mail leaves we shall I trust have reached the low-water mark as to numbers. Nine more of our students are graduating; and with three women and five children, leave us. Unless more come in by the same steamer we shall then have left only thirty men and seven women with four children. Six of the nine now going are superior young men, from whom we expect good work for the Master.

The regulations introduced last year, requiring the students to raise their own vegetable food, are working well. The shorter time given to manual labour, under our supervision, relieves us of much care.

The progress of our classes, both in mental and spiritual life, is cheering to us. Though we aim at a much higher standard, both of knowledge and of moral force, than we have hitherto been able to reach, yet we are hopeful and even confident of better things in the future.

Sabbath before last we had our half-yearly communion, at which all of us were present. On that occasion three of Mr. Bowie's Santo men were baptized and admitted to the church. One of them was our most promising lad nine years ago, until he was seduced back into heathenism while we were on furlough in Australia. But he found no rest until he sought it again through the Saviour. We hope to have him by and by in the Institution. Our collection amounted to £2 15s 3d which goes to help support a teacher on Santo, one of our graduates, if he can be secured for the work.

On the 13th. August H. M. S. "Wallaroo" was in our harbour. She brought us the news of the death of the Dowager Empress of Germany, and that being the day of her funeral they fired sixty-one minute-guns.

Unless you obtain God's leading for all the little things of life, you are not likely to obtain it for the great trials when they come. It is the path that you tread often in the sunshine that you speed to in the storm.

HOW JUBILEE WAS KEPT.

BY MISS BLACKADDAR.

For the RECORD.

Tacarigua, Trinidad, Nov. 4, 1901.

Dear Mr. Scott.

On Friday last, twenty-five years ago, I began my mission work, by teaching some sixty children in a small building in Dr. Grant's yard, San Fernando. How hot and hard life seemed then, only the Master knew. All was new and strange. Now a stately building holding four hundred pupils shows how the work has grown.

Then some happy years passed in dear old Princetown; missionaries removed, died, and I went on. Then a move to Tacarigua, not so pleasant a place, but one where plenty of hard work is always to be found.

I have attended the weddings, have stood as the little ones were brought into the church by baptism, and I have mourned as dear Indian friends have been laid to rest. Over six thousand young people of various races have been pupils in the schools I have taught. Had I been a man and a minister I would have had addresses and jubilees and that sort of thing, but being a woman and a teacher these delights have not been enjoyed.

"But," remarks a truthful friend, "Had you been 'a man and a minister,' some sweet voiced deacon with tender tones might have told you 'My dear brother you are near the dead line, prepare to be shot!'" This was such a startling view to take that I only said, "Quite true, so we had better leave the jubilees alone and just go on till the Master calls a halt."

Instead of a jubilee, Paul Bhukan, Peter, James, Ramparsad and Kesundsund took a picture roll given by the St. Matthew's S. S., Halifax, Hindi hymn books, and we went to Orange Grove Hospital. About eighty people were there. We sang, put up the pictures, all who were able sat on the floor, others sat up on their cots, all young men and women, dark in colour, dark in mind, strangers in a strange land, nearly all of them from India. The kindly dispenser, Mr. Desnow, got us a lamp, and the pictures were greatly enjoyed. How the dark eyes sparkled and sad faces brightened as Paul spoke of the tender pity of the Christ, the Saviour of men, and of the Father in heaven. The lights gave strange shadows, and the shadow of death brooded near; one

man was dying, another moaning sadly for the old mother and the country he would see on earth no more.

One poor woman who had become blind from sore eyes sat near me, took my hand and said, "This is a new hand!" She is to be sent back to India, as she is useless here. Two men told us they were not sinners, had never sinned, could never sin. Paul told them he would come in some day when they were better and talk to them. I told them it was something to see people who could talk so, and yet have we not heard even in Canada some such ideas.

At the conclusion we gave each one a picture,



Miss Blackaddar.

this time from the St. Lambert store, then out into the darkness. Some called out, "good-night, mother," others said "come soon."

So ended our semi-jubilee, a most solemn meeting, really warning the dying sinners and offering salvation to others dead in ignorance and sin.

How glad I am that I went home last year, so many dear friends have since been called away.

All the missionary families are well.

I have had a hard, trying year in many ways, but have kept up in the schoolhouse all the time.

COLLEGES AND CANNIBALS.

The one represents humanity at the bottom of its lowest level; the other is supposed to mark high civilization. It is not often that they co-exist within sight of each other. That our own mission field enjoys this unique distinction is seen in the following extracts from private letters of Rev. Dr. Annand, of Tangoa, New Hebrides, to a nephew, a young missionary in Canada:—

Your heathen people of . . . must be nearly as bad as our Santo ones. Ours neither swear about their coats nor do they go log-driving on Sundays, but they think very lightly of killing a man and then cooking and eating him. At one feast while we were away on our furlough there were four men killed and eaten on the hill in front of our Institution some dozen miles away

Of the Institution under his care at Tangoa Dr. Annand writes in the same letter:—

You ask about our college! Well, we do not dignify it with that worthy name "college." We only call it "The Training Institution for Native Teachers and Pastors." Quite brief is it not? but in our haste we call it simply the Institution.

The work expected of the pupils is somewhat as follows: Rise in time to be in class at 6 a.m. when our first Bible lesson for the day begins. This continues an hour. Breakfast at seven.

At a quarter to eight the bell rings for manual labour. For an hour and a half the general work around the station is going on. At present some are painting the inside of my assistant's house. Others are digging away a bank of stones and earth near the house and levelling up. Some are making a new thatch for a cottage. Others are weeding in the plantation, and a few are attending to the copra drying and cutting while I am attending to the sick and sore ones, etc.

From 9.15 till 9.45 cleaning up for class work is the order. Enter classes at the latter hour. For two and three-quarter hours we teach reading, writing, arithmetic, geography, dictation, grammar, the art of teaching and general Bible knowledge and sundry other things occasionally. Dinner at 12.30.

Five days in the week the boys have the whole attention to their own work when they make their plantations, canoes, etc. On Thursday afternoon they work three hours for the Institution, doing such work as is most needed.

In the evening from 6.30 till 7.30 there is

singing, a Bible lesson and evening worship, curfew bell rings at 9 p.m. Saturday morning two hours and sometimes two and a half are spent in cleaning up the premises generally.

The afternoons afford me time to look about and arrange work, supply wants of students and perhaps read a little. Letter-writing and reading is usually done in the evening after school.

The weeks slip away remarkably quickly here.

A CURIOUS LEGEND.

Malo, New Hebrides, is an island, near Tangoa, where our Dr. Annand lives and labors, the missionary of the Australian Church, Rev. J. Randells, writes of a curious legend among them as to the origin of death:—

Long ago it was possible for those who were aged to cast their old skins which had become wrinkled and worn out. But one day an old grandmother with her grandchild went down to the sea-shore to bathe. Leaving the grandchild for a little the grandmother went to a chosen spot where she divested herself of the skin which made her appear aged, and returned to the grandchild young and fresh in appearance. When the child saw this person she began to cry vehemently for her grandmother, notwithstanding the repeated assurances that the person she cried for was by her side.

"No! no! no!" said the child, "my grandmother was old and wrinkled, but you are young and fresh; you are not my grandmother. I want my grandmother." Seeing that the child could not be comforted the grandmother, now so fresh and young looking, returned to the spot where she had left her old skin, and putting it on again, went back to her child who on seeing her at once exclaimed, "My grandmother, my grandmother, I am so pleased to see you again." "Oh, you stupid child," said the grandmother, "I was your grandmother whom you saw so young and fresh, but because you did not believe it I went and put on my old skin. The result of this is that we shall all die, whereas had you not cried and made me resume my old appearance, it would have been possible for us to live forever by casting off our skins as they get old and wasted looking."

God gives His children strength to sustain such burdens as He imposes, not such as they devise.—F. R. Marvin.

"RAM SILLA" IN TRINIDAD.

BY MRS. MACRAE.

Princetown, Oct. 30, 1901.

For the RECORD.

"Once upon a time" in one of the north-west provinces of India, there lived a king whose name was Dusrat. He had three wives, one of whom had two sons while the others had one each.

Dusrat was very desirous that one of his sons named Ramchandra should become king, but the wrath of the other wives knew no bounds when it was announced that he was the chosen one, and, after much opposition and family quarreling, Ramchandra was banished to the desert. His wife's name was Shitâ, the daughter of a king named Janaka, who said that any man who could break a certain bow could have his daughter to wife. Ramchandra performed the feat successfully, and won the prize.

Rabana, King of Ceylon, hearing of the beauty of Shitâ, resolved to steal her away. He accordingly set out, taking with him his men, and while Ramchandra was out hunting he seized his wife and carried her in his flying chariot a captive to Ceylon. Ramchandra returned from his hunting to find that his wife had flown. He was very much enraged, and immediately sailed south to Ceylon with his small army of soldiers, monkeys and bears.

On arriving at Ceylon they "opened fire" and succeeded in killing the King Rabana, his sons and all his soldiers; he then captured his own wife, Shitâ, and brought her back to the desert. After his return he was made king, and is said to have reigned 1600 B.C.

For many years this war between the King of Ceylon and Ramchandra has been celebrated by Hindoos in a play known as "Ram-Silla," and for ten days the *fête* lasts. Out in a large field a square is fenced off, and in the enclosure the soldiers of the different leaders wrestle and pretend to fight. Their different dress denotes the king they represent. Thousands wend their way to "Ram-Silla" dressed in gayest attire, the women especially grace the occasion with their brightest orni and all the jewellery they possess. Such are the sights to be seen at this great festival; a great mass of people in white and bright clothing all crowding around this centre, the air hideous with drum-beating and various other discordant sounds.

Children are there by the hundreds, and one at once understands why the Princetown

school has gone down during these ten days from one hundred and ten to sixty. The country schools suffer even more, and on the last day of the *fête* some of the schools are, of necessity, closed.

Ram or Ramchandra was supposed to have been born into the world for the purpose of destroying all the demons of the earth, and yet their literature teaches that Ram fell into sin many times so hopelessly that it is believed by many Hindoos that the spirit of the departed cannot return to him but to one of the many other gods. How helpless one feels in the midst of so much superstition and idolatry.

In our Woman's meeting yesterday the Bible-woman read a bhagan (hymn) which referred to Jesus Christ as being the True Son of God and of His sufferings for our sins. A little



Hindoo woman became very angry on being told that Christ was superior to Ram. "How dare you say such a thing," she exclaimed in her own language, and immediately became most abusive. She was reasoned with, and we begged her at least to be quiet, but, when for forty years she has been a faithful idolatrous worshipper, it is no easy task to convince her that salvation is to be found in any other than her own works and her devotion to her many gods. How true it is that without God's Holy Spirit to quicken these dead souls our feeble efforts would be utterly useless.

The enclosed is a photograph of the above-mentioned Bible-woman. Mrs. Mahindibeg, who is an earnest faithful helper, while her husband is one of our most devoted catechists. Through their instrumentality many have been brought to the Light of the Gospel, and we believe that many others will yet be savingly influenced by them.

World-wide Work.

THE BOOK WONDERFUL.

BY DAVID M. KEY.

A few years ago a young man who had been sent to describe the big enterprises of Europe, such as the Bank of England and the great armour-making establishment of the Krupps in Germany, visited the Clarendon Press at Oxford where are the depots of the British and Foreign Bible Society. He was just a reporter; and it was his trade to see establishments of note. But that Bible-making concern at Oxford struck him as the most impressive thing he had found. As he entered the vestibule his eye rested on a plain white marble tablet let into the wall and bearing an inscription in red characters. It was a striking saying—that legend in red letters—and as the young man went on through the works, seeing everything with a trained eye and asking endless questions, his mind kept going back to it.

First he was taken into a long hall with glass cases in which are kept the most famous Bibles of all ages. They showed him quaint old vellum bound volumes in black letter and illuminated manuscripts over which Crusaders fought. They showed him the Geneva Bible, being the first complete Bible ever printed in English. They showed him the Mazarin Bible, the first ever printed in any language, which was likewise the first book ever printed in any language. They showed him weather-stained parchments that had been the treasures of poor scholars and rough soldiers, and they showed him gorgeously embossed and bejewelled volumes that kings and ladies had used in their devotions. And all the while he was thinking of that saying in red letters that he had read at the entrance.

Then they showed him the most ancient manuscripts from which our Bible is derived: thousand-year-old copies made by monks in castellated abbeys, and the originals from which they copied, going back almost another thousand years to Alexandria and lonely monasteries in Arabia, yellow papyri that had lain buried for millenniums in the dry sands of Egypt—weird palimpsests made in the days of the empire, that make the Bibles of Wurtemberg and Milan seem but as yesterday's newspaper for age. There was a manuscript made by an elect lady of Corinth within the second century after Christ's death and miraculously

preserved through all the centuries, now resting in a glass case under the glare of the electric light. And the young man looked at them all with interest and remembered again the saying in the hall.

* * *

Then they took him into the press room where most intricate machines were reproducing the contents of those old Greek and Arabic manuscripts in nearly 400 different languages. They showed him the storehouses containing thousands of tons of India paper, the finest in the world, the making of which is a secret and which is used for their best Bibles. They showed him the fonts of type and told him to what trouble and expense they were put to get type reproducing the strange characters of all the uncouth languages in which they print the Bible. They showed him the army of proof-readers so wonderfully accurate in their work. Finally, they showed him the storehouse where were Bibles by the million ready for shipment to the ends of the earth. As the young man came away he passed down a flight of marble steps and read again the inscription in scarlet on a white background: "Heaven and earth shall pass away, but My word shall not pass away."

The Bible complete is now printed in about 111 languages of earth. There are ninety-one additional tongues in which the New Testament may be read, and about 200 more languages and dialects that contain detached portions of the Scriptures. To make this statement more significant it should be remembered that in some of these more than one version has appeared. Indeed, in English and the European languages the Bible has been the subject of innumerable revisions and commentaries. Every sentence has been winnowed for its spiritual significance. There have appeared pictorial Bibles and geographical Bibles and polyglot Bibles in all the colours of the rainbow. The British and Foreign Bible Society is rivalled in the scope of its operations by the Berlin Bible Society and the American Bible Society, each of which prints and distributes millions of Bibles annually.

The greater part of this is the work of the nineteenth century. Of the 406 different translations of the Scriptures that have been made, it is estimated that about a tenth had been made before 1800. Although the first printed book was a Bible, the invention of printing did not secure the immediate dissemination of the Bible among the nations. Luther had finished his translation of the Scriptures

into German in 1522 ; but it was 300 years later before the hundreds of millions dwelling in the valleys of the Yang-tse-Kiang and Hoang-ho could read God's word in their own tongue. It is a mark of advance then for the nineteenth century to be able to say to the twentieth that the Bible has been furnished to 111 different peoples in their own tongue, and preliminary steps have been taken to secure its translation into 300 more.

The magnitude of the work, too, will be better appreciated if you will consider that many of these languages are very rude and undeveloped, some of them altogether unwritten and quite grammarless. In 1468 Berthold, the Archbishop of Mayence, issued a decree forbidding to publish the Bible in German, because only the Latin was "capable of expressing the deep truths of religion." What would he have thought of the attempt to spiritualize the language of the Zulu and the Waganda? In former centuries a theory that only the clergy could understand the Scriptures blocked every scheme to reproduce them in the language of the unlearned.

Yet to-day it is hard for us to believe possible any general and deep religious feeling or even high morality in a people who can learn God's word only from the lips of the preacher. The translated Bible multiplies infinitely the helpful presence of the missionary. It is the gift of tongues, and the Clarendon Press is another and perpetual Pentecost.

* * *

The conditions that the end of the nineteenth century offered to the twentieth were distinctly hopeful. A gift of the nineteenth century was a greatly improved apparatus for work, a systematized knowledge of most of the world's tongues. The nineteenth century transmits a renewed and abiding faith in the Bible as the word of God, and that it is to be more than ever a factor in the evangelization of the world. The twentieth century missionary will carry it with him into the darkest corners of the earth.

There are several things that drive men out from home to brave all dangers. One is the lust for gold. It brought men out of England to the unknown wilds of Virginia; it brought them across the plains to California; and it sends them into the frozen north. The pure love of adventure will send men farther than that and into more outlandish wilds. And science drives men farther yet by the strong desire to know. It made Sven Aidin undertake a seven years' journey across the frozen

deserts of Central Asia, on the very roof-top of the world, where the winds from outer space drive the frozen sands and cut one to the bone; and it sent Nansen on his bootless quest of the north pole. But the earnest desire to scatter the Bible over the world makes men quite insensible to cold or danger or death, and over the world they have carried it.

Christ was an unlettered peasant in a far-off corner of the world two thousand years ago. He spoke some sayings to a few of his countrymen in private and on several occasions at gatherings of farmers and village people. Two thousand years after He died the biggest enterprises of the world are devoted to spreading and repeating the words He spake; men will risk all dangers in order to carry them to peoples who know them not. That is the lasting wonder.—*St. Louis Christian Advocate.*

THE GREAT REVIVAL IN JAPAN.

AND THE INFLUENCES THAT HAVE PREPARED THE WAY FOR IT.

By Rev. Henry Loomis, Japan.

The great revival now in progress in Japan is a matter of world-wide interest and a stimulus to Christians everywhere to labour and pray with increased zeal and faith for the coming of Christ's kingdom upon earth. Its extent and power are the result of various circumstances which have combined to prepare the way for gracious work which is certain to have an important influence on the future history of Japan, and will to a more or less extent be felt in Korea and China.

During the last several centuries Confucianism, which has had a prominent place in the minds of the upper classes, has been shown by the recent condition of things in China to be deficient as a religious basis for an enlightened and progressive people, and the young and ambitious generation that is coming to the front are looking for some other and better system of ethics than has been taught by the old Chinese sages and philosophers.

It has also been urged heretofore by the opponents of Christianity that the teachings of the Bible are opposed to the spirit of loyalty and the development of a strong military power. But the results of the war between the United States and Spain have shown that the strongest nation and most loyal people are those who accept the Christian faith. The Japanese are thus convinced that in the Christian nations there is presented the highest

and most perfect type of civilization. This has prepared their minds for the acceptance of the religion of the Bible.

The circulation of the Scriptures in such large numbers has had its effect upon the people at large, many of whom have not hitherto been identified with Christianity. During the period from 1874 to July, 1890, there were circulated by the American Bible Society Agency alone a total of more than half a million copies of the Scriptures and portions of the same, and since that date the three Bible Societies working together have jointly circulated upward of one million copies.

So great is the present interest in the study of the Scriptures that during the first three months of the present year the circulation was in excess of the total sales of three years ago. In actual figures the sales from January 1 to April 21 were more than forty-seven thousand copies, while the sales for the year 1898 were forty-four thousand seven hundred and eighty-five. The average sales of the Rev. Mr. Snyder on the railroad trains has been between five and six hundred copies of the Gospels daily, and these books have been read with interest in order to ascertain what Christianity is.

For a considerable number of years there has been a Scripture Readers' Union in Japan which has numbered from ten to twelve thousand members who were pledged to read a certain specified portion of the Scriptures every day. A considerable number of the members were not Christians, but simply persons who desired to know what the Bible teaches.

Another helpful movement has been a method of Bible study by correspondence, which was instituted by the Rev. Mr. Fulton, of Kanazawa. I do not know the present number who are being assisted in this way, but some eight months ago there were about eight hundred. By this means this large number, and some of them secretly, are becoming acquainted with the teachings of the Bible.

In such a field and with so much sowing of the gospel seed it is not strange that there should be important results. It is remarked by those who have been engaged in the revival services that have thus far been held, that a large portion of the converts have a greater or less knowledge of Scripture truth and have just been waiting for the special influences of the Holy Spirit to make it effectual in producing changed and holy lives. While there have been periods of diminished circulation

and interest in the work of the Bible Societies in Japan, it is now evident that all this dissemination of God's holy word has had its effect, and in His own time God gives the harvest. It is a matter of great significance that in the revival now going on, what has already occurred is only the beginning of a work that is to be carried forward with increased zeal and on a still larger scale. Let there be special and earnest prayer for its continued success.

MARQUIS ITO AND CHRISTIANITY.

Among the makers of new Japan none have had a more prominent part than Marquis Ito, who is now on a visit to the United States.

When a young man he left his country secretly, because the laws of Japan forbid any of its people going to a foreign land, and, working his way on a sailing vessel, reached London almost without money and without friends. In his extremity he was befriended by Mr. Hugh Matheson, a Christian merchant, who kindly took him into his home and cared for him as for an own son. The influence and example of this good man made a deep and abiding impression upon the young and impressionable Japanese, and when he returned to his native country he became a true friend of the missionaries and in many ways helpful to their work. On one occasion he said to a fellow traveller on the steamer that the missionaries were doing a good work, and he wished there were more of them in Japan. It was due to his promise of assistance that a Bible was prepared by the three Bible Societies and through him presented to the Emperor.

During the war with China, and while he was filling the position of Prime Minister, the army and navy were supplied with copies of the Gospels that were distributed by government sanction, and in some cases official assistance.

A few years ago the Minister of Education issued an edict forbidding religious instruction in the schools. It was designed especially to prevent the spread of Christianity. Marquis Ito was not in the Cabinet at the time and he condemned the action very strongly. Not long after he was called again to the position of Prime Minister, and not only was the restriction discarded, but Christianity has since had more freedom than ever before. While the Marquis has never been a professed Christian, he has been one of God's instruments in carrying forward the work of His kingdom upon the earth.—*Bible Society Record.*

NATIVE QUACKS AND MISSION DOCTORS.

What dreadful results follow Chinese quackery. The native doctor's idea of surgery, so far as we have discovered, consists in running into the affected part a series of more or less rusty iron skewers. It can readily be imagined that, since he has no knowledge whatever of anatomy, only evil results can follow.

At the time of writing this we are treating three such cases. One man complaining of pain in his ankle, by way of treatment, had these skewers thrust almost from one side of his instep to the other. The synovitis and inflammation which followed will take a long time to rectify, whereas had he come at first a speedy cure might probably have been effected.

Another, a comparatively young man, has lost half his foot owing to similar treatment. A small ulcer was plastered and skewered and irritated till gangrene set in. All the toes fell off, and we are now trying to save him a stump to walk upon. We could go on showing the disastrous results of Chinese surgery.

LOOKING TO IDOLS FOR HELP.

One is called to a bedside where weary hours of distress have followed one another for days. From the top of the bed hangs the yellow paper charm, written out by the priest, stamped with his seal, and so endowed with authority from his special deity. Next door in the guest room is the idol which has been brought from the neighbouring temple to help in the cure.

Yet, in spite of their methods of treatment, priests, charms, idols and all their rites, the sufferer still suffers and the urgency of the case increases. Distress, despair, extremity, drive them to clutch at the straws of hope which are contained in their superstitions.

The unconscious child is borne by its mother up to the temple, where she implores the gods to have mercy upon her, or cries out asking if you or somebody cannot help her. The devoted wife cuts out her own flesh to put into her husband's food to save his life by touching the heart of the evil spirit who is thought to cause the sickness. The officials issue proclamations ordering the people to observe a new year, although in midsummer heat, in order to cheat the gods who have caused an epidemic, by pretending that the old year has gone and with it must go the epidemic!

These, and such like devices, are invented under the stress of circumstances and as the result of the blind being led by the blind.

HOPE IN THE MISSION HOSPITAL.

But wherever a foreign hospital has been planted there is a foundation for hope. A messenger is sent off post haste.

Chloroform brings immediate relief and renders the necessary treatment possible. In a short time we are able to say to the anxious friends and neighbours, "All is well;" demonstrating to them the futility of their gilded idols and leaving them with more than one thought planted in their minds.

Quite recently a young man, whilst carrying a lantern in the Viceroy's retinue, slipped on the muddy street in Wu-Chang and broke his leg. He was treated by a native doctor, who bound up the leg firmly with splints made of the bark of a tree. The result was that the broken bone-end pressed on its covering tissues till it projected through the skin. Thus what originally was a simple injury became a very serious one, and the poor fellow was brought to us in a very critical condition, and died from blood poisoning a few days later.

Far different was the case of an old beggar woman, over eighty years of age, who was carried into our dispensary one afternoon, on a door, by four of the Viceroy's soldiers. She had been knocked down and run over by a truck on the embankment below Wu-Chang, where the Viceroy had been "bundling" up the river-bank. Her leg-bone was crushed into many pieces, some of which were removed through the skin wound. She soon got well.

A TRIUMPH OF SKILL.

Recently a young man was carried into the waiting-room extremely weak and ill. A large abscess occupied the whole of one thigh. All local means and doctors having been tried, and all his money being spent, he is brought to the foreigner. Admitted immediately, chloroform is given and the necessary treatment. In a week he was a new creature, and after a month's residence returned home strong and well. His old father came once to see him from his country home—a proud, reserved, scholarly man. Evidently he did not like contact with the foreigner. But he could not get over the fact that by God's blessing, through us his son's life had been saved.

I was led one day to visit the Native Hospital, and a woman called me into a private room. The patient there was this woman's daughter, a little Hindu girl, about nine, who had fallen from a roof and was suffering from concussion of the brain. She was lying unconscious, and the poor mother said: "Are you a missionary?" "Yes," "Then tell me about your Jesus. He can cure my daughter, can't He?"

I found she had come from a place where there are no missionaries, but that *when she was a little girl she had once heard a few words about the Lord Jesus.*

Now, many years afterwards, in her distress, these words had come back to her, and she had written the name Jesus in Bengali on a piece of paper and had tied it on the child's arm, and there I saw it. It was crumpled and dirty and had only the one word on it, but what volumes it spoke to me!

"Now," she said, so earnestly and so simply, "I don't know Him, but *you* do; so you tell Him all about my trouble and ask Him to heal my child."

"How I felt the Saviour's presence in that room as I talked and prayed with her! I found she could read, so I gave her a marked Bengali Testament. In a very short time her little girl got quite well, and now they have gone back to their home rejoicing.—Ex.

The number of Protestant missionaries who lost their lives in connection with the Boxer uprising is given in the *Chinese Recorder* as 134, beside fifty-two children, making a total of 186. Of the adult missionaries slain or dying from injuries, the China Inland Mission lost fifty-eight, the Christian Alliance, twenty-one; the American Board, thirteen; the English Baptist Missionary Society, thirteen; the American Presbyterians, five; and other societies, twenty-four. By nationalities these missionaries are divided as follows: British, seventy; Swedish, forty; U. S. A., twenty-four.

Dr. Griffith John writes of Hankow, China: "The hospitals are crammed with patients; the schools are crammed with scholars; the chapels are crammed with most attentive congregations. There are fifty boys at the High School, and had we room we could take in as many more. There are thirteen students attending lectures at the Theological Hall, and more are wanting to come in."

India's population is reported to be 290,000,000, or one-fifth of the world's inhabitants, with a territory equal to all of Europe without Russia, or 1,800,000 square miles. Living under the British Government, no other people of the continent of Asia know the privileges of true liberty, the freedom to learn and to worship, and to enjoy the fruits of their labours as others in Christian lands.

The city of Bombay has suffered sadly from the ravages of the plague during the past five years, so that the recent census gives its population as about 30,000 less than its population ten years ago. It is now stated as 770,000. It is said that the total mortality of the last five years in that city alone has been about 200,000.

It would scarcely be credible were it not taken from reliable statistics that in Glasgow, the motto of which is "Let Glasgow flourish by the preaching of the Word"—but 1,711 of every 10,000 people, of all denominations, attend church; in Dundee but 1,635 per 10,000; and in Aberdeen but 1,751 per 10,000.

A letter which Rev. James Chalmers, of New Guinea, wrote shortly before his murder by cannibals, has been received since his death by a friend. In it Mr. Chalmers said in reference to his work: "There is much to be done, but it would be grand to hear the Master say, 'Your part is finished, come!'"

A split seems to have occurred in the Christian Science "Church." One faction is now circulating a pamphlet entitled "Christian Science Uncovered," which is devoted, as it claims, to exposing Christian Science as conducted by Mrs. Eddy for money-making purposes.

Not until recently have the Japanese bookstores been willing to carry the Bible in stock for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent bookstores in Japan.

The India balance sheet just made up by the British Government shows that the amount spent last year in the relief of sufferers by the famine was \$91,950,000. It was expended chiefly in the relief camps and in the hospitals.

Two hundred Jews have been baptized during the past year in Vienna into the evangelical church. Pastor N. Kamevas, missionary of the British Society, having baptized twenty seven of them.—*Zion's Freund*.

A Chinese mandarin has begun the publication of a weekly journal. In its first issue he announces that a portion of its space will be reserved for contributions from Christian missionaries.

There is one Christian minister to every 900 of the population of Great Britain, one to every 165,000 in India, one to every 222,000 in Africa, and one to 437,000 in the Chinese Empire.

The enormous amount of 1,600,000 volumes of the Scriptures were sold last year in twenty-seven different countries by 812 colporteurs of the British and Foreign Bible Society.

The recent census of the British Isles shows that the present population of Great Britain and Ireland is 41,454,578, an increase of 3,721,656 over the census of 1891.

It is reported that there are seven Mohammedan newspapers in India devoted exclusively to combatting Christianity.

Of Italy's 33,000,000, 20,000,000 have refused to enter the Roman Catholic Church.

The London Missionary Society held its first meeting in 1794.

"THE MISSIONARY QUESTION" IN CHINA.

BY REV. WM. ASHMORE, D.D.

It is up again, and it will continue to be up. It may be down for a season, but it will come bobbing up again like what is known as a "Mississippi sawyer" to the peril of the misguided steamer that runs against it.

"Missionaries are a disturbing factor," we are told. So they are—we admit it. But so also are merchants, so also are consuls, and so also are diplomats—heavily disturbing factors, every one of them; but the essential question is in all cases, to what extent are they reprehensibly so? We are willing on our part to meet that question fairly, squarely, and conclusively. If we are to blame, we will take the blame; if we are right, we will stand to our guns.

In a few things we do not expect to satisfy critics; their point of view is diametrically opposite to ours, but we can lay down our principle of action, and they can lay down theirs, and the two sets of principles can "lock horns" in the field of argument; but even in that case the struggle may clear away the weeds without raising much of a dust. In other things we expect to vindicate ourselves and justify our right to exist without having to offer apology to anybody for the fact of our existence, even in China. Nevertheless there are mists that need to be cleared away and confusions that need to be rectified and set in order for the sakes both of others and of ourselves.

PROPOSED REMEDIES.

The remedies proposed for "missionary troubles," as they have been called ever since the days of Sir Rutherford Alcock, whose ill-concealed dislike of missions is preserved in the Blue Books of his time, have been varied and unique.

(1) Some advise his exclusion altogether. They would cancel the treaty provisions which recognize him. The language they use about us is disparaging and contemptuous. He is no good, he is a meddler, he is a disturber of the peace, he interferes with trade; there is no money in him; half the time he is an ill-educated fellow with no society polish; his women workers disregard Chinese ideas of women's subjection, and instead of shutting themselves up in the back of the house as it not fit to be seen or to be trusted, will come out of doors, and hold their heads up as they walk along instead of looking into the gutter.

Therefore have no more of them; withdraw treaty protection altogether, let them go at their own risk and let their God, whom they serve, look after them.

People who talk in this way make an exhibition of their own huge capacity for arrogance and tyranny. As if the twenty-six hundred missionaries in China had no right. As if they could be bundled out with as little consideration as a bale of gunny bags. As if the thirty millions of their supporters in the West, who pay their full share of taxes for everything, have no business to ask for their agent the protection that is accorded the agent of a chamber of commerce.

(2) Some would let him stay now that he is in and won't go and won't be scared with the old time cry, "Get thee out or Herod (or the Boxers) will kill thee." This plan commended itself to the Chinese officials, even to those who had not read of Pharaoh's ideas about keeping down the children of Israel. Several times during the past twenty years has something of the kind come to the surface. They proposed at one time to take list of all the missionary's chapels and then again have all his converts enrolled. The excuse they found for this was that it would be for his better protection. Besides the entrance of unworthy fellows could be provided against. The officials could be of service in discrimination, and things would all go sweetly as a marriage bell.

The Chinese were so ignorant of Western men and Western historical records as not to see that such a plan would never work and never be accepted. Diplomats were sounded on the subject, but however ready a few of them might have been to see some sort of a curb imposed, none of them cared to risk his position on such a method as that. The man who advocated such a surveillance as that would have raised a Western typhoon against himself.

(3) Latterly the wind has veered to the opposite direction. It is now being considered whether the missionary cannot be made in a measure responsible for his own flock by becoming a sort of an official and by having an official standing and by having free and easy access to Yaméns at his pleasure. Something of this kind would not be at variance with the sinuosities of Chinese administration. But to their credit, be it said, they did not originate the idea of this particular eccentricity. It was forced upon them by an outside power (R.C.), as is said, bishops and priests were to rank as

governors, district magistrates. But having given it to one class of missionaries (R.C.) they were quite ready to offer it to another class.

This feature was thoroughly Chinese. One set of missionaries could be played off against another, and as they see-sawed up and down, the Chinaman could tilt the beam possibly to suit himself. Of all the suicidal schemes of which the Chinese have lately been guilty, it is hard to conceive of anything more destructive than this. It is a sure short cut to that dreaded consummation, an imperium in imperio. More detailed treatment of this colossal political Chinese blunder will be in order bye and bye. At present it will be enough to observe that the Protestant body repudiate the whole project. In so doing they are rendering to China a service of inestimable value.

All these are prescriptions of no value. Yet there the "troubles" are, and must be met in some way or other. If we are to seek a solution we need to diagnose the complaint as fully as we can to begin with, in order to know what is real and what is specious, what must be dealt with and what may be discarded. And so we take up the allegations of the Chinese themselves.

CHINESE COMPLAINTS.

I. That we are alienating people from their ancestral religion, that we are speaking adversely to the religious teachings of Confucius; that we are teaching doctrines which by their own leaders have been pronounced heretical, and that we are introducing a foreign religion to supplant their own.

Have we anything to say to this complaint? Yes, we have several things to say about it. And first of all, in connection with this complaint, it is said that we are abusive of Confucius and the sages, using discourteous and contemptuous language concerning them.

So far as anything of this kind may be true it is confessedly reprehensible. That here and there some ill-trained missionary may be found who so far forgets himself as to speak contemptuously of such a masterly mind, such a lofty manhood, and such an advanced teachership as Confucius exhibited, is possibly true, though we do not know of any such ourselves; but it is not good Protestant missionary method to speak derisively of any great heathen teacher who is an honest man. They may criticise his opinions and point out the defects that are in them in a courteous and dignified way, such as is proper in all matters

of intellectual contention, but ridicule him to his own people they do not. And this kind of Protestant method is so characteristic of the entire body that it must be insisted upon as a rule by which they are to be judged as a class.

In speaking of senseless idols and their pretended power to help their votaries, quite a different degree of latitude is allowed. But here even the Chinese themselves set the example. No more severe condemnations about idols and idolatry and their attendant superstitions are ever uttered by missionaries than are uttered by intelligent Chinese every day.

In the next place the amount of offence taken by Chinese generally to missionary dissent from their own religious ideas and the advocacy of new ones is constantly exaggerated. The ordinary Chinaman is not given to religious zeal of any kind, either for or against. If, for example, one tells his neighbour that he believes in one God only and not in a multitude of them, the neighbour says, "Well, who cares;" if he says he believes that "after death he will come to life again," his neighbour says, "Well, who cares? you old fool;" if he says he expects to be blessed in another world, his neighbour says, "Well, what of it? I am hoping for as much myself." And so through the entire doctrinal list.

On the question of the fate of ancestors there may, and there may not, be danger of sparks flying. If the Christian has but slender hope for his own ancestors, the neighbour may possibly agree with him; but it will not do to venture conjectures about the other man's grandfather. But personal research of this kind is not common. Neither do wise missionaries engage in it. Their work is with the living, not the dead, and so there is no dispute. It ought to have impressed many people how rarely there is anything specific, of a doctrinal nature, ever urged against the converts.

And yet, making these and some other abatements, we do recognize and admit that we are here as the propounders of new ideas in matters of religion—ideas new, radical and revolutionary. In this several questions are involved: as to the right of any man to tell what he thinks and believes to be honest truth, which we maintain to be unassailable; as to the right of any human being to believe doctrine for himself without being called to account for it by any fellow-mortal of high or low degree, which also we maintain; and as to what "ideas" can be included in a list of prohibited

articles or whether they are on the free list. The whole question of freedom of thought and freedom of speech is wrapped up in the issue, and is the greatest of all possible questions up before the Chinese mind to-day. We are quite prepared to take our part in the discussion of the ethical and political principles involved when the time comes. At present it is enough to announce a position and pass on.

II. The Chinese complain that converts have been helped in law-suits by the fact of their being Christians, that to be known as a Christian carries weight at Yamên generally, that missionaries have lent their influence to the protection of converts, and that through missionary representation Consuls have thrown their powerful weight in the scale.

Have we anything to say to that? Yes, much every way, and we shall say it with frankness and the fullest unreserve. We have passed through an experience, some points of which may here be recounted. The toleration articles found in the treaties were not intended to serve a propagandist purpose; they were put in to prevent persecution for opinion's sake of any one man by any other man. There was a need for something of the kind in order to the maintenance of friendly relations among the people of the opposite nations now coming together. They have served a most useful end and will continue to serve it.

But advantage has been taken of that, as may be done with any treaty provision. Persecuted Christians have protected themselves and missionaries have stood by them. But unworthy persons have crept in unawares to take advantage of the salutary provision, and abuses have taken place. This is frankly conceded, and there have been irritations and frictions in consequence, and a restriction of these abuses is imperatively called for, and the securing of it is imperatively called for.

But right here and now we come face to face with the burdensome stone in the whole matter. It is the difference in policy pursued by Protestants and Roman Catholics and in the unjust, senseless and stupid blundering exhibited by the Chinese officials, and their total lack of discrimination throughout.

(1) THE PROTESTANT POLICY.

As a body of missionaries the Protestants have recognised the tendency to abuses and have striven for their correction. However it may be in some places the mass of our number will testify to the extent to which they have

abstained from interference, even in cases of absolute and admitted persecution. The converts are told to go to their own magistrates, to rest their complaints wholly on the justice of their cases, to ask no favor because they are converts, and to pay in full the fees and "squeezes" that other people have to pay without making any appeal of any kind to foreigners. It will be hard for them at first, but in the end they will win.

To such an extent have such principles of action obtained among the Protestants that they have grown into a policy which is determinative in its character and result. When persons have come to Protestant places of worship in such numbers as to excite a suspicion of the purity of their motives, they have been rebuked and repelled, and therefore it may be safely said that the evil is being fought to the death in the Protestant body. We do not say that abuses may not still be found here and there, but we do say that the tremendous preponderance of Protestant sentiment and practice is at work along the lines which commend themselves to the approval of both foreigners and Chinese and which are contributing to harmony and peace all around.

(2) THE ROMAN CATHOLIC POLICY.

Whether our Roman Catholic neighbours will admit our claims as above stated or not, they cannot for a moment pretend that it is their policy. Their ecclesiastical methods are totally different from those of Protestants. They take their converts under their protection. The priests back up the complainants, the dockets at the Yamên are piled up with Roman Catholic cases. Instances are reported in which Protestant suits as compared with Roman Catholic suits are in the relation of one to one hundred. Back of the priest is the bishop and back of the bishop is the plenipotentiary, and back of the plenipotentiary is France. The mandarins complain bitterly of what they consider assumption on the part of the priests, and complain constantly that they are overawed and cannot act freely.

Now if this were a diminishing evil, then the call would be for patience until patience could have her perfect work. But it is an increasing evil, growing all the time, becoming more and more aggravated, and so becoming more and more alarming to the officials. In some places a sort of desperation has seized them, and they express themselves in the most bitter language. These things are either so or they are not so.

If they are not so, it ought to be known, and if they are so, it ought to be known. The subject as regards both Protestants and Catholics is open to investigation that shall be full and exhaustive.

(3) THE BLIND AND BLUNDERING CHINESE POLICY.

The Chinese officials are themselves largely to blame for the confusion that exists. If they had had more discernment, more ability to distinguish drifts and lines of change, and more adaptability to situations, things would not have come to the pass they have. They have jumbled Protestant policies and Roman Catholic policies all up together in the same bundle and called it all "missionary policy," and have pitched into the compound with relentless severity. Is it that they do not know better? The bulk of them do not, but others of them *do* or at least ought to know better.

Then again they are senseless in their treatment of cases as they come up. They refuse to give a Christian a fair hearing, they prejudice him to start with, and so they drive him away from his own Yamên, to which we missionaries have bid him betake himself, and they drive him back to that missionary and his Consul who have just sent him away. When a child's own father and mother refuse him lodging for the night, what else can he do than go around begging for shelter among his neighbours, and what else can his neighbour do than take in the homeless waif through pure charity if nothing else. Yet that is the way it has been in hundreds and as we think thousands of cases.

Of course the magistrate should fearlessly examine into every case and render judgment accordingly. In this the Protestant would back him up and add strength to his judicial supremacy, for his own faith stands opposed to this meddling by the Church in the affairs of state.

We call this senseless and stupid procedure on the part of the officials, for if they took a right position in their method of dealing with "Christian" cases so called, they would take away the excuse for outside interference, and they would array a tremendous Protestant auxiliaryship on their side. Instead of that they persist in lumping discordant elements together and seek to scuttle the boat that is said to hold them both, thus compelling Protestants in this particular matter to help float a Roman Catholic policy which they repudiate, but which is being rocked in the same boat with themselves.

III. The Chinese complain that missions and missionaries are creating an imperium in imperio, which they cannot behold with complacency, and which they cannot submit to with either safety or self-respect.

In their objection to an imperium in imperio we are with them heart and soul, in spirit and in practice. They are not called on to tolerate it; no nation or court would submit to such a thing if they had power to prevent it. But who is erecting this imperium in imperio? It is not the Protestants. It is first of all the regular policy of the Roman Catholic priests, which is leading to it; and secondly, it is the do-nothing, or the positively anti-Christian policy of the mandarins, which is helping "it on."

The mightiest stride that has yet been taken has been taken by themselves when they conferred official rank on members of the Roman Catholic hierarchy and offered the same to Protestants, the latter of whom have refused it. The kingdom of God is not of this world. The Chinese have made an awful mess for themselves. Let them get out of it as soon as they can, and at all hazards. Let them administer law and justice to their own people, justly and impartially, according to each man's law-abiding conduct, whether he be Confucianist or Buddhist, Protestant or Romanist, Jew or Gentile, believer or unbeliever. This will take the missionary, whether Protestant or Romanist, out of politics, and, what is vastly more important, take their converts out also.

SUMMARY.

It may be of advantage to summarize the hints above thrown out and indicate what we can accept as essential features of a judicious missionary method of evangelization.

I. Our office work as missionaries ought to be well understood, to start with, not only by ourselves, but by the Chinese people, and by all officials, native and foreign as well. We are here simply to preach religion. In so doing we do not interfere in any way in politics; we do not denationalize our converts, but will not be satisfied unless we make them better Chinese subjects; we teach them to obey their own magistrate, to pay promptly their taxes, to live peaceably with their neighbours and to follow after things that make for peace, for law and order, and for whatsoever things are lovely and of good report. Our publication houses could not do a better thing than to prepare a brief leaflet for universal distribution, setting forth who and

what the missionary is and what he is not. It would dispel clouds of misconception.

II. Candidates for admission to the Church should not only be taught thoroughly these things, but they must be taught what Christ said men must expect who ask to become His disciples; they would be treated as common enemies, they would be hated of all men, they would be thrust out of their towns and villages; the time would come when the men who killed them would think they were doing a service to high heaven. They must think of all these things and sit down and count the cost.

In case of these things coming upon them, they must not assume that the missionary must necessarily intervene. It may not be possible for him to do so, nor must they think that they can at once appeal to a foreign consul. It may not be in his power, or, if it is, he may not be willing and it may not be expedient. If he has a case of litigation on hand he must always *go to his own magistrate, pay his fees and take his chances* the same as other people, no more and no less.

He will always be sure of the loving sympathy of his missionary teacher, but he must not ask or expect that teacher to take his case to the Yamén to help him fight it through. "Have ye understood all these things," may be as indispensable a question now as it was in the days of Christ. Such teaching, too often forgotten we fear, may, happily for us, keep out a class of self-seekers whom we do not want, but again, happily for us, it will not deter many who are really seeking the kingdom of God and His righteousness.

The treaty stipulation is there; we would never withdraw it, and may sometimes, in the future as in the past, have great need for it; but our converts would do well to claim the tolerance it inculcates, not so much because it is in a foreign treaty as because of its inherent justice and propriety. Our converts will suffer, some possibly suffer much, but in the end they will achieve the conquest, and they will recall the words of Paul: "For verily when we were with you, we told you before that ye should suffer tribulation, even as it came to pass and ye know."

III. A great work is to be done—a work of time and of difficulty—in the way of enlightenment of the official classes of China as to the real purpose of Christianity as exemplified in its converts. "Ye are my witnesses," the fruitage of Christianity, whatever be its type

or the test of its value. For this our diplomats and our consuls can render invaluable aid without compromising their governments and with added dignity to themselves. We press upon the official mind the importance of always giving a fair hearing to the petition of converts as they would do to their own people who are not converts. Our converts are to conquer by their superior good behaviour; no other victory will endure.

In a campaign of this kind all can help—the convert, the missionary and the diplomat. The key sentence that should be made to resound unceasingly in the ears of the officials until they take in the vast significance of the utterance is: "Treat your own people as your own people, give them all fair hearing alike, show yourselves capable of dealing justly and kindly with them all, make the fact manifest to the world, and you will have taken away all excuses for interfering now put forward and which are such a source of apprehension to you all. Fill your own places, and you will not need to confer official rank on outside religionists of any sort. Christianity is a growing power among you, a power of tremendous virility and fecundity. The future belongs to it. Treat it fairly now, and by and by it will form the bulwark for your empire."

ANTI-CLERICALISM IN EUROPE.

Throughout nearly the whole of Europe, from Lisbon to St. Petersburg, says the *Literary Digest*, a contest is now raging between the forces of "clericalism"—that is, the Papacy in politics—and the forces ranged on the side of progressive and liberal government. In France, Italy, Spain, Portugal and Austria-Hungary the contest is going on. In France and Portugal it is identified with the movement against the religious associations; in Austria-Hungary with the "los von Rom" (away from Rome) movement. In all countries it points away from the Papacy, and its influence is leading many to sever their connection with Rome.

John Brown, of Haddington, said to a young minister who complained of the smallness of his congregation: "It is as large a one as you will want to give account for in the day of judgment." A suggestive thought for all who complain of the smallness of opportunity for service.

Y. P. SOCIETIES.

MONTHLY TOPICS.

General Assembly's "Plan of Study."

January—MACKAY OF FORMOSA: The Man and the Field. Isa. 6: 5-8; Heb. 11: 8-10.

February—MACKAY OF FORMOSA, as Teacher and Trainer of Native Workers. Matt. 4: 18 to 5: 2.

March—MACKAY OF FORMOSA, as Evangelist and Founder of Native Churches. Acts 14: 21-28.

April—THE SABBATH IN CANADA: Lord's Day Alliance in Canada. Isa. 58.

May—THE COURTS OF THE CHURCH: Session, Presbytery, Synod. Acts 20: 17, 28; 1 Tim. 4: 12-16.

June—THE COURTS OF THE CHURCH: The General Assembly, its Constitution and Work. Acts 15: 22-29.

July—FRENCH CANADIAN PROTESTANTISM. Acts 13: 38-18.

August—CHINA: The Native Church under Persecution. Acts 5: 40-42; Acts 12: 1-5.

September—THE REFORMATION VIEW OF THE SACRAMENTS. Rom. 4: 11; 1 Pet. 3: 21; Ex. 24: 1-8.

October—BAPTISM. Matt. 28: 16-20.

November—THE LORD'S SUPPER. 1 Cor. 11: 20-34.

December—HOME MISSION WORK AMONG FOREIGNERS. Acts 2: 1-11.

TOPIC FOR JANUARY, MACKAY.

BY REV. G. M. MILLIGAN, D.D., TORONTO.

George Leslie Mackay's warfare is ended in courageous and hopeful invincibility to the end. On the 2nd of June this year the sad intelligence reached us that he was dead. In September, 1900, he went to Hong Kong to receive treatment for what was supposed to be an ulcerated throat. The disease was found to be of such a malignant nature as to have no other than a fatal termination.

Dr. Mackay was born in the Township of Zorra, Oxford County, Ontario, on the 21st of March, 1844. His parents came to Canada from Sutherlandshire. He, not remembering the time he did not love the Saviour, furnishes an additional and striking proof that men best fitted both in body and mind to combat evil with power and success are not those whose youth is consumed in sowing wild oats.

He studied at Knox College, Toronto, and at Princeton Seminary, New Jersey, completing his theological course at the latter place in 1870. He attended lectures at the Free Church College, Edinburgh, and was privileged to meet when there, Duff, Candlish and Guthrie. He offered himself to our Church for foreign work, was accepted, and went forth to sow and reap in a manner that has made all the world wonder.

He married in 1878 a Chinese lady who has, in missionary work, proved herself a wifeworthy of her illustrious husband. In 1880 Queen's University, Kingston, Canada, conferred on him the degree of Doctor of Divinity.

The Rev. William Campbell, English Presbyterian Missionary in Southern Formosa, says of Dr. Mackay in his book entitled "Missionary Success in Formosa": "He is a little man, firm "and active, of few words, unflinching courage, "and one whose sound common sense is equalled "only by his earnest devotion to the Master."

Dr. Mackay was a man of strong will. Otherwise he could not have met as he did the rooted prejudices of the Chinese and beaten back the surging waves of their violence and wrath. His firm will however was illumined by Christian intelligence, directed by Christian principle and modified by Christian prudence. He ever sought to enlist the civil authorities in



connection with his endeavours to secure for his people their religious rights and liberties.

He possessed an iron constitution, which enabled him to endure exposure to all kinds of weather and to undergo the toils of travel and of superintending buildings, some of them a credit in materials, arrangements and outfit to any locality, in addition to all his other duties of teaching and preaching. He had no cut-and-dried plans of work. He was guided in his actions by the evolutions of Providence and not by any pre-arranged programme. This is why he was allowed such a free hand in shaping the missionary operations committed to his care. [There was a Dutch Mission in Formosa

of some thirty years' duration, overlapping by a few years the second quarter of the 17th century. This Mission was completely extinguished by the ravages of Koksinga. The pioneer Dutch missionary was George Candidius. It is interesting to know that he recommended that any minister to work effectively for Christ in Formosa should undertake to remain there all his lifetime, and that if unmarried he should take a native for his wife in order to set before the people the example of an honest and virtuous life. It is needless to say how thoroughly in these respects Dr. Mackay endorsed the advice of Candidius given about two hundred and forty years ago.]

Dr. Mackay has not forgotten in his work that the touch of nature makes all men kin. He strove to convince all kinds of people that he was their brother man. If there be any virtue and if there be any praise he thought of these things to promote his great work. He knew that the virtues of courage, sympathy, benevolence, zeal, industry, tell on all minds. He did not move his head when stones rushed past him. He did not stop his conversation when a shell burst within a few feet of him leaving him unharmed. Such a man was the gift God gave the then Canadian Church when she resolved to take up work in a foreign field.

Dr. Mackay offered himself for work in the autumn of 1870. Immediate attention was given by the Foreign Mission Committee to his communication. A circular was sent by the Committee to Presbyteries enquiring whether he should be sent out as their missionary and to what field. Out of eighteen presbyteries fourteen replied that Mr. Mackay should be sent. At the same time a letter was received by the Foreign Mission Committee from Mr. James E. Matheson, of the English Presbyterian Church, inviting the Canadian Church to share with him the privilege of reaping fields "white to the harvest" in China and especially in Formosa. Mr. Matheson, writing of the mission work among the aboriginal hill people of Formosa, said: "It is in some respects almost "romantic in its incidents and very glorifying "to God in the large results of the work as "compared with the smallness of the human "agency, for it is principally through one missionary, a noble Christian physician who "went out for us in 1863, Dr. Maxwell, that the "work has been carried on." "I cannot conceive of a finer field of labour for an earnest "and single-hearted ordained missionary than "to join Dr. Maxwell and work alongside of

"him, and he stands urgently in need of such "assistance speedily."

The Foreign Mission Committee of our Church attached such importance to Mr. Matheson's appeal that China was recommended by them as the field to which to send Mr. Mackay. Mr. Mackay was ordained to the ministry by the Presbytery of Toronto on the 19th of September, 1871. He sailed from San Francisco on November 1 of the same year, and about the end of the same month landed at Hong Kong. He spent a short time on the main land with his brethren of the English Presbyterian Church who urged him to settle in the Swatow District. He determined, however, to visit Formosa—which he did in December, 1871—before selecting a field. Whilst residing at Takao for a few months studying the language he resolved, to make his field of labour Northern Formosa.

Walking one day with Rev. Hugh Ritchie who died at Tai-Wan-Fu in September, 1879, Mr. Mackay informed him of the decision he had come to regarding his field, when Mr. Ritchie replied: "God help you, Mackay, I will go and see you."

Dr. Mackay selected Tamsui as the centre of his missionary operations. When he landed there he had neither house nor friend. He rented a small dwelling which, even to the Chinese mind, was regarded as fit only for a stable. The first obstacle to be overcome, and by thousands attempted in vain, was the acquisition of the speech of the common people. To accomplish this he joined himself to boys herding water-buffaloes. In less than five months after arriving in the country he preached in Chinese, and on the 16th February, 1873, he dispensed for the first time the Sacrament of the Lord's Supper to five persons.

It will be well at this point to give a general idea of the field in which our devoted missionary laboured with Pauline zeal and success for nearly thirty years. Formosa is separated from the main land by a strait of the same name. Opposite Foo Chow the strait is not much over seventy miles in width between the Island and China. At its southern extremity however the strait is some two hundred miles wide. Formosa lies north and south between 25° 19' and 21° 54' north latitude. About one-third of the island is within the tropics. Its size is about half that of Ireland. A range of mountains runs through it near its centre from north to south, of Alpine height, covered with dense vegetation to their summits, of which

the rattan and innumerable ferns form a striking feature. The mountains sink westward into a rich, alluvial plain, traversed by rivers forming important water ways for the purposes of trade and travel. On the eastern side of the mountains there is a smaller plain running also north and south and terminating on the eastern coast in a bold rocky shore rising in some places to 7,000 feet and penetrated every few miles by deep ravines which open into the savage territory. The eastern shore presents scenery of the most magnificent and beautiful description. "Domes" "and peaks and walls like precipices succeed each other in striking variety. A brilliant" "verdure clothes their sides, down which dash" "cascades that shine like silver in the tropical" "sunlight." "From scenes like these" the Island's name has sprung, being called by the Chinese Tai-wan meaning "terraced bays" and by the Portuguese-Formosa (Beautiful).

The humidity of Formosa is as all penetrating as gravitation. This combined with the tropical heat renders the climate extremely trying to man of woman born whether Caucasian or Mongolian. The faces you meet in every town and city attest the ravages of malarial fever. Northern Formosa on account of its cold winter enables its inhabitants to withstand these unhealthy influences better than those living to the south of them.

It will be remembered that the Island has plains along its western and eastern coasts on each side of the range of mountains occupying its central regions. When the Chinese entered Formosa they found it inhabited by people of Malay origin. The natives of the plains they gradually subdued, inducing them to adopt the Chinese dress, worship and language. These natives their conquerors called Pi-po-hoan, which means barbarians of the plains. Other natives inhabit the mountains. These the Chinese failed to subdue. To them they gave the name of Chi-hoan, which means green, crude or unsubdued barbarians. These tattoo, eat human flesh, consist of numerous tribes each having its own dialect and wage war with the Chinese and each other. The extension of trade and civilization on the Island are driving the Chi-hoans more and more into their mountain fastnesses.

The Chinese colonists number about three millions and are an agricultural people chiefly from the neighbouring Province of Fookien. A large sprinkling of colonists are Hakkas, from the Province of Canton. The colonists are

industrious, persevering and intelligent, but of the earth, earthy. Dr. Mackay laboured among Chinese, Pi-po-hoans and Chi-hoans.

On the 9th of March, 1886, fourteen years after the beginning of his work, a festival was held to commemorate the landing of Dr. Mackay in Formosa. The day was spent in great joy; in the evening all marched two and two round and into the College; twelve hundred and seventy-three converts were assembled. Through the day the British Consul and European residents sent their congratulations. Mandarins, civil and military officers, leading merchants and head men in Bang-kah and other places sent letters of congratulation. What God did through Mackay for Northern Formosa in fourteen years the contrast between this celebration and the day our missionary landed abundantly shows.

It will be remembered the French bombarded Formosa on Oct. 4th, 1884. The blockade continued until April 15th, 1885. Dr. and Mrs. Mackay and Mr. and Mrs. Jamieson repaired to Hong-Kong. During the trials connected with the French invasion the converts remained true to the faith. One element, accounting for such stability in his work, is that education formed a large feature of it. Dr. Mackay believed that we cannot separate our loving God with the heart and soul from that of doing so with the mind also. When Formosa fell into the hands of the Japanese our missionary's faith knew no anxiety. By Jehovah Kings reign and that was enough for him.

The fact that God was in Christ reconciling the world to Himself overcame all difficulties and scattered all fears that confronted our friend in Formosa. He saw God in everything. Life to him was far other, in all its circumstances than a purposeless eddy of dust. In all respects it was well ordered and sure. He saw God behind the surf that prevented him and the men of the "Lapwing" from landing on the east shore of Formosa in 1876. He saw Him in French shells in 1884. He believed that Formosa is enwoven in the plans of God as surely as Orion and the Pleiades. To him in a most veritable sense everything lived and moved and had its being in God. It was this conviction that removed mountains of difficulty in his work and rendered so important in his eyes scientific and academic studies. That Formosa should be won to the Gospel was to him as sure as the existence of God. God was indeed to him the living God.

And he is gone. One can never think as dead one so all-alive as he. In him God bestowed a great gift upon our church involving, as well as signal honour, weighty responsibility.

Dr. MACKAY'S ILLNESS AND DEATH.

Miss Bella Mackay, who married Koa Kau, the Chinese student who was in Canada with Dr. Mackay on his last visit, writes to a friend, Mr. J. Ure Stewart, of Goderich, a vivid picture of her father's last illness, taken it from her diary. We trust she will pardon its publication.

Tamsui, Formosa, 19th Aug., 1901.

Dear Mr. Stewart.

I will try and write some particulars of father's sickness.

He caught cold in April, 1900.

He went to Kelung 12th May, whence he took steamer to Gi-lan (70 miles from Tamsui) on the 18th, and caught cold again which caused him to cough.

He returned home on the 29th, travelled to the surrounding districts every week, had services in Oxford College every night, and continued in his usual way working as hard as ever.

A little spot in his throat about the size of a grain of wheat could be seen. It was however not sore at all, but it was difficult for him to speak. He had a Japanese doctor to examine on the 24th of September.

Oct. 31.—Dr. Otte persuaded him to go to Hong Kong to get better treatment.

Nov. 1.—He embarked on a steamer bound for Hong Kong. His health improved a great deal though not his throat. Got cold again there.

Jan. 11, 1901.—He returned home, voiceless.

Feb. 5.—Difficulty in breathing, sent for Dr. Wilkinson.

Feb. 11.—Had a narrow escape from death. It was in this way. While he was taking his tiffin something seemed to choke him. He tried hard to cough, but in vain, as he was weak. His face got pale and he could not breathe for a little time.

Sent a telegram to Dr. Wilkinson, who came in the afternoon (the Dr. lived ten miles off.)

Feb. 13.—Dr. Wilkinson advised him to go to Tai-peh (Capital of Formosa, ten miles from Tamsui) to have his throat operated on, as it was not safe to leave it in such a condition. We all went with him, as it was his wish that we should be with him.

Feb. 18.—His breathing was very hard. He suffered greatly, indeed more than I could say.

Feb. 19.—Had his throat operated on by Dr. Wilkinson, Japanese doctor. Did not take any chloroform. He bore it like a soldier, though the operation lasted over an hour. He never said it was sore. He kept all to himself. He seemed to be getting better after the operation,

taking more food at meals than usual.

A silver tube was put into the opening operated, to enable him to breathe. The operation was something like that performed on Frederic, Emperor of Germany, having a silver tube put into the hole operated.

April 2.—He said he would like to return to Tamsui, which we did. That night he sent for the students to sing a hymn for him.

April 13.—Went out for a walk.

April 25.—Dr. McClure came.

April 26.—Dr. Wilkinson and Dr. McClure examined the throat.

May 1.—Both doctors examined the throat again, said that the spot in the throat was getting larger, consequently it was getting worse. Pa wept and could eat but little, after being told he was getting worse.

May 4.—Took very little food.

" 11.—Took less food than the days before.

Dr. McClure came daily, used medicine to make him sleep.

May 15.—The swelling of the neck was cut again and a quantity of matter was extracted.

May 22.—George returned home from Hong Kong. Pa hurried out to meet him. Could not sleep.

May 23.—A hole in his throat through which portions of the food came out when he tried to eat. This hole was about the size of a ten cent piece through which one could see the inner part of the throat.

May 24.—The hole was getting larger, the flesh around the hole decaying. Took very little food. Very tired. Used morphine to make him sleep.

May 29.—Seeing that Pa could not take food, Dr. McClure tried to put a rubber tube into his throat, and then to pour soup into this tube; but it did not answer the purpose as he coughed a great deal.

May 30.—The hole got very big. Dr. McClure lost all hope of his getting better. Dr. Wilkinson said he could not live more than a week. Could not swallow anything. Washing his throat all the time to keep it from thirst; very thirsty.

May 31.—Went to Oxford College at midnight, and knocked at the window. A student saw him and brought him back. No sooner had he been back than he wished to go again telling us that he wished to take the examination. Ma said that it was near midnight when he returned. Strange how he could walk so far, as he had not tasted food for many days and was very thin!

June 1.—Suffered intensely. When Dr. McClure came Pa whispered with his lips “Kau Kho” in Chinese tongue which may mean “miserable,” “misery” or “suffering.” Also “Goa kim-mi boe oah,” which means “I cannot live to-night.” We all knew that he could not live long.

June 2—His breathing was very quick this morning; got up and tried to walk, but it was beyond his power, and he dropped to the ground, fainted. Kau-a brought him to bed; where in a few minutes he said “Khab-ho” meaning better. Called George twice, but when he reached his bed-side, he seemed to be quite forgotten at what he had said.

He was very thirsty and as he could not swallow anything we had to dip a piece of cotton in water and put it in his mouth. He suck it like a child. Oh it was a piteous sight to see him, but what could we do. We have done all that we could.

At times he opened his eyes. In his agony he would get up and lie down again. He could not speak, and neither could he write, for he was too weak. He tried to write but could not finish a sentence. He had only finished the word “If” then he had to give it up.

His breathing became gradually slower at noon. After 3 p.m. he pointed up to heaven several times. At ten minutes to four his breathing became very slow. At five minutes to four he breathed his last. He shewed no sign of suffering these last moments. His body did not move since about 3 p.m. He died as if he was sleeping.

Many came in a few minutes after he had passed away and none of them young or old could keep back their tears. Dr. McClure dressed father this afternoon.

June 3—Making the coffin, black without and white within. The inner covering on the top was made of glass so that everybody who wished to see their beloved pastor can at any time look in.

Many young men wept like a child as well as old men, women and children. Some would touch dear father's face and remain weeping over the coffin for a whole hour, then they would go out of the room, then they would re-enter again and wept more bitterly than before. Some would lift their young children to have a parting look; some would cry aloud as it is the custom of the East. Indeed the house was full of mourners.

June 4.—Placed dear father in the coffin at

11 a.m. Dr. McClure, Rev. Mr. Gauld, Mrs. Gauld, Rev. Kawai, the Japanese pastor and many converts came. Eight elders and deacons with ten old preachers carried the coffin to Oxford College and placed it in the centre of the hall. A-hoa read out a hymn then all the converts sang. Khoan-ju (earliest preacher except A-hoa) prayed. Rev. Kawai delivered a speech, then prayed and sang a Japanese hymn, then Rev. Mr. Gauld spoke and closed with a prayer.

Everybody then passed around the coffin to have a farewell look. When all had gone out we took our turn. Then the heavy cover of the coffin was lifted up and placed over the coffin with my dear, dear father inside of it.

The coffin was then ready to be carried to the cemetery. Rev. Gauld, A-hoa, Rev. Kawai, and Dr. McClure were ahead of the coffin: Then came the coffin; After the coffin were all of us with Mrs. Gauld; behind us were the Europeans, behind the Europeans were the Japanese Christians (many officers amongst them); behind them came the preachers and students, then the converts. Almost 300 non-Christians gathered to see the burial.

June 5.—Many preachers and converts came. They wept like one having lost a father; at having not seen the face of Pa. They went to the cemetery to see the grave, some travelled 3 days without food, for they are so sad.

From beginning to end Pa only said “Kau Kho goa beh tsai-in” these words were only spoken when he was in great pain. The above sentence means “miserable,” what shall I do? or it has another meaning as “miserable; what will become of me?” These were the only words which he spoke concerning his suffering.

Perhaps you may think that no one was taking care of him, or else how could he go to Oxford College without any one knowing. We, with Kau and two students took turns in watching and helping him day and night without a moment's leave.

He was under the charge of a student that night he went to Oxford College. He got up and wanted to go out, but the student told him not to do so. Finding that he could not manage to keep him, he went for Kau, and while he was away calling Kau, Pa went straight to Oxford College. To Oxford College and return is a little over a quarter of a mile. He went twice and that would make up quite over half a mile.

A SERMON ON GOOD MANNERS

A Sermon for Young Men.

BY REV. A. F. FORREST, GLASGOW, SCOTLAND.

"Manners," says Emerson, "are the happy way of doing things." They are the adornment of life, and impart beauty and charm to even the commonest actions. Two men, doing the same thing, may produce upon us the most opposite effects. The one, by reason of his courtesy, may create a sense of pleasure and happiness, while the other, from want of courtesy, may cause us vexation and pain.

Actions, not in themselves very agreeable, are made, by good manners, to yield little annoyance. The refusal of one man, graciously and pleasantly given, is more agreeable than the acceptance of another who is not genial and cheerful in the bestowment of his favours.

There are two sets of people with whom I want a word or two at the outset of my remarks. One regards manners as nothing and the other regards them as everything.

THOSE WHO UNDERVALUE MANNERS.

Young men often despise good manners and sneer at their exhibition. "These marks of the true gentleman" are to them the sign of an effeminate and cringing disposition. And they pride themselves on their—boorishness.

You know these young men.

In some cases this boorishness is in the nature of the animal. When the Ethiopian changes his skin and the leopard his spots these fellows will give up their bad manners. They are incapable of refinement. Do what you like with them and lecture them in floods of remonstrance and indignation it will do no good—they are inherently coarse, and you will labour in vain to teach them politeness and good manners.

But sometimes this vulgarity is to be accounted for by false ideas. As I have hinted good manners are regarded by some as signs of weakness or effeminacy.

What a mistake, young men! Good manners do not sacrifice manliness. They add grace and dignity to the character.

Peter and Paul were not weak or effeminate men. They declared "the whole counsel of God" and preached the most unwelcome doctrines in the face of persecution. They took their lives in their hand as certainly as the bravest soldier of the king. But they were gentlemen. Their epistles contain many evidences of a gracious and courteous spirit.

I despise servility—I would not have you budge one iota, young men, in self-respect or in personal dignity. But this is not involved in the exercise of a genuine and uniform politeness. With respect for ourselves there may be combined a considerate and kindly respect for others—a careful regard for their rights and feelings.

"Manners are not idle, but the fruit
Of loyal nature and of noble mind."

(Tennyson's "Idylls of the King").

"Be courteous," says the apostle. The word only occurs here in the Bible, and in the revised version it has been taken away. But the thing remains—the rule remains and is illustrated again and again in the example of the saints both of the Old and New Testament.

Most notably is courtesy illustrated in Him who has been called: "The first true Gentleman that ever lived."

The boor is not an imitator of Jesus.

There is not in the story of the evangelists the record of one rude action or of one cold or wounding word. We cannot conceive our Saviour guilty of even such faults. Indignant He was with hypocrisy, and keen and searching were His denunciations of sin, but it was with the dignity of offended justice, not the petulance of irritated temper. He was meek and gentle of heart. He did not strive nor cry, neither was His voice heard in the streets. A bruised reed did He not break nor quench the smoking flax. Holy, harmless, undefiled, He not only did no sin, but acted always with gentleness and grace.

THOSE WHO OVERVALUE MANNERS.

But, while some despise good manners—account them nothing, others make too much of them—account them everything. Good manners are exalted above morality.

"Sinful?" said the mother in *Punch's* story. "My son, it is worse than sinful, it is—vulgar."

Etiquette occupies the highest seat in palaces while morality has been relegated often to the lowest room. A breach of the Seventh Commandment can be overlooked and is overlooked, but a breach of good manners has no forgiveness—it is the "unpardonable sin in high life."

Manners are good, but not the chief good. We commend them—they are beautiful and useful, but they are not weightiest matters of the law. To place them above the decalogue is to place that which is secondary above that

which is primary. "These things ought ye to have done, but not to have left the other undone."

I desire to treat this subject specially in connection with

SUCCESS IN LIFE.

No young man who wishes to get on in the world should fail to cultivate good manners. Many no doubt have succeeded very well without them, but they have done so with unnecessary labour. They have made difficulties for themselves, and the same qualifications, accompanied by a refined and pleasing manner, would have achieved a far higher success.

Good manners or a civil behaviour explains many a success which has astonished the world. While by their gruffness and rudeness men of first-rate abilities have made difficulties for themselves and rendered success an impossibility or less than it might have been; others of more moderate powers have pushed on, and by the grace and suavity of their manner made an easy triumph.

Lord Chesterfield, to whom we appeal as a matter of course in a lecture on this subject, says that the "art of pleasing" is the "art of rising." "What a rare gift is that of manners!" says Bulwer Lytton. "Better for a man to pursue them than wealth, beauty or even talent if it fall short of genius—they will soon more than supply all." "Give a boy address and accomplishments," says Emerson, "and you give him the mastery of palaces and fortunes where he goes. He has not the trouble of entering or owning them; they solicit him to enter and possess." "Civility buys everything," says Lady Mary Wortley Montague, "and costs nothing."

Believe me, young men, your manners—vulgar or refined, gentle or coarse—are not trifles. Whether you are in a profession or in a trade your prospects will be affected by your address and deportment—they will help you if agreeable, they will hinder you if disagreeable. It is not enough to know your business, you may know it thoroughly and work with the greatest industry. The man who gets on is not always the cleverest or most laborious, but more frequently the man who shows a disposition to please and be pleased—he gets ahead of the man who sulks and frowns and snubs.

An old woman who kept a shop used to say that the most profitable article she had—that which paid her best—was politeness. It drew the very children to her better than sweeties.

Is it not surprising, since good manners are so vital to success in life, that so little is done either in the home or at school for their cultivation. We give our children the best education possible—a complete curriculum at school and perhaps at college, and send them out into the world—"certificated barbarians." I think more attention should be given in school to good manners; they should, at least, be rigorously enforced; in this respect we are far behind England. But parents should commence their cultivation. Good breeding ought to begin at the cradle. The youngest children should be trained in "the happy way of doing things" to make themselves pleasing.

This requires the cultivation of the affections. Good manners have also been defined as "benevolence in trifles." If a spirit of benevolence is encouraged there can never be much amiss with the manners. Bad manners have their root in selfishness. A sympathetic and kindly person never infringes, at least seriously, the rules of good behaviour.

And the way to cultivate benevolence is to practise benevolence. Our actions make our character.

In a recent drama the hero, to conceal the ravages which vice had made on his features, wore a beautiful mask. It was taken for his face. But he tried to live in harmony with his changed aspect. He was no longer vicious. An enemy one day to expose him, as he thought, tore off his mask, when, lo! the face itself had grown beautiful—his character was conformed to his life.

As to the particular actions which show good breeding it is not necessary that I should go into details. Let it suffice that I make one brief quotation: "A well bred boy should know not to walk in front of a lady unless where it chances he has to show her the way; to open any door he is near when people are about to leave the room; to rise from his seat, if any lady in passing addresses him, and to stand as long as she stands; to pick up anything a girl accidentally lets fall and return it to her; to see what his neighbours need at the table, and to pass it if near him." Little things, do you say? Are you surprised they should find a place in a sermon? They are little things, but these and the other small coin of civility which you may easily learn, if you have not already discovered, may prove in the commerce of life far more valuable than minted gold.

IV. Manners are the appropriate ornament of a virtuous character.

The Rev. Sydney Smith said : "Manners are the shadows of virtues."

Well, they ought to be—they ought to be the expression of a soul in harmony with beauty and goodness. The regard men feel for one another—the love they feel should declare itself in "those delicate attentions, those nameless and exquisite tendernesses of thought and manner" we commonly associate with "the grand old name of gentleman."

And when good manners have their foundation in a good heart—are not merely skin-deep, but arise out of a cordial goodwill and manly deference—they will not be variable in their manifestation, but constant and uniform—not reserved, I mean, for particular occasions and persons, but the same always and to everybody.

It was said of a great statesman (Canning)—"He can never be a gentleman for more than three hours at a time."

There is no man, I suppose, but will fail occasionally in good manners. I have never seen the "perfect" gentleman. But to bear chagrin silently, and to suffer provocation and harm without losing our amiability are easiest to him whose character is rooted in the faith of Jesus Christ.

Christians would enhance the value of their example—the influence they have over the world, if they studied to add to their virtue—grace.

And they ought. Is not the Christian the highest style of man? We should not make it appear as if Christianity made less perfect men, in any respect, than the maxims of the world. The manners of the Christian should be pleasing always and to everybody. The churlish Christian not only makes his good to be evil spoken of, but his Master to be evil spoken of. He hinders the Gospel. He gives a bad impression of religion.

In admonishing Christians one says : "There is far too prevalent among us a rough unfinished conscientiousness ; a rugged truthfulness, a bluff and almost rude honesty. Conscientiousness is good, but it need not be rough ; truthfulness, also, but it need not be rugged ; and honesty, but it need not be rude. Conscientiousness, truthfulness, honesty are all essential elements in a sound mind, but God wants us to be more than sound-minded, He wants us to be loving-minded. 'Let tender mercies be over all your

works'—that is the meaning of courtesy as used in the Scriptures."

V. (a) One of the greatest drawbacks to good manners is that shyness which is more or less characteristic of all the Northern or Teutonic nations.

A Scotchman is thought to be stiff, reserved or proud, when he is only shy—he has none of these ill qualities ; but cannot do justice to the goodness of his heart. Beneath that ungraceful and chilling exterior are concealed those very qualities, perhaps, which are only feigned by the masters of courtly forms.

It is positively amusing, sometimes, to watch the exhibition of this national characteristic. Two shy men come into a room, and immediately they turn their heads away, and pretend to be absorbed with pictures on opposite walls ; or they enter a railway carriage, and dive into the two remotest corners, peeping at each other, now and then, over the rims of their newspapers. A Scotchman, going on a journey, invariably looks for an empty carriage, and, having made himself comfortable there, inwardly hates the man who ventures into his solitude. In dining and tea-rooms you have noticed how every new comer looks out for a seat most remote from his fellow men.

It is not so with Frenchmen. They sit down where there is company. They are intensely social, they are more conversational and demonstrative, and freer in their intercourse with each other in every respect.

(b) Dr. Guthrie said on one occasion : "Ask a person at Rome to show you the road, and he will always give you a civil and polite answer ; but make the same inquiry at a person in this country, and very likely he will say : 'Follow your nose, and you will come to it.'"

This rudeness of the lower classes is, according to Dr. Guthrie, the fault of the upper classes. The former are unmannerly because they are not treated by the latter with courtesy.

In France, if a gentleman calls at a friend's house, he lifts his hat, and bows politely to the servant who opens the door and calls her "mademoiselle." An employer will acknowledge his workman or workwoman on the street with the same courtesy he would do his most intimate friends. And it is in this way that the lower classes have been trained in politeness.

Sir Morell Mackenzie, who attended the late Emperor Frederick in his fatal illness, bore this testimony to his courtesy : "His medical attendants and servants will always cherish the

recollection of his grateful acknowledgment of services, which ordinary patients exact as a right." Dr. Chalmers delighted the poorest in his parish by his courteous salute. The love and admiration which Sydney Smith evoked from all classes has been attributed to the fact that he treated all classes, rich and poor, his servants and his friends, with the same consideration and courtesy.

(c) Good manners should not be the monopoly of a class. There is no reason in the world why the humblest—artisans as well as artists—should not behave towards each other with courtly grace and kindness.

There is scarcely a moment in your lives—in the home, in the workshop, or in the street—in which your usefulness might not be materially increased by the refinements of courtesy. "It is common," says one, "to depreciate gentlemanly qualities as trifles; but trifles make up the aggregate of human life. It is not so often the great acts of others," he continues, "that we treasure up and remember, as the petty incivilities, the slight neglects, the microscopic rudenesses of which men are guilty without thought, or from lack of insight or sympathy."

There are some

RULES OF COURTESY

to which I call your attention, in closing. I have reserved them till now, not because I regard them of least importance, but of most importance; and because I wish you—whatever be the fate of what has gone before—to carry them away in your memories and hearts. They are the rules of that etiquette without which you and I will be shut out from the highest society of all—the society of heaven—rules whose obedience, in all their fulness and breadth, in all their beauty and beneficence, requires in us a new nature—the guidance and help of the Holy Spirit.

"He that would be greatest among you, let him be your servant." "Bear ye one another's burdens." "As I have washed your feet so wash ye one another's feet." "Let each esteem the other better than himself; and in honour prefer ye one another." "Love thy neighbour as thyself."

These are no idle formalities. The observance of these rules attests the second birth; and our kinship with the Royal Family of Heaven.

It is sometimes said that civility costs nothing; and it is true, if by it is meant a mere external varnish, a thin wash, made up of grimaces and bows. But the civility of the Gospel is not

a mere superficial, skin-deep politeness, 'a candied peel of courtesy,' the indiscriminate fawning of a spaniel, the grimaces of an unctuous impostor, but a hearty wish to make others happy at our own cost; a manly deference, without hypocrisy or obtrusion. True courtesy is simply the application of the Golden Rule to all our social conduct, or, as one so happily defined it, "it is real kindness, kindly expressed."

"Examine yourselves, whether ye be in the faith." I hold up the mirror of God's Word. What manner of men are ye? Do ye bear the family likeness? If ye are the children of God, divine blood will flow in your veins, and a divine grace and nobility characterise all your actions.—*The Christian Leader*.

YOUNG FOLK AWAY FROM HOME.

It may be that some one who reads this word is away from home; a young woman living among strangers and earning her weekly wage in a store or at a typewriter. Keep, dear child, to the old ways. You are tired when Saturday night comes, and on Sabbath morning the temptation to sleep late and not to go to church assails you the more forcibly that you will sit in a strange pew, and see around you in the house of prayer unfamiliar faces. Do not yield to this temptation. Go to the nearest church of your own denomination, and, after service, or in some way, make yourself known to the minister. There is no loneliness deeper than that of a young girl, or of a young man, in a wide unsympathetic city; but, all around such an one there a circle of friendly hearts, if only he or she will keep to the old ways. Let no day pass by without the Bible reading and the private prayer which used to be habitual at home. Serve God faithfully and He will raise up friends for you when most you need them.—*Christian Intelligencer*.

THREE THINGS.

Three things to fight for—honour, country and home.

Three things to govern—tongue, temper and conduct.

Three things to love—courage, gentleness and affection.

Three things to think about—life, death and eternity.

Three things to wish for—health, friends and a cheerful spirit.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to delight in—frankness, freedom and beauty.

Three things to admire—intellectual power, dignity and gracefulness.—Ex.

Children's Pages.

A BOY'S LETTER FROM INDIA.

It is a boy's letter, not that a boy wrote it, but a boy has it and prizes it. It was written to him by his father, Rev. Murdoch Mackenzie, our Honan Missionary, who is labouring in India until China opens again. It is a private letter, but at our request part of it has been given to the RECORD that our boy and girl readers may enjoy it too.

The city of Mhow is one of our mission centres, but there is also stationed in that city part of the British army in India, and a portion of Mr. McKenzie's support is provided by the government for his services as chaplain to the British troops.

The picnic was to Indore where is another of our mission stations. The soldiers as well as their chaplain evidently enjoyed themselves. But we must allow the letter to tell its own story.

Mhow, India, 5th Oct., 1901.

My Dear Little Man,

You have been telling me of some picnics which you have attended in Canada. I am going to write you of the first which I have been at in India. You have enjoyed yours, and this one gave me great enjoyment.



Indian Barber ; wasn't at the Picnic.

Would you like to know the names of those who were at it? Well, there were Braggington and Buckley, Clark and Draper, Falla and

Guy, Nicholas and Missal, Pocock and Stratford, Thorburn and Tye, Williams and Mackenzie. Some funny names there for you, are they not. One of the men is about six feet four inches in his boots. Two of the ladies were dark-skinned. We belonged to India, England, Ireland and Scotland. Quite a mixed company, although our numbers were not very large.

The picnic was held at Indore. The place was the Residency grounds. That is where the leading British official in this part of the country stays. There is a winding lake of water about three miles long running alongside the grounds. Bamboo trees grew in abundance on every side. The day was hot, but it was nice and shady close beside the trees. We saw one of the most wonderful bamboos in India there. You know that all the bamboo has for branches grow right at the top of the tree. It has no branches like other trees. In this case there are seven good branches spreading out quite nicely, and the remains of two that are broken. You may travel hundreds of miles and not see another bamboo like this.

There are nice walks going through the woods, and we strolled around on these. We had lunch under the shade of the bamboo, and what a lunch! It would make you open your eyes to see the big pile of things that was taken along to satisfy the hungry picnickers. Then, almost all the men were soldiers, and they had such a jolly time teasing each other and keeping the whole company laughing. We had plenty of good things to eat and drink, and did full justice to them. You would have laughed very heartily, I am sure, had you seen the soldier lads teasing their comrades. Even men who do not often laugh heartily were drawn out that day.

In strolling about we saw the little cemetery, where so many precious little boys and girls lie sleeping in Jesus, and waiting for the resurrection morning. In one place there we saw the large grave of those who were killed in the terrible mutiny of 1857.

Twenty-five were killed in Indore, who all lie in the same grave. A papa and mamma, with their five dear little boys and girls, were among the number. You know

many cases like that happened in China last year.

Then we saw a lot of Indian prisoners. Poor fellows, they were not having much of a picnic, but then they had themselves to blame. There is a chain around the middle of each man, and great links on the legs, so that they cannot run away. Some were hoeing the earth, others cutting grass, some pumping water, and a few pulling loads. A number had been in jail for twenty years.

Then we saw parrots, peacocks, partridges, deer, goats and lots of other birds and beasts. Mr. — told me a funny story about what happened to him with the water buffaloes some years ago. You know that these brutes like to roll themselves in the water and mud wherever they can. They swim too and at times you can see nothing but the tip of the nose.

THOUGHT THEY WERE DUCKS.

Well, Mr. — was out shooting one day, and thought that he saw a fine lot of duck on the water. He watched them carefully, and crept to where he could get a good shot at the poor birds. He fired once, twice, and to his surprise found that his ducks were water buffaloes belonging to neighboring farmers. They got scared and began to swim for the shore, and Mr. — got scared too at what he had done, and left as soon as he could. He does not know whether he struck one or not, and of course the soldiers teased him too, and said that there was no danger to buffaloes when he was firing. It was only men that could strike who would scare such beasts. They did not think he could do that.

Papa had a very happy day. We had good weather all day, good men and women with us, the good God to bless and care for us, and now good memories of all these as we look back on the day spent at Indore. I hope every party going out on a picnic in India will be as happy as were we that day.

“My brethern,” said an old African preacher, “a good example is the tallest kind of preaching.” And he was right. “There is an energy of moral suasion in a good man’s life,” says Dr. Chalmers, “passing the highest efforts of the orator’s genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels.”—*The King’s Own*.

WHAT GIFTS SHALL WE BRING.

A RECITATION FOR FOUR CHILDREN.

First Child.

What gifts shall we bring
To the King of kings?
They must be of the brightest and best.
Like the wise men of old.
Bring your treasures of gold,
That His blessings on each one may rest.

Second Child.

A coin of pure gold,
In my hands I hold,
(*Holds up coin*)
And I give it to Jesus my Lord;
(*Drops coin in contribution box*)
And His message ’twill bear
To the regions afar,
Where they never His Gospel have heard.

Third Child.

My pennies I bring
To my Lord and King—
They will help to make somebody glad;
(*Drops pennies in contribution box*)
For the smallest gift
May some heart uplift,
And may render some soul less sad.

Fourth Child.

Few treasures are mine
For the Saviour divine,
But I’ll live for Him every day.
This my gift shall be,
Willing service free;
I will walk in the heavenly way.

IDA L. REED.

THE MAN WHO NEEDS NO APOLOGY.

“Be men,” said the doctor to his class of bright-eyed students, “strong, self-controlled, manly men. Build your character up to full measure; make it such that others can rely upon it and not be disappointed. Don’t be apologies for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to make excuses? ‘That’s his way; we always have to make allowance for that; but he’s good-hearted down under it all.’

“I charge you, boys, to be masters of your moods, your tempers and your ways. Never let them get so strong that they shall represent you to the world that you shall be known by them rather than by anything else that may be in you. No one has a right to do business on the patience of his friends, or to expect those about him to excuse the faults and weaknesses he can remedy. What the world wants is the man who has honestly made the best of himself and who needs no apology.”—*Forward*.

QUEER CUSTOMS IN ALASKA.

When a young man is of a suitable age to marry, his mother or his sister looks up a wife for him. She is sometimes double his age and even more. She is selected from a family whose position equals his or is even higher. When a suitable one is found, the young man is asked how many blankets and skins he is willing to pay for her; then a feast is arranged in the home of the bride, and the friends of both families are invited. When the company is assembled, the woman's people extol the greatness of their family. The young man's marriage gifts are spread out where they will make a fine show, and then his family sound their praises. The ceremony lasts from one to two days, and finally the young bridegroom takes his wife to his own abode.—*Over Sea and Land.*

WHAT WILL YOU MAKE OF IT.

"What are you making?" asked a loungeur in a blacksmith's shop of the new apprentice, who was hammering a piece of iron.

"I don't know," replied the embryo Vulcan, "but I reckon if I keep working on it, it will make something."

So he put the bit of iron again into the fire, and blew the bellows until the ruddy glowing light reached every corner of the little dingy shop, and a bright shower of sparks fell around. Then when it was red-hot he put it again upon the anvil, and hammered it this way and that, expending a great deal of time and muscular energy. At length, he threw it aside, exclaiming: "There! I didn't make anything after all."

I have often thought that many people are living like the young blacksmith. They have materials, time, health and talents, of which something noble and useful should be made, but they just live along without any aim at anything in particular, and with no idea of what they will be or do. And so, before they are aware, the close of life comes upon them, and they find they have "not made anything, after all."

There are some who have an object in view, but it is a low one, unworthy the toil of immortal beffings. It may be the heaping together of riches, sensuous pleasure, or the gratification of some laudable ambition. But if it is pursued without taking our duty to God and our fellow-creatures into account, and gained, it will prove so poor, so unsatisfying in the end, that the same regret will be felt that "nothing will be made, after all."

But those who have a high, pure aim in life

some noble end to be accomplished for the benefit of our fellow-creatures and the advancement of the Redeemer's Kingdom, if such an object is laboured and striven for, in the strength of the Lord, something precious and beautiful in the sight of God and the angels will be formed, a full and completely rounded life answering the end for which it was created.—*Ex.*

THE GIRL WHO SMILES.

It was pleasant to be in Anna's company, and I suppose that no girl in all Glenside had more friends, or was more dearly loved by her school-mates. It was not that she seemed to make any apparent effort to be agreeable, but rather her natural way of living. When she met you, there was always sure to be the quick, sympathetic smile to greet you.

Nellie used to say when she had the blues, as sometimes happened, if Anna would only come in she was almost sure to shake them off. In the home she was a blessing which each member of the family was quick to appreciate.—The first question usually was "Where's Anna?" and generally her sweet voice answered promptly from somewhere, "Here!"

Now, her secret is apparent to most of us, and I think you must have guessed it before this. It is not to be supposed that she never had any vexations, and that little worries never crossed her path. On the contrary, I am of the opinion that there were often times when her soul was vexed because of her desire to follow her own inclinations. That she was able to subdue her spirit and cast only smiles and sunshine about her, gave evidence that she was a child of God.

The grace of such living is not lightly gained, and when once it is ours, is of more value than gold or precious gems. There is no more beautiful mission in life than that of carrying sunshine and cheer to the sad and homesick hearts about us. Everywhere there are weary souls who are worn with the journey of life and its endless round of struggles.

"It was a seemingly little thing that cheered me to-day," said one friend to another. "I was walking along filled with gloomy forebodings. The way seemed hard and no one but myself appeared to care that it was so, when I met a friend who smiled brightly as I passed. The current of my thoughts changed, I passed on filled with new hope and inspiration"

"The girl who smiles!" Upon first thought it may not seem a particularly lofty mission, but truly it is blessed of God.—*Ex.*

A SMALL HERO.

He did not know he was a hero, but I think he was, and perhaps after you have read this little story you will agree with me.

He was a square-shouldered little boy who lived on our street. His mother was quite troubled because he had such mannish ways before he was fairly out of his babyhood. But he was "nobody's baby." He had a pair of blue overalls, such as nice boys on our street wore when they played in the dirt, and when those were on he had a funny way of taking long steps and standing with his feet far apart, as if he were about as tall as his father.

Half a dozen other Tom Thumbs who also wore overalls and took long steps chose Charlie for their leader. Instead of calling them Kenneth and Willie and Joe, our Charlie used their last names—Knox, Robinson, Clarke, and so on, while they called him MacArthur, or, still better, "Mac." He was happy when he could be "Mac" all day.

These dear little pigmies had a big football which some older brother had worn out, and they "blew it up," and patiently mended it day after day, and kicked it so vigourously that usually the kicker fell backwards into the dust, but that was taken as part of the game.

Charlie's mother used to say: "Charlie is a born leader. Oh, if I could only know he was a good one!" I can tell you, boys, between ourselves, that ever so many mothers are thinking of that very thing.

Well, one day a little chap wandered into our street and began to play with Charlie and his "regiment"—for that is what he called the boys who followed his lead. I do not know what sort of parents or home this bad boy had, but somewhere he had taken lessons in evil, and before he had been with them a half hour, he began to swear, taking the name of the great God in vain. Charlie stopped playing and drew a long breath.

"Did you do that a purpose?" he asked.

"Yes, and I'll do it again," replied the boy from outside, as he did.

"Robinson!" cried Charlie, to his, Charlie's, side, while the rest of the boys followed.

"He swore," said the little captain, standing very straight and pointing to the culprit, "and we don't play with boys that swear on this street."

"No, we don't; no, no!" they responded.

"What'll we do with Sullivan?"

"You can't do anything. I'll stay here if I'm a mind to," said the boy, kicking dust toward them.

"Not if you swear when the Commandments say not to," answered Charlie.

"No, sir; not if you swear," echoed the others.

"And we don't want you if you've got bad words inside," added the leader.

"I don't care; men say 'em on the street," said the defiant Sullivan.

"But this regiment don't, and you can't play with us 'less you promise never to again."

The boy took up a stone to throw, but as he

looked at the six determined little figures he dropped it and turned sulkily away.

"Tell your mother to wash out your mouth with soap-suds," said Willie Robinson.

"And don't come again till—you's over it," added the Captain, as if the dreadful habit was a disease.

They waited until "Sullivan" turned a corner, and then they went on with their play.

But Charlie's mother who sat beside an open window could not see to set another stitch until she had wiped the tears from her eyes. But they were not "sorry tears."—*Sunday-school Advocate*.

A STORY OF IMAGE WORSHIP.

An aged Mexican woman, after more than eighty years of trust in wooden images and false faiths, became a Christian and joined one of the Presbyterian churches. The native missionary, Dr. Manuel, thus translates the story of her conversion as she told it to him:

"A niece of mine had a virgin (an image of Mary) in the house where she lived, and after she had moved to another place she left the virgin in the house which she had left. After some time she learned that the house was falling into ruin and asked me to go to the house and get the virgin and bring it to my house to keep for her. I went and brought it and hung it upon the wall of my house.

"After I had the virgin for some time in my house, there came into my house a neighbour's boy who lived near by and was quite a friend of ours. He asked me: 'What is that hanging on the wall?' I said to him. 'It is a virgin.' Then he asked me if I would show it to him. I went and took it down from the wall, but as I did so it fell to the floor and one arm was broken off.

"When I had lifted it up from the floor the boy asked me if the fall had killed it and if it was bleeding? I answered him that I did not know. Then he said that he would wait and see if it was dead. When he took it in his hands he touched its eyes with his fingers and said: 'See, it is dead. Look, it does not close its eyes.'

"After examining it for some minutes the boy found that the virgin was made of wood, and said to me, 'Is not this made of a root?' I answered and said, 'I do not know.' Then he said he had a root in his house, and that when he returned to his house he would make a virgin of the root for his mother.

"After the boy went away I commenced to think over what he said to me. In the afternoon, when my husband came home, I related to him what had passed. He said to me:

Now, you see that this boy came to you to teach you the way to God, so that you might not believe in these dead things, but only in God who is the living and powerful God.'

"Afterwards, I went to the services, and when an invitation was given to those who wanted to join the church, I felt that I wished to do so, but did not at that time, but did so afterwards."—*Assembly Herald*.

TRUE COURAGE.

A young Scotchman was a member of a Highland regiment in one of England's eastern wars. Called to arms suddenly by an unexpected attack of Arabs, the company hurriedly formed a hollow square.

The commanding officer in advance of his troops was struck down, and in a moment would have been trampled under foot by the advancing enemy when the Highland soldier, small but strong, darted from the ranks under the very feet of the Arabs, seized his fallen officer, flung him across his shoulders and rushed back into the safety of the hollow square whose line opened to receive him.

The general, from a distance, saw the brave deed, and after the battle sent for the young soldier and invited him, as a mark of honour, to drink a glass of wine in the presence of the regiment. The young man quietly declined.

Astonished, and regarding refusal as almost an insult, the general said: "And why, my man, will you not drink a glass of wine with your general?"

"Because," said the soldier, simply: "I promised my mother on her dying bed that I would never touch wine."

The general was satisfied, and the young Highlander, for his first valiant deed which, perhaps, did not require as much courage as the second, received the Victoria Cross.—Ex.

WHO WAS RICH?

"If I were only as rich as he is!" muttered a boy who had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves, as he saw another boy on a bicycle, munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle, as another boy rolled past in a pony cart.

"If I were only as rich as he is!" grumbled the boy in the pony cart, as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince, attended by a retinue of liveried servants.

"If I were as free as that boy is" impatiently growled the young prince, thinking of the boy in the yacht.

"If I could drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread."

Which one was rich?—*Christian Endeavour World*.

A RABBIT STORY.

BY REV. DR. BALGARNIE.

Those who have visited Dickens' country and his favourite residence at Gadshill know the beauty of Cobham Park. Through the courtesy of Lord Darnley the woods and groves of Cobham are always open to the public.

Monday is the parson's half-holiday, and my choice was to spend it in Cobham woods. I had not gone far one morning when a young rabbit crossed my path, scuttled away in front for a few yards, and then disappeared hurriedly into the bracken. A minute later it was followed by a pair of stoats, or weasels, let us call them, who had evidently made up their minds to have rabbit that day for breakfast.

I could run then, so gave chase to see the finish. The poor little fugitive did its best to shake off its enemies. Once and again it emerged from the bracken and tried its speed in the open, but only to be frightened back by the fierce, rasping squeals of its pursuers. I could see, however, that Bunny was losing ground. Every time it reappeared the distance between them was shortened. The end was near.

At last the path widened on a space of smooth turf surrounding the mausoleum, where rest the ashes of the Earls of Darnley. There the shelter of the bracken was lost, and further effort to escape was useless. Down sank Bunny upon the turf, rigid and motionless, its eyes fixed, its fur on end like a brush, a picture for a painter of "the fear of death." One of the weasels leapt over it, and turned to attack in front, the other was preparing to spring.

Just then I arrived—with a stick. It was cruel, perhaps, to deprive the two little wretches of their breakfast, seeing they had worked so hard for it, but "the best laid schemes....gang aft agley," and I thought of the rabbit.

Having settled matters with the enemy I thought I had released their prisoner, but I found it still rooted to the spot, spellbound under the fear of death. "Poor little beast!" I said kindly, as if it had been a kitten, but it took no notice of my Scottish accentuation—it was an English rabbit—till I stooped to stroke it. Then it seemed to realize its deliverance. It got to its feet, shook itself, staggered about for a little, and scuttled off into the wood.

Does the story remind us of something about ourselves? The guilt of sin haunted us. The fear of death paralyzed us. We gave ourselves up for lost. But a friendly eye had followed us, a mighty arm brought us salvation. "Fear not, for I have redeemed thee," He whispered to us, and so we became "more than conquerors through Him that loved us."—*The London Christian*.

Sin weakens a boy's muscles, his will-power, his brain. This is an invariable rule whether we believe it or not. The Ten Commandments are the foundation of bodily, mental and spiritual health and power.

A ROBBER STORY OF KOORDISTAN.

He was a skilled cutter of millstones and earned \$18 a month, which was a princely salary for Koordistan. There were only two officers of the government in that district that got more by honest means.

After becoming a Christian, John Melekian, or, as the last name means, John the descendant of a king, found the sphere of his Christian activity exceedingly limited. He met but few men in his work and these soon joined him in his new religion. They had beautiful times talking over together their new joys, but this quickly began to seem purely selfish, so when a missionary came his way John asked if there was nothing he could do to help preach the Gospel to the people of that country.

It was finally decided that he might peddle Bibles. He had saved nothing from his former wages, and he was blessed with a large family. How would his wife and children live after his wages stopped? It was decided that he should receive \$6 a month for the support of his family besides his own travelling expenses, if he would give his entire time to Bible-selling.

He was of a proud family in a country where social customs are more fixed than in Britain. As a stonecutter he would not carry his own tools on his back. If he could not have a horse on which to carry them, he hired a man to do it for him. He was told that he must carry his books on his back. He bravely began his work, visiting many villages where his family was well known and thus proving to them that he was a changed man.

After his self-humiliation had become easy, and the missionaries were sure he was in dead earnest, in order to increase his usefulness, an eight and a half dollar horse was given him on which he could carry a much larger assortment of books. These books were in two boxes which were slung across the horse's back in a large canvas bag opening in the centre. Upon this the "Son of a King" sat on his passage between the villages.

Koordistan is a wild country and filled with robbers, who are well satisfied if they secure the amount of one dollar for each robbery.

One day, as John was crossing a mountain in the wildest part of the country, he was stopped by ten or twelve rough Koordish robbers who gruffly asked him if he had any money. He cheerfully replied that he had.

This astonished them, for they had never in all their experience heard a man own up that he had anything. "How much have you?" they asked. "Sixty-seven piastres and thirty paras," replied the colporteur. Considerably abashed they said, "What have you got in those boxes in that bag?"

John replied, "That reminds me, I was looking for you men, for I have a message here for you. A ruler greater than the Sultan of Turkey, more powerful than the Queen of England, has intrusted to me a message for you, and if you had not stopped me I might have forgotten it."

While saying this he began to draw back the canvas and opened one of his book boxes. He

took out a package wrapped in two or three different gold embroidered napkins, each tied with a camel's-hair string. While deliberately undoing these various coverings he continued to speak of the majesty, grandeur and power of the King whose message he bore.

When the last cover was removed there appeared a quarto Bible in bright red morocco, brass bound, with gilt edges and a massive gilt clasp. On the cover and back were heavy gold letters, "Asdvadsashoonch," or "Breath of God!"

As he reverently held up this magnificent book a general exclamation of admiration and wonder escaped from every lip. Not a man had seen such elegance; it appeared to them to be fully worthy the great King whose message it purported to be. Involuntarily every man removed his head covering, as did the colporteur.

After carefully wiping his hands upon his kerchief, John, the colporteur, began to turn the leaves, and soon with a clear voice he read: "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye." "Seek ye the Lord while He may be found, call ye upon him while He is near." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Not a man moved while the reading continued. When it was done the colporteur told them to sit on the ground while he explained to them the message. For over an hour he preached to them the majesty, power and love of God, and under the last head he dwelt upon the Christ whom the Father's love sent into the world to die that whoever believes in Him might not perish. The tears began to wash furrows down their grim, weather-stained faces; for the Koords' feelings are easily stirred.

The leader interrupted by saying: "What rude fellows we are! Why did we not long since invite this stranger to the hospitality of our village." They all caught the idea, and soon the son of the King was on the way to the robber village as a special guest of the chief of the gang. All that the village afforded of comfort and luxury were his so long as he chose to stay.

That afternoon and night he detailed to them the Gospel story, for none of them could read, and also trained them to sing two or three hymns. The next morning they bought from him a Bible, which he assured them was just like the one from which he read except the binding, for they wanted it in case some one should come along who could read, they would get him to read it to them. The next morning they sent him on his way with a strong man of their gang as a special guard, although he protested against it.

Thus John Melekian, a descendant and servant to the king, carries the message of the King to dark Koordistan, and the message breaks up robber bands and turns the hand of violence into glad protection. This is the work of the message of the King which is going forth into all the world.—*In Bible Society Record.*

"ME CLISTIAN."

A Christian Chinaman in Oakland, California, applied for a situation in the family of a professing Christian. Poor John was subjected to a pretty thorough examination about his habits, but gave satisfactory and unequivocal answers to all inquiries. "Do you drink?" he was asked. "No, me Clistian. Me no drink." "Do you play cards?" No, me Clistian," and so on. He was soon at work in his new home, and was found efficient and faithful in everything.

But one night the family had a big party and John found himself called upon to wait upon them in the usual attendance of such a function. Faithfully and silently he went through the night without a murmur, and saw them playing cards, dancing and drinking wine.

The next morning he presented himself to the mistress with a short and plain announcement: "Me go, me no stay." "Why John, what is the matter?" she asked. "Me no drink, me no play cards, me no stay with heathen who drink and play cards. Me go. Me Clistian." To him there was no other logical alternative. If he was a Christian it meant to walk like Christ.—Ex.

A BOY'S TRAINING FOR A DOCTOR.

Rev. J. R. Miller tells an interesting incident in the *Family Friend* about a Canadian surgeon as follows:

One of the most skilled of Canadian surgeons has recounted his own sharp but salutary lessons. When but a little lad the bent of his nature was plainly shown, but, the death of his father and the failure of a bank made all but a rudimentary education impossible. At the age of ten he was apprenticed to the village carpenter, in whose employ he remained for eight years. At the end of that time he had become a skilled mechanic, but, better still, he had acquired the sterling qualities of industry and endurance.

One day an accident befell him, and for a whole year he was confined to his bed. The enforced invalidism was most irksome to one of his industrious habits, but one day, in despair at his utter lack of occupation, he caught up his mother's sewing which lay upon the bed, and essayed his skill with the needle. His hands were so broadened and coarsened by the heavy shop work that he was almost unable to take a stitch. His awkwardness both provoked and amused him, and he persevered until he was able to sew both quickly and well, and could relieve his mother of a large portion of her work.

About the time of his recovery a distant relative of his died, leaving him a couple of thousand dollars and, with many misgivings as to his qualifications, he entered upon his surgical training. Suddenly the meaning of his years of discipline unfolded itself. No nervous tremor ever disturbed him. In the carpenter's shop he had gained what no university

could have given him—the workman's habit of thought. He never took a surgeon's tool into his hands without feeling that a workmanlike job was to be done. He was conscious neither of himself nor his patient. In the same way he amazed his professional brothers by his delicate stitching, the like of which was seldom seen, but they ceased to marvel when they learned that his master had been that tiny shaft of steel—his mother's needle.—Rev. J. R. Miller, in *Family Friend*.

ONE TOUCH OF NATURE.

She was a small child with one of those old faces that the struggle for existence in the tenement districts too often develops. Her face was dirty, with here and there clean streaks showing where tears had recently trickled.

She entered Prospect Park and made her way to the hill where bloom the old-fashioned flowers that our grandmothers loved so well. She watched the big policeman and the man on the bench watched her. Twice she stole forward to seize a hollyhock bloom, and each time drew back afraid. At last she seized the flower just as the policeman looked toward her. He roared forth in a deep voice:

"Here there! get away; leave those flowers alone!" at the same time starting around the circle toward her.

With a startled scream she turned and ran a few steps, when she stumbled and fell. She plunged down the high bank and landed in the road on her head, with her left arm doubled under her. The man on the bench reached her before the policeman. She was unconscious, and her left arm was broken.

They stretched her out on the grass beneath the shade of an oak and a mounted officer called an ambulance, from a near-by hospital, which soon reached the spot. As the surgeon lifted her head she opened her eyes, and looking up into the anxious faces bent over her, said:

"Mr. Policeman, please don't arrest me, mamma's so sick, and she wanted one like what grewed in her home when she was a girl. See, I just took one." and she opened her right hand, showing the crushed hollyhock blossom.

The big policeman turned quickly away. He took several quick strides and broke off a whole stalk of hollyhock flowers. As he thrust it into her little hand the man on the bench saw the gleam of a silver coin as the dirty little paw closed over it. The man on the bench brushed away a tear and asked the surgeon:

"Is she badly hurt?"

"No; just a broken arm."

"Dress it, and don't take her to the hospital, but take her home. I'll go with you and see that she wants for nothing."

As he turned away to hide a tear the big policeman heard him murmur:

"My little girl would have been just about her age."

"Mine is," said the policeman.—*Times*.

Receipts.

For the month of
Oct. by the Rev.
Robt. H. Warden,
D.D., Agent of the
Church. Address:—
Presbyterian Offices,
Toronto.

KNOX COLLEGE FUND.

Reported.....	\$336 21
Amos.....	11 40
Normanby, Kx.....	4 15
Nairn.....	2 35
E Templeton.....	1
Nassagaweya.....	25
Keady.....	2
Greenbank.....	4 89
Mt Forest.....	10
Carleton Pl, Zion.....	20
Motherwell.....	5 75
Avonbank.....	6 25
Sydenham, St Pa.....	4 04
Fees.....	87
Woodville.....	23
Melbourne.....	1 75
Underwood.....	6

\$550 79

**QUEEN'S COLLEGE
FUND.**

Reported.....	\$94 02
E Templeton.....	1
Carleton Pl, Zion.....	15
Wmstown, St And.....	14 70

\$124 72

**MONTREAL COLLEGE
FUND.**

Reported.....	\$149 36
E Templeton.....	1
Carleton Pl, Zion.....	10
Ross.....	4 32
Apple Hill.....	3 50
Gravel Hill.....	1 50

\$174 68

**MANITOBA COLLEGE
FUND.**

Reported.....	\$148 90
Riversdale.....	1
E Templeton.....	1
Carleton Pl, Zion.....	10
Sydenham, St Pa.....	1 04
Tweed and Fuller.....	1
Westbourne.....	1
Underwood.....	5

\$171 94

HOME MISSION FUND.

Reported.....	\$12,367 04
Galt, Kx.....	12 10
Stewartville, etc.....	17 25
Amos.....	50 75
W Flamboro ss.....	1 50
Atlin, St And ss.....	20 50
Priceville.....	15
Arkona.....	3
Rev H Young.....	10
Riversdale.....	3
Viriden ss.....	11 45
Little Rapids.....	1 85
Sarnia ss.....	21 25
Aylmer.....	10
Petrel ss.....	10
Leeburn ss.....	4
Goldsmith.....	3 32

Ailsa Craig.....	6
Broomhill.....	1
Normanby, Kx.....	29 90
John Mackay, Tor.....	125
Longlaketon.....	20
Rock Lake Stat'n.....	5
East Angus.....	6
Tyners.....	5
Chester.....	11
J D McFarlane.....	5
Nairn.....	18
E Templeton.....	3
Quesnelle.....	5
Wick ss.....	5
Chesterfield.....	25 17
Ayr, Knox ch.....	44 52
Barrie stations.....	31 66
Whitney.....	13 67
Byng Inlet.....	9 60
Carling.....	5 25
New Lisheard.....	5
Bailybury.....	1 50
N Bay Stations.....	9 12
Algoma Stations.....	21 38
Billings.....	10 50
Richards Land'g.....	11 75
Ferguson ch.....	1 33
Tor, St A wmaux.....	2
Friend.....	10
Hillsdale ss.....	5
Calgary.....	38 25
Horsehills.....	35
Belmont.....	2 15
Sunnyside.....	65
Sturgeon.....	85
Arthur Mills.....	2
Summertown.....	16 80
Viriden.....	80
Mt Forest ss.....	3 75
London, King ss.....	5 02
Nassagaweya.....	20
Tyendenaga ss.....	1 50
Deseronto, W.....	1
Culloden.....	8 19
Keady.....	5
Riversdale ce.....	7
Greenbank.....	17 46
Porcupine Hills.....	8
Foot Hills, etc.....	2
The Creeks.....	6 50
Okotoks, Hi Riv.....	7
Mt Forest.....	9 15
Sombra, Duthill.....	14 50
Carbetton.....	7 25
Riverview.....	4
Waterloo.....	6
Cedarville ss.....	1 80
Cardinal.....	16 50
W Adelaide.....	17
Brucefield un ce.....	49
Iweed, Fuller.....	8
Camden, 5th Con.....	7
Mont, Wmstr.....	22 75
Shakspere & St A.....	12
London Ist.....	250
Welwyn.....	34
Byng Inlet.....	50
Orms town ss.....	6 80
Valcartier.....	6 30
Cro, Cent.....	8
Wetaskiwin.....	8
Hurricane Hills.....	4
Loch Winnoch, etc.....	9 11
Maitland ypeon.....	8 75
Minden ce.....	2
Harrowsmith.....	10
Glenvale.....	7
Wilton.....	9
Nelson.....	12 25
Woodlands.....	7 67
Oneida.....	1
Craighurst.....	1
Elmsley ss.....	10
Apple Hill ss.....	6 50
Gravel Hill ss.....	1 50
Ihedford.....	28
Mitchell.....	5
Rockland.....	4 07
SandPoint uss.....	3 25
" " Dewars ss.....	4 50
Scarboro, Kx.....	125 30

Rosedale ss.....	8
E Wawanosh.....	15
Powassan ss.....	3 25
Powassan.....	5
Chisholm.....	65
Teeswater.....	125
Eng Riv, Howick.....	48
Dalhousie Mill, etc.....	25
E J M C Mark'dl.....	7
Summerstown.....	11 60
Davisburg, etc.....	15
Dunblane.....	7 50
Edinbg'h.....	
Grange £23 15 0	
Perth, St.....	
Leonard.....	10 9 9
Mrs M Ste-	
wart, Fdin.....	1 0 0
Miss Mac-	
kenzie.....	10 0
Edinbg'h,	
Morning-	
side.....	61 13 6
Dr Lundie.....	
Edin.....	1 0 0
Miss Ni-	
chol and.....	
Mis Breb-	
ner.....	50 0 0
Mrs Com-	
rie, Tun-	
bridge.....	
Weils.....	1 0 0
Friend.....	50 0 0
£209 8 3	

Melbourne.....	16
Mission City.....	5
Regina Indsel.....	32 50
Westbourne.....	3
The Landing.....	2 50
Lakeland.....	1
West Williams.....	20
Priceville.....	5
Warwick.....	16 65
Wmstr, St And.....	118
Underwood.....	31
Caledon, Mel.....	5
Hay Bay ss.....	1
Hay Bay.....	1 60
Ernestown.....	2 50
Sandhurst.....	2 60
Bath.....	1 65
Metz ss.....	5
Lawrence ss.....	7
Atwood ce.....	17 50
Harrington, Avoca.....	18 25
Kennebec R ss.....	2
Shakspere.....	4 25
Spence.....	4 60

\$15,546 35

RESERVE FUND.

Beq Miss Laidlaw.....	
Equessing.....	100

**AUGMENTATION
FUND.**

Reported.....	\$1,623 05
E Templeton.....	1
Chesterfield.....	5 25
Barrie, stations.....	12
Whitney.....	4 50
Billings.....	3 50
Calgary.....	5 10
Keady.....	2 64
Corbetton.....	6
Cardinal.....	16 50
Cumberland.....	8
Iweed, Fuller.....	5
Shakspere and.....	
St And.....	10
Bells Corners.....	4 10
Nelson.....	25

Ailsa Craig.....	20
Oneida.....	1
Mitchell.....	15
Rockland.....	3 06
Morton, Lyndh'st.....	7
Chisholm.....	1 50
Dalhousie Mills,	
etc.....	22
Summerstown.....	14
West Williams.....	10
Priceville.....	8
Swinton Park.....	4
Caledon, Mil.....	3

\$1,815 45

**FOREIGN MISSION
FUND.**

Reported.....	\$21,675 62
Beeton.....	3
Tottenham.....	1
Galt, Kx.....	52 10
J Brown.....	2
Cornwall, St Jno.....	22 20
Cornwall, Kx.....	22 42
Lunenburg.....	11 21
Lancaster, Kx.....	7 50
Lancaster, St And.....	19 70
Woodlands.....	3 32
Summerstown.....	3 36
Martintown un.....	9 86
Apple Hill.....	6
Finch.....	5 65
Avonmore.....	10 03
Dalhousie Mills.....	3
Glen Sandfield.....	5 63
Kirk Hill.....	17 44
Dunvegan.....	15 70
Indian Lands.....	10
Maxville.....	12 02
Vankleek Hill.....	11 37
Alexandria.....	6
Com Cable.....	230
Rev H Young.....	10
" ".....	5
Riversdale.....	10
Tor, Cookes, chin.....	
cl.....	28 45
Blytheswood.....	9
Niagara, St And ss.....	20
Beverly.....	44
W F M S West.....	3 00
Miss M McCalder.....	5
Quaker ss.....	4 95
E Templeton.....	2 45
Mrs P S Ross.....	5
Chesterfield.....	29 15
Lachute.....	3 40
Byng Inlet.....	3 40
Friend, Hibbert.....	10
Calgary.....	6 65
Burnstown wfms.....	47 39
Cobden.....	5
Viriden.....	1 50
Friend, Owen Sd.....	1
Personal.....	1 25
G C M Tara.....	20
Aberarder.....	8
Ballyduff.....	2
Janetville.....	3
Pontypool.....	3
Nassagaweya.....	20
Wpg, ymca chin.....	
cl.....	5
Culloden.....	9 19
Keady.....	5
Riversdale ce.....	5
Montreal, WMS.....	250
Foot Hills, Spring.....	
Creek.....	2
Mt Forest.....	4 65
Sydenham, St P's.....	48 12
Port Lewis.....	65
Tweed, Fuller.....	8
N Nissouri ss.....	2 05
S Nissouri.....	2 55
Orms town.....	16
A Minister.....	60
Manor.....	15 55

Dundee ss.....	6
J Elliott.....	25
Hurricane Hills.....	6
Harrowsmith.....	2
Glenvale.....	1 69
Welton.....	1 65
Nelson.....	8 75
Oneida.....	3 25
" ss.....	4 2
Sale, Pr Albert.....	425
Mitchell.....	1 55
Tor, Wmstr.....	50
Beverly ss.....	5
Bury's Green.....	26
M M A Brussels.....	5
E Wawanosh.....	15
J Mulin, Tor.....	2
Mrs J McLean.....	1
Carlyle.....	6
Dr C A Webster.....	15
Friends, Fergus.....	10
Eglington ss.....	5 45
Dalhousie Mills,	
etc.....	25
Summ'rstown.....	18 20
Davisburg, etc.....	5
Westbourne.....	1
West William.....	20
Annan ss.....	11 23
Caledon, Mel.....	4
Atwood ce.....	17 50

\$26,612 86

RESERVE FUND.

Beq Miss Laid-	
law.....	\$100 00

**WIDOWS' AND OR-
PHANS' FUND.**

Collections, Donations,
etc.

Reported.....	\$707 32
Carluk, St Pa.....	4 25
Mrs A K Creelman.....	1
Mrs J McLean.....	2
Woodville.....	2
Friend, in memo.....	5
Selkirk.....	3 20
E Templeton.....	1
Chesterfield.....	1
Grand Bend.....	4
Byng Inlet.....	5
Cobden.....	2
Ress.....	4 32
Corunna.....	2 25
Tweed, Fuller.....	1
Shakpre, St A.....	10
Russelltown.....	5
Mrs D A Irvine.....	5
Mooretown.....	1 75
Bell's Corners.....	2 10
Ailsa Craig.....	12 51
Oneida.....	2
Apple Hill.....	10
Gravel Hill.....	1 20
Brucefield un.....	20
E Wawanosh.....	1
Dalhousie Mills.....	25
Melbourne.....	4 15
West Williams.....	5
Priceville.....	15
Swinton Park.....	5
Und-rwood.....	6
Blake.....	4 25
Kennebec Road.....	4

\$884 30

Ministers' Rates.

Reported.....	\$797 96
Matthew Barr.....	8
D Wardrope.....	8

A H Kippen. 8 J Turnbull. 8 D J Scott. 10 H McLean. 10 W S Wright. 28 W Gaud. 8 Dr Moore. 65 D Findlay. 16 40 J Morrison. 8 T Paton. 12 M H Scott. 8 G Bremner. 8 J D Anderson. 8 J Hastie. 8 J F Scott. 8 H Cowan. 8 R Gray. 8 J McLaren. 8 Dr James. 10 J Steele. 8 Jas Stewart. 12 J T Taylor. 42 A R Linton. 8 T Peachell. 20 N Waddell. 8 A Leslie. 8 T A Beil. 8 D P Oswald. 12	Pontypool. 1 Carleton, Pl Z. 10 Ross. 4 32 Mile Lake. 1 Minden. 1 Brucefield un. 5 E Wawanosh. 1 Powassan. 2 Chisholm. 1 Cartwright. 4 25 Mather. 4 N Bedeque. 5 Assembly Print- ing. 1,409 41 Melbourne. 85 W Williams. 4 Gymnal Com. 82	KNOX COL. STUDENTS' Miss. Soc. Brooklin ss. \$ 7 UNAPPORTIONED CONTRIBUTIONS. Manotick. \$ 22 70 Dundas. 24 55 Tor, Dunn ave. 350 Glencoe. 46 96 Hillsburg. 25 Flaming. 29 60 Mt Forest. 55 95 Campbellford. 125 Swansea. 7 London 1st. 500 Port Dover. 16 70 Westminster 1st. 250 Embro. 65 St Helen's. 36 25 Tor, Old St And. 150 Ham, Erskine. 90 Tor, Wmster. 750 Dundas. 23 Barrie. 130 Fergus Mel. 140 Egmondvil. 42 Brussels. 68 " ss. 3 68 Durham. 64 35	Arkona ss. 6 E Angus ss. 1 75 Ramsay ss. 8 84 Grand Bend ss. 16 87 Sparrow Lake ss. 1 Malta ss. 1 Flodden ss. 2 50 Renaud Line ss. 2 27 Block ss. 60 Loring ss. 9 55 Mattawa ss. 1 50 Shallow Lake, ss. 4 St Cath 1st ss. 15 Aytton ss. 6 50 Smithville ss. 5 25 Hantsport ss. 1 Cypress Riv ss. 5 Stewarton ss. 11 40 Wawanesa ss. 10 Boissevain ss. 10 20 Mt Pleasant ss. 4 89 Victoria Harbor un ss. 8 Mont St Johns ss. 1 Martint'n St A ss. 21 Portage la Prai- rie ss. 19 Lucknow ss. 9 88 S Brandon ss. 2 60 Bobcaygeon ss. 3 60 Chesterville ss. 4 61 Iroquois ss. 3 75 Kingsbury ss. 4 48 Ardrea ss. 2 Abercrombie ss. 2 New Tor, ss. 2 Mar ss. 1 89 Adamsville ss. 32 Wardsville ss. 1 75 Lynedoch ss. 5 34 Winthrop ss. 2 85 Russell ss. 5 25 Keady ss. 6 Nelson ss. 5 90 Pembroke ss. 14 50 Alton ss. 4 23 Creemore ss. 92 Miami ss. 5 40 Lowe Farm ss. 3 60 Trafalgar ss. 7 10 Chatham 1st ss. 9 Wales ss. 6 35 Petrel ss. 1 Leeburn ss. 1 Isle of Skye ss. 4 Spuce ss. 2 Woodville ss. 3 50 South Riv ss. 1 12 Jasper ss. 1 15 Cobourg ss. 16 16 Antioch ss. 4 10 Minioto, Arrow Riv ss. 11 10 Salmon Arm ss. 6 80 Wetaskiwin ss. 3 Roseisle ss. 7 85 La Riviere ss. 1 05 Menteith ss. 6 35 Tempo ss. 1 Wyevale ss. 5 Scotia ss. 10 70 Kemptville ss. 6 50 King St And ss. 4 Drumbo ss. 3 41 Stanley Branch ss. 3 70 Eramosa 1st ss. 5 Grand Forks ss. 4 50 Slocan ss. 9 Mountain View ss. 3 Rosenfeld ss. 2 40 Columbia ss. 4 80 Kendal ss. 1 30 Shoal Lake ss. 4 10 McGregor ss. 6 Ospringle ss. 4 15 Sawyerville ss. 3 Belwood ss. 6 72 Selkirk ss. 2 Chatham St Pa ss. 3 68 St Cath Haynes ss. 5 Grange ss. 4 50 Matawatchan ss. 2	Aberfoyle, and Duff ss. 13 54 Tilbury ss. 8 Garden Hill ss. 6 42 Quebec Chal ss. 5 Hampton ss. 4 Regina Ind school. 7 29 Waverley ss. 3 10 Regina ss. 7 Pleasant Bay ss. 1 31 Fairview ss. 23 65 Portneuf ss. 1 39 Ennotville ss. 3 Hillcrest ss. 2 25 Victoria 1st ss. 15 70 La Vallee ss. 3 25 Wolfville ss. 3 Clark's Road ss. 1 Eli ss. 65 Fenelon Falls ss. 7 06 Tor, Dunn ss. 27 13 Lon, Chal ss. 4 69 Waldemar ss. 2 Leaskdale ss. 4 25 Elora, Kx ss. 5 16 Westwood ss. 5 58 Westmount, St Andrew ss. 18 Bolton ss. 7 56 Ventry ss. 10 30 Dundalk ss. 3 60 Chatsworth ss. 3 25 Portsmouth ss. 6 32 Collins Bay ss. 1 20 Lily ss. 2 Newtonville ss. 80 Hensal ss. 9 20 Glenboro ss. 11 50 Greenbank ss. 8 Nanaimo ss. 8 Pender ss. 4 25 Oxford Mills ss. 6 15 Walpole ss. 3 87 Lancaster, Kx ss. 12 61 Minniska ss. 7 70 Valens ss. 2 40 Thornhill ss. 3 70 Nelson ss. 3 75 Ravenshoe ss. 7 60 Holstein ss. 1 75 Hornings Mill ss. 2 05 Wick ss. 2 28 Bervie ss. 4 Cordova Mines ss. 37 Strathroy ss. 7 83 Drysdale ss. 2 10 Agincourt, Kx ss. 7 62 Cote St George ss. 4 25 Cranbrook ss. 3 75 Whitechurch. ss. 5 30 Mt Pleasant ss. 3 20 Delhi ss. 1 50 Jarvis ss. 7 66 Commandass ss. 1 Beechridge ss. 2 30 Erin ss. 6 73 Mt Bridges ss. 4 15 Annandale ss. 2 Birtle ss. 2 30 Norwich ss. 2 15 Warren ss. 2 93 Binbrook ss. 2 45 Wellandport ss. 3 Carleton Pl ss. 12 54 Ross ss. 3 60 Albarni ss. 8 65 Albarni Ind Ho ss. 6 Lanford ss. 4 30 Chalk River ss. 5 Lansdowne ss. 5 30 Fairfax ss. 2 05 Sandbay ss. 1 35 Morewood 9th ss. 4 62 Kinburn ss. 6 50 Carp ss. 4 50 Lowry ss. 4 Windsor Mills ss. 2 91 Ethel ss. 3 McArthur's Ms ss. 2 Osceola ss. 3 75 Dunbar. 3 McCrimmon ss. 4																																																							
Reported. \$1,187 36	Reported. \$4,002 97 Amos. 23 95 Carluke, St Pa. 15 75 Com Cable. 100 Riversdale. 5 Moore, Burns. 8 50 Normanby, Kx. 10 45 E Templeton. 2 Bloomfield. 1 81 Summertown. 14 30 Calgary. 5 Argers, Perkins. 5 Ballyduff. 2 Pontypool. 1 50 Rev G W Thom. 1 50 Greenbank. 12 75 Mt Forest. 25 Ross. 4 32 Tweed, Fuller. 50 Bear Creek. 5 75 Oro, Central. 4 Mile Lake. 1 40 Minden, ch. 1 40 Nelson. 75 Oneida. 6 Paisley, Kx. 26 75 E Wawanosh. 5 Eng Riv Howick. 77 Dunblane. 5 W Williams. 10 Priceville. 4 Swinton Park. 3 Warwick. 1 25 Underwood. 16 Annan ss. 11 23 Caledon, Mel. 3 Point Fortune. 6 37	Reported. \$2,425 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 Swinton, Park ss. 4 Bright ss. 4 67 Harriston, Kx. 4 02 Port Dalhousie ss. 3 96 Browns Corners ss. 6 50 Stewartville ss. 2 Newtonville ss. 7 82 Seymour, W B ss. 6 05 Hastings ss. 11 17 Cornwall, St John ss. 5 Queen-boro ss. 2 53 Culloden ss. 4 05 North Bay ss. 10 40 Ripley, Knox ss. 6 40 Greenbank ss. 2 54 W Flambro ss. 1 50 Aitkins Cor ss. 2 50 Hespler ss. 13 Ilderton ss. 1 55 Millbrook ss. 5 24 Richmond ss. 1 20 Mississippi ss. 1 26 Rutherford ss. 6 10 Bellevil, Jon ss. 12	Reported. \$1,543 67 Binscarth las. 6 30 Per Oril Packet. 1 Powassan. 4 Little Girls, mtg. 5	Reported. \$1,559 97	Reported. \$625 66 Makham, St A ss. 6 50 Komoka ss. 1 36 Simcoe ss. 5 66 Alberton ss. 1 64 Seaford, 1st ch ss. 10 01 WGuilmbly, 2nd ss. 5 00 Fort Erie ss. 2 72 Priceville ss. 6 94 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Received during
October, 1901,
by Rev. E. A. Mc
Curdy, Agent at
Halifax, Office,
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Ingonish. 3 68
Neils Harbour... 2
Laurencetown.. 10
E H int. 15
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SELF-MASTERY AND PLODDING.

It is a saying in Chicago that a visit from Mr. Rockefeller to the university means a million or two added to its endowment. The usual shower of gold has not yet followed his latest visit, but pearls and rubies and diamonds dropped from his lips in his remarks to the students. In brief, he emphasized the importance of plodding industry and of self-mastery.

"I shall expect," he said, "to see many who are at present among the slow, methodical, plodding ones, who are not at all distinguished as some of you are for brilliancy, go forward until at last they are found occupying positions of greatest honour and responsibility."

Speaking of the foes that threaten success, he said: "If you are to succeed in life it will be because you master yourselves. How many a young man whom I knew in my school days went down because of his fondness for intoxicating drinks!"

This is Mr. Rockefeller's latest benefaction. Would you smile over a check for a million from him? Here is a receipt for success that is worth more than millions.—Ex.

“It is done now!” said an old Scotch woman to Dr. Chalmers when he came down from the platform after a most eloquent speech at a great meeting. “No! no!” said the doctor, “It is said; the doing is to begin now.”

The Presbyterian Record

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The human race is divided into two classes
—those who go ahead and do something and
those who sit still and inquire why it was not
done the other way.—Holmes.

Unless you obtain God's leading for all the
little things of life, you are not likely to obtain
it for the great trials when they come. It is
the path that you tread often in the sunshine
that you speed to in the storm.

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To do, every day, some one voluntary thing to please God, is to take, every day, a step toward Christian character.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards.

Try to do to others as you would *have* them do to you, and do not be discouraged if they fail sometimes.—Charles Dickens.

“It is not the fact that a man has riches which keeps him from the kingdom of heaven—but the fact that riches have him.”

“When he was yet a great way off, his father saw him, and had compassion and ran, and fell on his neck, and kissed him.”

“To speak lightly of sacred things is not independence. It is merely a failure to meet the test of reverence and indicates a counterfeit of the very poorest kind.”

“The only way to be loved is to be and to appear lovely; to possess and display kindness, benevolence, tenderness; to be free from selfishness, and to be alive to the welfare of others.”

“A pattern once woven in can neither be washed nor faded out of the stuff. If in our youth we weave nobility, reverence, purity, unselfishness into our lives they will belong to us forever.”

“No one ever yet ‘lied out’ of a difficulty without lying himself or herself into a worse one. Those who have tried it will all testify to this—yet some are always foolish enough to try it again!”

“Life is like a savings bank. Put something in, and you can draw something out. But the boy or girl who puts nothing into life will find it empty after a while, just when a bank account is needed the most.”

He who would keep his heart pure and holy must plant a sentinel at every avenue by which sin may find access there, guarding against none more than the little sins, as they are called.—Thomas Guthrie.

Nothing else has so marvelous an effect upon character and conduct as the sense of God’s presence; and nothing is so difficult, nay, impossible, of attainment, so long as we neglect God’s appointed means.—A. T. Pearson.

“Every one loves the mountain spring; every one hates a dirty gutter. We can keep

our hearts in youth as pure as the spring, or allow them to become foul like the gutter. Which shall we choose, for choose we must?”

“A psalm which cultivates the spirit of gratitude is a psalm which we ought often to read. If we were more grateful both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies.”

“The man who has the deepest religious experience, who knows what a struggle it is to keep the heart right, the motives wholly pure, and the daily walk perfectly upright, will be the last man to judge another, much less to cast a slur upon his religion.”

“A skeptic said one time to a young Quaker Christian: ‘My young friend this religion of which you talk is all moonshine.’ ‘I thank thee for the compliment,’ said the young man; ‘that is just it exactly; the moon borrows its light from the sun and we borrow our light from Christ.’”

“Don’t let us be like blotting paper, to take all our impressions from others, and never have a clear line of writing of our own. Young people are too prone to fall into this way of doing. Let us write our own words, and lives, for God intends each individual life to have its own meaning and power.”

“Many a young heart has bled because of the lack of some word of kindly encouragement. There are some parents who can easily remember the longing which they had as little children for that praise which would have cost very little, but would have gone a great way in helping them bear the burdens of childhood.”

It is a sweet thought to me that Jesus would have missed me if I had never been sought and brought back. As the shepherd in the story left the ninety and nine to hunt for the single straggler, so I may gladly hope that Jesus wanted me in heaven, or else He would not have come so far or endured so much to save me.—T. L. Cuyler.

“If I were that boy again,” said a drunkard, pointing sadly at his own photograph as a lad of thirteen, “I would know enough to follow my father’s advice rather than that of a strange boy on a street corner. But I was such a simpleton I thought the street corner boy was wiser than the old folks, and I followed him to the saloon and to ruin.”